

लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी

L.B.S. National Academy of Administration

मसूरी

MUSSOORIE

पुस्तकालय

LIBRARY

118522

अवाप्ति संख्या

Accession No.

21493

वर्ग संख्या

Class No.

307.703<sup>R</sup>

पुस्तक संख्या

Book No.

Hof v.2





# Encyclopædia Mundarica .

BY

Rev. JOHN HOFFMANN, S. J.

*In collaboration with*

Rev. ARTHUR VAN EMELÉN, S. J.

*Assisted by the*

JESUIT MISSIONARIES

MENTIONED IN THE PREFACE

---

VOLUME II

B

---

Superintendent, Government Printing,  
Bihar and Orissa, Patna  
1930.

[Price Rs. 6 only]

## B

b

ba

*Remark I.* When the stops *k* and *c* are checked in the characteristic manner of the languages belonging to the Munda family, they lose every trace of the *k* and *c* sounds, and it is only in some particular positions or functions, that they reappear in the corresponding soft voiced sounds *g* and *j*. With the checked stops *b* and *d* the case is different. They always retain a distinct trace of a *b* and a *d*, and this is then further checked into *ḡ* and *ḡ*. The Mundas, especially their women, are unable or averse to pronounce a fully voiced final *p* or *b*. In adopted words, ending in such stops, they add a vowel in harmony with the one preceding the stops, v.g., *tōp-ō*, *pīti*. All *b*'s occurring at the end of a word, are checked, and so are those which occur before a consonant in the body of a word, except in such cases where a short vowel is often inserted or added.

II. When *m* and *b* occur together in the body of a word, then in a certain number of words the *m* may be dropped, v.g., *rembeḡ* or *rebeḡ*, *rambal* or *rabal*. In others the *b* may be dropped, v.g., *rambāra* or *ramra*, *hembōrom* or *hemrom*. If the *b* is dropped then the short or neutral vowel standing between it and the next consonant disappears also, at least generally. In some words either the *m* or the *b* may be dropped, so that the same word has

3 variants, v.g., *hambiḡ*, *hamiḡ* or *hajiḡ*. In other words the two consonants are always heard together; v.g., *ṭembḡ*, *ahambā*, *timbā*.

ba Ho (P. *be*, privative particle) var. of the negative particle *kā*, no.

ba Has. *baha* Nag. I. sbst., (1) blossom, flower: *okooko darureḡ bāo'e jojomā*. (2) the foetus in the womb: *lāṛeḡ bāe endārunālā*, she procured abortion. N. B. The idiom *bā senoa bitdo kā handirioa*, litly., the flower will disappear but the wall will not collapse, is used as interpretation of certain partially unfavourable marriage omens, and means: the first child will die, but the mother will remain alive.

II. intrs., (1) to blossom, to flower, to get into bloom. In the a. v., only the df. prst. is used in this meaning; in the other tenses the p. v. forms must be used: *ne daru bātana*; *ne daru aūri bāoa*; *ne daru bāokina*. (2) to keep the flower feast: *cia, hiju pīṭibu bāḡa?*

III. trs., to stick a flower or anything else behind the ear, as Mundari boys and youths are accustomed to, or, in the hair-knot or anywhere in the hair, as Mundari girls do. Though the primary meaning of this term denotes the purpose of ornamenting with flowers it is also used to denote the sticking of anything in the hair for any other purposes: *nakiḡ bāakada*.

*bā-n* rflx. v., to adorn oneself with flowers, to put flowers into one's hair or behind one's ear: *entedo pabār mar nādo bānpee metakoa*.

*bā-p-ā* repr. v., to adjust flowers on each other's ears or hair knot, to adorn each other with flowers: *entedokina bapijana*.

*bā-p-ān* ind. repr., to help each other in the sticking on of flowers.

*bā-q* p. v., (1) to blossom, to flower. (2) of food-garins, syn. of *coloq*. N. B. the idiom: *mede bāakana*, ltly., his eye has blossomed, i.e., become white, spoiled; syn. of *raja pundiakana*, the apple of his eye has become white, *mede poroakana* he is blind.

*bā-n-ā* vrb. n., (1) the manner of arranging flowers into one's hair. (2) the quantity of flowers put into one's hair: *banāe bānjana, goṭa bāe perəkeda*.

**ba!** apheresis of *aba!* father; *kotemtana ba?*

**bā!** **bāō!** (Sinh. *pā*, to show) interjection used by children playing at hide-and-seek, when one who is seeking, sees one of those who are hiding.

**bā, bā** Ho var. of *bakp*.

**bā** adverbial aff. to trs. and intrs. prds., denoting swiftness, celerity; hence syn. of *taḥ* or *dhaḥ*: *senba*, to walk quickly, to go fast; *olba*, to write fast.

**bā** used substly. by little children instead of *jilu*, meat; *hai*, fish; *kaṛākom*, crab, and trsly. instead of *isin*, to roast: *bātum nomēaci?*

instead of *jilutum jomēaci?* titibus *baia* instead of *simbu isinia*.

**bā-arāgu** trs., syn. of *bakparāgu*, to take or pull down by means of a hook: en pabita *bāpāguaiṛme*.

*bāpāgu-n* p. v., to be taken down by means of a hook; to be within the reach of a hook. The imprsl. form, *bāpāguua* means it can be taken down by means of a hook.

**baba** sbst., (1) *Oryza sativa*, Linn.; Gramineae, the rice-plant. (2) paddy or rice in the husk, whether it be still in the ears and standing on stalks or already cut and threshed out. Since the sbst. *caūli*, when used of rice, is restricted to denote husked rice, the English word rice must be translated by *baba* in the expressions, to sow or cultivate rice, *baba her*; to reap or cut rice, *baba ir*; to thresh rice, *baba en*; to bale rice, *baba potom*; to store rice, *baba ader*; to husk rice, *baba rururā*. (3) the protuberances on some fruits as, v.g., jackfruits, called *babā* on account of their resemblance to paddy-grains.

\*There exist a great number of varieties of rice. The following are those which are most frequently cultivated by the Mundas.

(1) Late varieties, sown or planted, preferably in the low fields (*ikiri-ḷoṭora*). (a) large-grained: *kalam-dani, jolṭo, hakusaḥjaṛ, haḍapaṛ* (this last has glaucous leaves). (b) large and thick-grained: *aginsal* (tall plant). (c) thick-grained: *barhasal* (tall plant with long-bearded ears), *dhirakanath*. (d) ordinary-grained:

*sursura, dhawā, bhondarās, sonbudu, rāṭguli, sonaguti, dudharās, carṭik-rās, nobair, kerarās, samundarbada* (ball plant), *rās*. (e) small-grained: *bhāṭaphul* (ears long-bearded), *parsādbhōg, bisunbhōg, thakurparsād, gitunanhia*.

(2) Early varieties, sown or planted, preferably in the higher ridged fields (*badi* or *caḍṛaloḍṛa*): (a) large-grained: *jīṛgini* or *jerṇe* (the earliest rice), *raḍsari*. (b) thick-grained: *karhaiṇi* (plant only 1½-2 ft. high), *konḍe* (tall plant), *katika*. (c) ordinary-grained: *raicuni, netu* (ears long-bearded). (d) small-grained: *kanai*.

(3) Varieties never planted; sown preferably in the high unridged fields (*gora, piri*): earliest, *jerṇe*; early, *dāni, rufu*; rather late, *alsar-ga, karanga*.

N. B. Nearly all these names are of foreign origin.

The finer varieties, of which *adva* is made: *bhāṭaphul, bisunbhōg, pirsādbhōg, thakurparsād, gitunanhia*, and especially the finest of all, *parsādbhōg*, are cultivated only for sale to the Hindus. The Mundas for their own use prefer the other varieties named above and especially the coarser ones, *alsar-ga, karanga* and those named under (1) (a) (b). Chemical analysis has proved that in this they are instinctively right, for it is just these coarser varieties, which are most nutritious. Practically *gorababa* and *badi-baba*, with the exception of *karhaiṇi*, are rarely

put on the market; not so the varieties named under (1) (a) (b), because these always find ready buyers among the Mundas. Nevertheless these are not purposely cultivated for sale; it is only the surplus which goes to the market.

**Baba** sbst., name of one of the Munda septs. (See *kuli*).

**baba**! syn. of *naḍ*! I. a call to ploughing cattle, meaning: more to the left! or simply: to the left!

II. trs., to direct a bullock to walk more to the left: *bābaimē*.

**baba-birhi** sbst., collective name for all food-grains.

**baba-burduluḥ** sbst., the middle-sized flying white-ant, in contrd. to *caḍliburduluḥ*, the smaller kind, and *herḥurduluḥ*, the larger kind. The *bababurduluḥ* is eaten by the Mundas.

**baba-caḍli** collective noun, wealth in agricultural produce: *babacaḍli menatenko*, rich peasants.

**baba-saga** sbst., (1) the rice-plant in the field with root, stalk and ear. (2) any other plant yielding eatable grains. When there is question of other grains the word *baba* may be replaced by the specific name. These cpds. occur always in the sacrificial formulas: *babasaga, kodeenaga beari banḡ poari banḡ*! Let there be no damage and no blight on the rice plants and on the millet plants!

**baba-gaga** sbst., a green grasshopper, 1½" long, of which the male is called *herjeṛe*. It never enters the house like the *upi* or *diatapani*.

## baba hertuka

\*baba hertuka sbst., a marriage ceremony so called. When the bridal banquet is over, and the women too have had their meal either before the men, at the same time or after them, and the *bidaili*, farewell beer, (in such places where, as in Hasada, it is the custom to give farewell beer), has been drunk by the guests, the bride enters the house to be again brought out for her leave-taking and departure.

First she sits down in the *sare* or outer room on the knees of a relative, generally the same who afterwards will carry her out, astride on the hip. If her father or mother be still alive it is generally on their lap she sits. Otherwise it is one of her uncles or aunts who performs this office, never her own brother or sister. There are places where the groom also enters the house and where both bride and groom have to sit down on the knees of the same relative. This one sits down on the floor with legs stretched out. The groom sits down on his lap, and the bride takes her place on the knees of the groom or, if the groom has remained outside, on the knees of the one who sits on the floor. All face the same way. If the house be a *dandgora* with a two-sloped roof (Pl. XXXIII), they sit in front of the outer door, facing the courtyard from where they are visible. In a *catomora*, a house with a four-sloped roof (Pl. XXXI and XXXII), they sit with their

## baba hertuka

back to the door of the *adiq*, store-room, facing the courtyard though not visible from there. In some villages no account is taken of the door of the *adiq* and the ceremony is always visible from the courtyard.

As soon as they are thus seated, a winnowing basket containing seed paddy of some pale variety is presented to the bride by a female relative. From this, with joined hands, she scoops thrice a quantity of paddy throwing it over her head, where her mother or an other woman of the house receives it in the free end of her own cloth held out for the purpose. Sometimes no one stands behind to receive the paddy and it is allowed to fall on the floor, from where it is then gathered afterwards.

"It is", explained one of my informants, "as if the bride by this rite virtually said 'I, your daughter who am a seed of this house, am going away and before leaving I wish you figuratively other seed to replace me, many other children to take my place here'. This explanation seems quite natural and plausible.

According to another informant, however, the rite is merely superstitious and is performed with the intention to prevent the prosperity and wealth of the family from departing with the bride. The fact that the paddy is often thrown towards the door of the store-room gives additional weight to this interpretation.

**babai**

After this ceremony the bride is carried out of the house on the hip of one of her old relations, who hands her over to the groom's party as described under *jima*. The bridegroom also, if he be inside the house, is likewise carried out by one of his new relations-in-law.

**babai** reduplication of *bai*, to make, to originate, to organize, I. It forms a kind of cpd. together with its d. o. which is best translated by, the art of, when it depends on words denoting to know: *nažal-babai kain itwana*; *ginti-babai kam lūrana*.

II. trs., not used in the prst. and past ts. It occurs in infinitive clauses depending on words denoting necessity. It may then be rendered either by an infinitive clause or by such nouns as the fabrication, the erection, the making, etc.: *iskuloŕa babai hobaoa*; *Hoŕojagarte kitab babai lagatinaa*.

*babai-q* p. v., to be made, etc.: *sida oŕa babaioa*.

III. As afx. to other prds. (1) it denotes that the action is performed with great care, and is therefore eqv't. to, very carefully, as well as possible, with one's whole strength: *olbabaikeŕako*. (2) it occurs also as syn. of *bagel*.

*babaini* noun of agency, the one who is in the habit of making. Together with a d. o. it forms cpds. in which it is generally translated by the Engl. afx. maker: *jutababaini*, a shoemaker; *ghuribabaini*, a watchmaker; *katubabaini*, a cutler.

**baba-poŕom**

**babai!** interjection used whilst showing a child smth. likely to frighten it.

**baba-jane** sbst., the cultivated form of *Paspalum serobiculatum*, Linn.; Gramineae,—an annual grass, the seed of which is used as food-grain, being prepared like rice, but it is more often added to the rice of which rice-beer is brewed.

**baba-kukura** sbst., a form of *Setaria glauca*, Beauv.; Gramineae—an erect annual grass with spiciform panicles, 2-3" long, and bristles strongly barbed. It is not cultivated but occurs spontaneously among other crops; its grain is gathered and eaten, the water in which it has been cooked is often added to fermenting rice-beer. *Huriŕa kukura*, or *setakukura* is a small, prostrate, spreading form of the same, with short panicles.

**baba-najom** syn. of *pasāra* sbst., *Oryza sativa*, var. *fatusa*, Prain; Gramineae,—a wild, late, fast-growing variety of the rice-plant, which smothers the cultivated rice-plants in the low fields. Its grains are deciduous. The grains are eaten.

**baba-poŕom** sbst., a paddy bale. The specimen (Pl. XXII, fig. 2) being 4 ft. in diameter and 2 ft. high, contains 10 maunds of paddy. The bales vary considerably in size containing from 16 down to 2 or even 1 maund. These more or less melon-shaped bales have an outer coat of firmly plaited straw rope arranged

## baba-potom

so close and tightly that it is impossible to insert anything between the coils. On that account they can resist fire for a short time so that, if they be rolled quickly through the embers of a burning roof that has fallen in, the paddy itself is not damaged seriously.

The lower left-hand corner picture of Pl. XLIII shows two men busy tightening such a bale. The process of baling is as follows :

(1) Four double ropes of a length varying with the intended size of the bale, are spread out crossways on the ground so as to form 4 right angles. At their crossing they are tied together by a knot. These ropes are generally made of *bacom* grass. Only when that is not available they are made of twisted paddy straw. The straw ropes are about 1" thick, the *bacom* ropes are somewhat thinner.

(2) After being thus held together in the centre by the knot, 4 of the 8 strands are spread out and thus form a regular star.

(3) One end of another long plaited straw rope intended to form the outer cover of the bale, is coiled into 3 coils around the centre where the *bacom* ropes are tied together so as to leave a free circular space of about 8" around this knot.

(4) A layer of loose straw in the shape of sheaves and radiating from the centre to the extremity of the cross-ropes on the ground is placed over the free space and the 3 coils.

This layer of straw, when compressed, is about 4" thick.

(5) Five winnowing shovelfuls, about 50 pails of paddy, are poured on that straw in the centre and well pressed down into the 8" diameter free space between the 3 coils.

(6) An empty bamboo basket, having a capacity of about 1 maund and shaped like the one on Pl. XVI, fig. 4, is put upside down over this paddy. The layer of straw is carefully gathered round the basket, so as to make it come together on the top, where it is kept together by a stone placed on it.

(7) The plaited straw rope is coiled up round the straw and basket till about 4" from the top.

(8) The basket is now carefully removed leaving a cavity into which paddy is poured by instalments. After each instalment a man inserts and plies the pointed stick called *gojörâ* (Pl. XXII, 2, B) so as to make the paddy settle down as thoroughly as possible. This settling distends the inner straw wall and thus tightens the coils of outer straw rope to perfect tautness.

(9) When the intended amount of paddy is poured in, the extremity of the loose straw is brought over it and pressed down on it tightly, and the remaining plaited straw rope is coiled up around so as to cover it entirely.

(10) Then 4 of the 8 *bacom* ropes at right angles on the ground are tied up on the top of the bale, two men tugging at them to make them as

## baba-potom

taut as possible. After that the 4 other *bacom* ropes are treated similarly.

(11) Then one man, inserting both his hands between one pair of the tied ropes and the plaited straw coils, tugs at it to make it still more taut, whilst the other, inserting the *gojōrā*, under the bale at the spot where the rope emerges from under it, lifts the bale repeatedly as with a lever. This produces a groove on the side of the bale below. Then he beats the bale as hard as he can, with the *gojōrā*, upwards along the rope and so extends the groove right to the top. Working up in the same way on the opposite side, he produces a groove right round the bale. During this operation the man at the *bacom* ropes holds and presses these down on the top of the bale with all his might to prevent them from getting slack. Then the man who plied the stick, comes to his assistance and both together tie the ropes firmly and finally. The same operation is then gone through for each of the remaining ropes, and the bale is ready.

Owing to the four grooves around the bale, this kind is called *upun hora poŋom*, a four grooved bale.

In entré. to this there is the *bar hora poŋom*, the two grooved bale, which they resort to when *bacom* grass cannot be had. Instead of the thinner *bacom* ropes they then use one single long twisted straw rope, fully one inch thick, for the final

tying of the bale. The process of baling is as follows :—

(1) Two such straw ropes are placed crossways on the ground and tied by a knot in the middle. Then the operations described above under (3), (4), (5), (6), (7), (8) are gone through. Before beginning the operation described under (9), a bundle of straw from 6 to 7 inches diameter is attached to one end of a very long straw rope (from 30 to 50 feet long, according to the intended size of the bale) and fully 1 inch thick. This bundle is placed on top of the paddy filling the bale, and then the inner layer of straw (forming the inner wall) is pressed over it. Then follows the coiling up of the plaited outer straw rope as described under (10). After this the 4 straw ropes lying crossways on the ground are tied together on the top of the bale. Then the bale is turned on one side and the long straw rope fixed in, it as just described, is pulled tight along one of the 4 cross ropes. If there be only one man making the bale, he keeps this long rope taut with his foot by tying the free end around it. Then he starts beating that side of the bale along the rope so as to make a groove from top to bottom. The bale is then turned over again, the long rope brought along the cross rope on the opposite side, and held taut by the foot, whilst that side is beaten till a groove is made which now runs right round the bale. Then the loose end of the long rope is passed under this very rope there



where it comes out from the inside of the bale and is brought at right angles along the remaining two cross ropes and the bale is then beaten so as to produce two more grooves. Finally the long rope is made fast under the crossing which it forms on top where it comes out from the inside of the bale, and the four straw ropes, which had temporarily held the bale together, are removed.

One man can thus prepare a bale holding 10 maunds of paddy. But if the bale is intended to hold more, 2 men are required to turn it round.

The *upun hora poŋom* has therefore 8 grooves and 8 ribs whereas the *bar hora poŋom* has only 4 grooves and 4 ribs. Two opposite grooves are counted by the Mundas as only one *hora* because one is the prolongation of the other.

**babar** abbreviation of *babaria*, distributive nl., every two, each pair. This form is used (a) before words denoting measures of any kind such as *teḍa* or *paḷa*, a grain measure, *gaḷḍi*, a league, *ṭaka*, a rupee: *babar gaṇḍa paḍsa omakom*, give them two annas each. (b) before the higher numerals *hisi*, *saḥ* or *saḍ*, *hajar* or *hazar*. (c) before words usually occurring in enumerations of single men, cattle, families such as *hoṛo*, person, *bḥ*, head (of cattle), *arāṛā*, yoke, *oṛa*, family: *babar hoṛo momoḍ teḍa caḷḷiṇa omaḍkoṇa*, I gave one seer of rice to every two persons. (d) before the affs. *sa*, *duaṛa*, *dua*, times.

**babarduaṛa**, **babardua** var. of *babarsa*.

**babaria** distributive nl., two each, every two, each pair: *babaria meromkina menākinatako*, they have each of them two goats.

**babariate** distributive adv., two by two, two abreast, two and two: *babariateko senka*. N.B. (1) When the words *hoṛo*, *bḥ*, *oṛa*, *arāṛā*, are used with the nls., then they take the affix *te*: *babar hoṛoteko senka*. (2) When the prd. itself is denotative of a particular arrangement, then the affix *te* falls away altogether: *babar hoṛo pantikom*, place or arrange them in ranks of two and two. But when *panti* is used as adv. modifying another prd., then it takes the affix *te*: *babar hoṛo pantite caṇḍaṇḍe*. Instead of the reduplicated form the cardinal nl. may be used twice, followed each time by the words *hoṛo*, etc.: *aḷṇa loḍṇa siṃente oṛa oṛa bar arāṛā bar arāṛāko haridika*, let every family take two yokes of oxen to my field to plough it.

**babarci** (H. *bawarci*) sbst., a cook.

**babarsa**, **babarduaṛa**, **babardua** adv., twice each: *ruṇasirma babarsa kacāṛite sen hobaoa banduklaḥsan nanamte*, one has to go twice a year to the lawcourt to get one's gun license renewed; *babarsaiṇa kajiaḍkoṇa*. •

**babāta**, **babta** I. sbst., itch, itching, itchininess, prickly heat: *babātaiṇa aṭkarjada*: *babāta kṛ harobṭana*.

II. adj., causing itch: *babāta pusuri*, syn. of *kaṣṇa*, the itch

**babāta**

disease; en bandarə də *babāta*gea; enado erəge *babāta*.

III. intrs., (1) prsl., to itch, to be affected with itch: *siŋə tɨ babāta-taŋə*. (2) imprsl., to experience an itching sensation: *simorəre bəlolente sobenə babāta*kiŋə, I felt an itching all over after I had entered the fowl-house; en *jati tijum juɬɬlire apiupun mā habə babāta*, if you touch caterpillars of that kind, the skin will itch for two or three days. In the following sentence note the peculiar belief of the Mundas: *oko hoŋoko siŋagako jagartana, kaɬa babāta*jiŋə? (The soles of) my feet itch, someone must be speaking of me.

N B. the idiomatic use of *babāta* in connection (1) with *dea*, back: *dea ci babāta*jaɬma? *amə dea ci babāta*tana? Doest thou want a thrashing? (2) with *hoɬə*, neck: *hoɬə ci babāta*jaɬma? *amə hoɬə ci babāta*tana? Doest thou want to be killed by human sacrificers? (3) with *lāɬ*, stomach: *inkuə lāɬ babāta*tana, they are hungry: *nimir agŋn namakaɬkoa, lāɬ babāta*lekoreko kamia, nowadays they have plenty of food, they will work when once they get hungry.

IV. trs. caus., to apply to someone a substance producing itch: *itikajōteko babāta*kiə, they made his skin itch by means of cowhage pods.

*babāta*-n rflx. v., to apply to oneself an itching substance: *siŋa itikajō rəkipee babāta*.

*babāta*-ə p. v., (1) to get itch, to be caused to itch by the application of

**babu**

some itch-producing substance: *bandareko ɬebelkena, sobenka babāta*jana. (2) of water, to be infected by smth. so as to cause itch: *konagata ɬobarə də babāta*jana, the water of the pool causes itch on account of the aloes leaves (that were soaked in it).

*babāta*ge adv., with *aɬkar*: *babāta*ge *aɬkar*jaŋə, I feel an itching sensation.

*babelona, belona* I. sbst., some fruits of the *loadaru* (*Ficus glomerata*) and *sibil ɬri* (*Ficus Cunia*) which are smaller, ripen earlier, have less seeds, and are more tasty than the other fruits on the same tree. In Nag. *babelo*ə is also used as syn. of *koɬa, kuinə*, the male flower of the jackfruit tree.

II. intrs., to bear the fruits just described.

**babla, babur**, fide Haines, (*Sad. babu*), sbst., *Acacia arabica*, Willd.; *Mimosaceae*,—a tree with long and straight spines, bipinnate leaves and yellow flowers in globose heads.

**babu** (*Sad., Mt., Or.*) sbst., (1) it is used as voc. of address to male children and boys up to the age of about 13 or 14 years, and to any man who is the speaker's junior by at least 2 or 3 years. (2) it is used to indicate the sex of babies, meaning: male, in ontrd. to *mai*, female: *ne siŋa babu ci mai*?—*babuge*. (3) it is used to denote any native gentleman: *miaɬ babu hakima*kana. (4) it is also used to designate the penis, just as *mai* may designate the vulva. Both words, when used

with this meaning, are construed as inan. es.

**ba-by** jingle of *by*. I. abst., holes here and there : *ba-bykote* dɔ pərom-tana; *kaŋa ba-byɔ* ranum ituana ci ?

II. trs., syns. with *bybaya*, to make holes here and there : *dorabia loŋom ba-bykeda*.

III. intrs., of holes, to appear here and there : *dorabia tuŋulere ba-būa ment-ko kajia*, they say that when a *dora* snake stings a person (with its tail), little holes will appear all over that person's body.

N. B. the idiom : *kuda ba-byree aŋandi-tana*, *hatuhagakoe giurikajaɖbua*, *duŋtiagun kã ituɖtana*, he marries his son when the jamunfruit (falling on the wet fields in June-July) make little holes everywhere, he makes us, his fellow-villagers, feel ashamed since we cannot take part in the feast (because at that time we have no more rice enough to present our contributions to it). This is a reproach to those who deviate from the general custom of marrying only after the harvest, when all are able to contribute some rice and thus have a claim to an invitation.

*ba-by-gɔ* p. v., to be pierced with little holes all over : *cikan rŋgte kaŋam ba-byjana* ?

*ba-bytan* adv., so as to cause numerous holes all over : *dorabia tuŋulere ba-bytan gagaŋa*.

**babu-bala** (Sad.) collective name for all kinds of native gentlemen : *kacãŋire cãirbaje babubatako cuŋiq-tana*.

**babur** var. of *tabla*.

**babure-baca** a cpd. meaning youth, occurring in songs as poetic var. to *mairibiŋi*, maiden : *Baburebacam rotodentana*, *Mairibiŋim supidentana*, Youth thou arrangeſt thy hair in a topknot, Maiden thou arrangeſt thy hair in a chignon.

**ba-baru** ltly., flower feast and fair, I. a collective name for all feasts of the year.

II. intrs., to observe the yearly feasts : *Dikuko akolekako baburna*, the Hindus observe feasts of their own.

*baburna-n* flt. v., to submit oneself to the observance of the annual feasts : *sansarkoleka kale baburnu-tana*, we do not observe the same feasts as the pagans.

*baburudipli* adv., on the occasion of the yearly feasts, at the various times on which the yearly feasts are kept.

**babu-teka** trs. *Teka* is a var. of the permissive afx. *rika*; *babu* is here used in its trs. function, to call smb. sir; hence the cpd. means ltly. to allow smb. to be addressed as sir, i.e., to live with smb. on terms of mutual respect. In current language it has come to mean : to forgive an offender : *enkan kamiredo kaina babutekama*, I will not let thee off without punishment.

*babute-p-eka* repr. v., to pardon each other, not to exact a punishment for an offence : *enkan kamiredo ne haturenko kako babutepeka*.

**baca** Nag. (Sad.; Or.; Sinh. *wassā*, a young bull, *wassā*, a heifer) syn. of *baturī* Has. I. abst. (1) a young bull. (2) in songs it

occurs in the expression *baburebaca* and alone as var. to *babu*, boy, youth.

II. *bacaakan* participle of the p. v. *bacag* is the only form used, either as adj. or as adv. of time with the afx. *re* or *te*: *bacaakangeae ne urī*, enamente aūrile kuṭaia; *bacaakanre* (or *bacaakante*) kuṭalekore serom nanaoa dana, this bull is still young, that is why we have not castrated him as yet; when they are castrated whilst they are (too) young, they become narrow-necked.

*bacabandū barābandū, barbanḡu, darābandū, darbandū*, syn. of *darcora* (Sad *darbhandia* or *darcora*). It is used as afx. to prds. to denote in a general way a falling short of completion, or alone instead of those same cpds. (1) Affixed to prds. meaning to hit, hurt, wound in any way, it denotes that the action has fallen short of the fullest effect of such acts, i.e., killing; hence it means to nearly kill, to all but kill, to hit, strike, cut, wound, so as to nearly kill: *enara maēnoia terbacabandūakḡia*, a while ago I hit a myna with a stone so as to nearly kill it. The Mundari eqvlt. to this Sad. expression is: *hupuleka kaina tergoḡia*. (2) With other prds. it means to fall short of completion, not to finish or attain all that is or was intended; hence it means the greater part, most of, nearly all: *kacāḡire hakim iḡarḡakore, okilko olbarbandūia*, when the magistrate examines people in court, the pleaders write down nearly everything.

(3) In some cases it denotes that the duration of the action falls short of the stipulated or expected time or period: *dasī barābandukeda*, he did not complete his term of service. (4) When it stands as independent prd. then the prds. to which it is otherwise affixed, may stand first with the afx. *mente*: *en kahani uduḡmentera bacabandugea*, I am not quite sure that I can relate that story correctly, i.e., that I remember all the details well enough.

*bacabandū-n, barābandū-n*, etc., rfx. v., may be used in the function, given under (3): *dasidoe dasikena, bacabandūnjanae*; the rfx. v., here implies that the reason for the non-completion of the stipulated time lies in the free determination of the subject; hence the form means: he refused to complete his full term of service, for some reason of his own. It may also be used alone instead of the cpds. of which there is question in the following note.

N. B. When *bacabandū*, etc., are affixed to some prd., which is always in the rfx. v., v.g., *itun*, to learn, the *n* is detached and affixed to *bacabandū*, etc.: *itubacabandūnjanako*, they have learnt nearly the whole of it.

*bacabandū-y barābandū-y*, etc., p.v., occurs in the three functions: *terbacabandūakanae*, he is all but killed by the stone that hit him; *itubacabandūakanredo itutaboa*, if the greater part is already known, the teaching will soon be complete.

**bacandāt**

*bacabandutan*, *barābandutan*, etc., adv., in the function given under (1) means so as to be nearly killed : kula *bacabandutane* maḳja, he dealt such a cut to the tiger as to nearly kill it.

**bacandāt**, **bacandata** (Sad. from the H. *bacandatta*, betrothed) I. sbst., betrothal, i.e., the declaration before the priest that a couple promise marriage of their own free will. This term is used only by Christians : *bacandāt* hobajana, the betrothal has taken place.

II. trs., of the priest, to ask the couple whether they promise to marry each other of their own free will : *bacandātkeḍkiṛae*. *Kuli* is used in the same meaning.

*bacandāt-q* p.v., to be betrothed in the way described : *bacandātskanakiṛ*.

**bā-candū** sbst., the month or rather season, in which the sal tree blossoms and the flower feast is kept, i.e., the latter part of February and the first part of March. In this epl. *candū* rather means a season than a month as it is independent from the phases of the moon.

**bacāra** (Sad. *bacra*) sbst., the Ascaride, *Oxyurus vermicularis*, a white, intestinal worm, about 3 inches long, found in man, fowl and cattle, especially in buffaloes, in cntrd. to *lendaḍ*, the maw-worm, *Ascaris lumbricoides*, a long flesh-coloured intestinal worm, for which the Mundas use the same word as for the ordinary earth-worm. Since the ascarides, when present, occur always in large numbers, *bacāra*

**bacunḍaṛa**

stands nearly always in the plural. The symptoms indicating their presence are fetid breath and diarrhoea. The remedies used by the Mundas are : about 2 ounces of mustard-oil, or an extract of *karonjo* bark or of *murūḍ* seeds, or the seeds of the *kadru* creeper, crushed and mixed with water. Buffalo calves generally die of it if no remedy is given to them : abuḥ hende haṛaḥ lāṛe *bacāra*ko menaḳoa.

M. trs., to infect with worms : kiṛiko *bacāra*ḳiḥ enate lāṛi dul-tana, Itly., they (the worm-) have wormed the buffalo calf that is why it has diarrhoea.

**bacāḥ** var. of *bancāḥ*.

**baci** Nag. syn. of *osarhon* Has. sbst., a heifer.

**bācom**, **baḍcom** (Sad.) sbst., *Ischaemum angustifolium*, Hack. ; Gramineae,— a tufted, perennial grass of the jungles, 2-3 ft. high, extensively used to make twine. N. B. the following riddle of which the answer is *bācom* : aṭamaṭa birko talare bonḡahonko uḥko ṛaṛaakada, in the middle of the dense jungles the sons of the spirits have untied their hair.

**bācom-baṣar**, **baḍcom-baṣar** sbst., twine made with the culms and leaves of *bācom*.

**bacunḍaṛa**, **bacunḍu**, **bucunḍaṛa** Has. **bucunḍu**, **bucunḍu** Nag. I.sbst., things which are tied together with too short a rope or other ligation : en *bacunḍaṛa*ko toḷurape.

II. adj., tied with too short a rope ; the word is often repeated : *bacundəzəz bacundəzəz* biârako maraŋ gusite tolurame.

III. intrs., to get untied, to get loose because tied with oo short a ligature : *miad birain tialə bucundəxjana*.

*bacundəzan, bacundəzge, bacundəzange, bacundəzəz bacundəzəz*, etc., a lv., used with *tol*, to tie, with too short a rope or other ligature.

**bacunđuI** variant of *bacundəz*.

**bađ** (Persian *bad*, ill-conditioned, not acceptable) I. sbst., a certain quantity of merchandise which, in certain cases, is given to the buyer, over and above the quantity bought, to make up for what may prove spoilt in the merchandise : *taƙapöntelin paŋələda, pönre bar ganđa baderə oŋia*, enamente lumaŋko kako salaŋana, we agreed on the price of one rupee per eighty silk-cocoons, as I gave eight cocoons into the bargain, he did not pick and choose the cocoons.

II. trs., v., of the seller, to give a certain quantity into the bargain, in order to make up for the possible bad condition of part of the merchandise, in which case no picking out is resorted to : *pönre bar ganďain bādaďkoa* for each eighty (silk-cocoons) I gave them eight into the bargain. (2) of the buyer who picks out the good specimens from the stock : to discard in the picking out : *miďhisi kitabete apiako*

*bāďlq* out of a stock of twenty books there are three which people refused to buy.

*bād-q* p.v., (1) to be given into the bargain. (2) to be discarded, refused by the buyers : *bar ganďadoko bāďjana* ; *apia kitab bāďjana*, or *bāďsarejana*.

**bađ, baďte** (A. *al-batta*, certainly) adv., doubtlessly : *netəre cimini alom doa, baď keredgea*, don't put that chimney there, it will doubtlessly be touched by someone (and fall off) ; *miadleka cipibu kirinapaltuta, baďte kupulko hijubaragea*, let us buy one or two extra brass plates, we are sure to get visitors now and then.

**ba-dā** I. sbst., a honey-comb of which the cells are still empty.

II. intrs., to make empty cells : *nesəreko bādāakada*.

*bādā-q* p.v., of the cells in a honey-comb, to be yet empty : *nesəre bādāakana*.

**bada-bada, bada-bidi, bidi-bidi** (Sad. *bidi-bidana* ; H. *badābadi*, with emulation, with rivalry) I. sbst., a jingle destined to imitate the deadened sound of smth. falling on more or less soft earth or ground, somewhat like the English : *thud*, but with the additional connotation of a rapid repetition of that dull sound.

II. trs. caus., to cause things to fall on the ground in a series of soft, dull thuds : *miss eneklate kudarə soben jōko hoəo badabada-keda*.

**bada-badi**

*badabada-n*, *badabidi-n*, *bidibidi-n*  
 rfx. v., to run with a soft patter  
 of the bare feet.

III. adv., with or without the  
 affix *tan*: *mar kãh rukuime*  
*badabadatan* *uigoka*, all right,  
 now shake (the fruit-tree) violently  
 so that the fruit may fall down in  
 a shower; *honko badabadatanho*  
*nirurutanana*, the children come  
 running out, their bare feet falling  
 with a blunt dull softness on the  
 ground.

**bada-badi** (H *bada-badi*, with  
 emulation, quarrelsomely) a jingle  
 of *badi*.

I. sbst., importuning, obstinate  
 asking for smth.: *ne hojo nekan*  
*badabadi ciulao kae bageca*.

II. adj., importuning, obstinate  
 in asking for smth.: *badabadi*  
*horokolq jãnge kã bapaitaba*,  
 nothing can be quickly settled  
 with importuning, obstinate people.

III. trs. and intrs., to importune:  
*badabadikeq!ca*; *ne hon badabadita-*  
*anae*.

**bada-bidi** var. of *badabada*.

**Bada-disum**, **Bagada-disum**, **Bagda-**  
**disum** sbst., Bengal.

**badãkaõ**, **badkaõ**, **bidikaõ**, **bidkaõ**,  
**biãkaõ**, **biãkaõ**. (Sad. *badkaek*,  
 to stampede, trs.) I. sbst., a  
 stampede: *urikoã badãkaõ* *lekedate*  
*gũpĩhonko boroteko nirjana*.

II. trs., to scare a crowd or a  
 flock and make it fly in all direc-  
 tions: *kula rumbulqẽte urikoe*  
*badãkaõkeq!koa*, a tiger by its  
 growling stampeded the bullocks.

**baq-baq**

*badãkãõ-n*, *bidikaõ-n*, etc., rfx. v.,  
 used only in the plural: to stampede,  
 (intrs.): *pĩpĩpire hulsalere hojoko*  
*badãkãõna*, if one excites one's  
 horse on the marketplace, people  
 will disperse in panic.

*badãkaõ-q*, *bidikaõ-q*, etc, p. v.,  
 same meaning as the rfx. v.

**badãla**, **badãli**, **badãla-badãli**,  
**badãlare**, **badãlire**, see *badla*, *badli*,  
 etc.

**badãnim** var. of *badnãm*.

**badãraõ**, **bodõraõ**, **basãraõ**, **bosõ-**  
**raõ** (Sad. *badraek*, to loosen and let  
 fall; Sinh. *bandi* and *ari*, ltly.,  
 to turn away a knot) trs., to loosen  
 or tear asunder the knot or string  
 that binds things together: *kitabe*  
*badãraõkeõa*, he has loosened the  
 binding of the book.

*badãraõ-q*, *bodõraõ-q*, etc., p. v., to  
 be loosened by the breaking or  
 loosening of the knot which fastens  
 things together: *sahanko*, *birako*,  
*kitãhko*, *busyko badãraõoa*, books  
 and bundles of firewood, of seedlings  
 or of straw, are things that can be  
 loosened by undoing the knot.

**baq-baq**, **baq-dukua**, **baq-sande**  
 with or without the affix *te*, and  
 also *baq!te*, which is not used in this  
 meaning without the affix *te*, adv.,  
 with great difficulty: *baqbaq miaq*  
*takãe omã*, he gave one rupee  
 with great difficulty, i.e., on account  
 of his poverty it was very difficult  
 for him to give that rupee, or it  
 was with great difficulty that he  
 was induced to give a rupee; *baq!te*  
*rãauliã*, we called and brought him

**baq-bač**

with great difficulty; *tisina aina bačsanda netaina tebāakada*, to-day I had much difficulty in reaching here.

**baq-bač, bač-buč** (Mt. talking nonsense or without purpose) I. subst., a stammer, a stuttering, a defective articulation, a difficulty in speaking: *iniā bačbuč cilekate bokaoa? enarā cikan ranuko lagatina?*

II. adj., speaking with difficulty, speaking haltingly, stammering, stuttering: *bač-buč horo; bač-buč kaji*. Also used as adj. noun, a stammerer, one who habitually speaks with difficulty: *miač bač-bučle goatāia, hakim kaji kae bujačdarjana*, we brought a stammerer as witness, the judge was unable to understand him.

III. trs., to speak haltingly, falteringly or with difficulty, to stammer, to stutter: *jagare bač-bučjada; bač-bučjadae: mič gančalekae bačbučkiņa*, he stammered at me for about one hour.

*bač-buč-en*, rfx. v., to feign a difficulty in speech.

*bač-bučtan*, adv., (speaking) with difficulty, haltingly, stammeringly, falteringly: *čkesčkeakanre bač-bučtanko kajija; pāpjanaina mente bačbučtane udubačlea*.

**bačcom**, and **bačcom-bačar** var. of *bācom, bācombačar*.

**bač-dukūa, bač-dukuste**, var. of *bačbač*.

**bačča-baččetas**, adv., used with *mā*, to cut with an axe, imitative of

**bačča-bučča**

the sound of a number of heads of goats or sheep falling down and their corpses plumping down, while they are cut down each with a single, noiseless stroke of the axe.

**bačča-bučča**, (Sad. *bāč-bāč; bač-bučak*) syn. of *bakaččukuč*, trs., to pierce repeatedly a soft substance which can in no way be considered as a kind of bundle. If it could in some way be considered as a kind of bundle, *počomakanlekan ciz*, v. g., a jackfruit, the belly, a bag full of grain, the contents would ooze out through the hole with an appreciable sound, and then the jingle *bačsabuč-su*, imitative of this sound, would be used: *saram sārteko baččabuččukija*, they pierced the sambar with numerous arrows.

*baččabučču-n* rfx. v., (1) to plod in mud in which one sinks down at least up to the ankles: *ločonaree baččabuččuntana*. (2) It may be used also of jugglers who pierce (or make believe that they pierce) their own flesh, v. g., with needles or the like.

*baččabučču-n* p. v., takes as subj. either the substance which is pierced repeatedly, or the object which pierces: *nagapinijanumteko baččabuččujana; netarā losod sotate baččabuččujana*.

*baččabuččutan* adv, sinking or piercing, repeatedly into a soft substance; *ločon baččabuččutane paromlā; saram baččabuččutanka tuinčija*.

**bačča-bučča, bučča-bučča**, frequentative of *bučču*, trs., to



**badha**

have again and again snout hanging from the nose, sniffing it up continually: suluñ *baḍḍaṇḍuḍḍaḍḍaḍḍa*. *baḍḍaṇḍuḍḍa-ṇ* rflx. v., is used idmlly. of worms which again and again peep out or push out part of their body from, v. g., cowdung.

*badḏaqbadḏuq*-p. v., (1) of snout: to be alternately hanging from the nose and sniffed up again. (2) idmly. used in the same meaning as the reflex. v.

\***badha** Nag. (Sad. *budhi*; Cfr. H. *bādhī*, obstructed, impeded) I. adj., of bad omen, unlucky, in the sense of causing or bringing bad luck to others.

II. *sbst.*, the exterior sign by which it appears that one will bring bad luck to others. The word itself as well as the superstitions designated by it, have been borrowed from the *Sadans*. It is used for men, horses, buffaloes and goats. The signs by which it is seen that a man will bring ill-luck, are revealed by *chiro-mancy*. Those which reveal that a buffalo, bullock or a goat will bring bad luck to the buyer (not to the man in whose house the animal is <sup>\*</sup>born) affect the colour, the turning of the hair or the form of the horns. For instance, a horse or pony with three legs only of the same colour, a bullock with a turning of the hair on the spot where it will be touched by the goad, she-buffaloes and she-goats with horns pointing forwards, are unlucky: the latter in the sense that their young will not live. A

## badi

bullock with a turning of the hair on the neck will be eaten by a tiger. A pony with a white star on its forehead that can be covered by the thumb, will cause the male children of its owner to die in infancy, if he has any male child; if he has none, that pony will on the contrary procure him one, but in that case the owner will have to make a gift of that pony to any one as soon as the child is born. White buffaloes and those with a white throat, are *budha* even to the owner in whose house they were born: if they are yoked with one of another colour, they will die themselves or cause the death of those with which they are yoked: *juri jomia karedo aggee jomoa*. Other signs of ill-luck are called *dokha*.

*badha-ḡ* p. v., used only in the pf. tense, to have become, to be of bad omen : ne sadom *budhaakana*, this pony will bring bad luck to whomsoever buys it.

**\*badi** subst., a rice field of the fourth or fifth class, the highest kind of the fields terraced one above the other on the slopes of valleys. The five classes of rice fields are: (1) *čavaložor* or *jirkiložor*; (2) *škirložor*, *škirote* or *jiđote*; (3) *cađra*; (4) *badi*, *badiłožor* or *badiote*; (5) *cutibadi*. On account of their situation, the rainwater collected in the two classes of *badi*, disappears soon by filtration, so that they dry up and produce little or nothing if they are not refilled by regular showers of rain,

or kept under water by having running water drained into them, a process which can but rarely be used. These fields depend therefore so to say exclusively on a regular supply of rain for their productivity. A drought of a few weeks occurring at certain periods of the growth, v. g., when the grains should form after the flowering, suffices to destroy the whole harvest. Hence they are the less valuable among the rice fields and pay a lower rent than the first and second class fields which are more properly called *lōvōq*.

II. trs., to call a field *badi*; to make or prepare a *badi* field.

*badi-q* p. v., to be convertible into a *badi* field: netare mid kutuul *badiōa*, here is possible to make a *badi* field as broad as one turn in the ploughing, i.e., maybe some 20 yards broad.

**badi** (Or. *badi*, obstinate; Sad. *haʔhek*, to sulk, and *baid*, obstinate) intrs., sometimes used instead of *haʔi*, or *haʔibadi*, to sulk in order to obtain smth. In the same meaning it is used as variant of *haʔi* in sacrificial formulas: Alope *haʔia*! alope *badia*! an adjuration to spirits, not to cause sickness or other misfortune in order to obtain a sacrifice.

**badi** sbst., the heddles of a weaver's loom which alternately raise or depress the thread of the warp.

**badi** (H. *bandh*; Mt. *badi*, leather string; Sad. *badi*) I. sbst., a string or twine tied around smth. so that the rings fit closely one

against the other. This sbst. is used especially in conjunction with *dulki*, *nogra*, *dumaq*, and with *lumam*: (1) *dulkibadi* is sometimes used instead of *doal*, the strips of leather used to span the *dulki*-drum. (2) *dumaqbadi*, the strips of leather used to span the *dumang*-drum; the strips which run in the length are properly called *doal*, but also sometimes *badi*; the transversal strips which turn around the drum are called *cirubadi*. See Pl. XXVII. (3) *nagrabadi* is the term always used to designate the leather strips spanning the *nagra*-drum, though one would rather expect them to be called *doal*. (4) *lumambadi* is a strip of silk-cocoon that has been cut at the thickness one wants, and is used to tie arrow-heads to the arrow, battle-axe heads to the handle, etc.: *lumam borire sutam namoa*, hadire *badi* *namoa*, by unwinding a silk-cocoon one gets cocoon thread, by cutting it one gets cocoon strips.

II. trs., to tie a string or twine around smth. so that the rings formed by the string or twine are fitting closely one against the other: *jupap-japap baʔarem toledō enage badi*.

*badi-n* rfx. v., to tie a string in juxtaposed rings around a limb of one's own body: *en sutam tpe alom badi-n*, do not turn that string in juxtaposed rings around thy finger.

*badi-q* p. v., to be tied in juxtaposed rings, to be tied with a string put in juxtaposed rings: *sutam badiakana*; *aʔa ti sutamte badiakana*.

*ba-p-adi* repr. v., is used of two persons who at the same time tie in juxtaposed rings, v. g., each other's finger or leg, or, who do that successively: *tikiŋa bapadijana*.

*ba-n-adi* vrb. n., a ligature tied in juxtaposed rings, the tying, the way of tying in juxtaposed rings: *aiŋa banadi kã raŋataboa*; *amã banadi isu niralgea*.

*baditeq* sbst., smth. to tie with in juxtaposed rings.

*badi-baçar* sbst., a string wound in juxtaposed rings around smth. cylindrical. This cpd. occurs in sacrificial formulas as reverential address to Singbonga: *turisutamte*, *badi-baçar*te borrakã borãguntanem, (instead of *turisuŋtamte*, *badi-baçar*te, the variant *niŋina sutamte*, *badima buçar*te is used in Hasada), Thou risest and descendest on a blue rope (blue, consequently invisible in the blue skies), a rope that becomes shorter or longer according to thy rising or descending (*bor*) because it winds or unwinds (*badi-baçar*).

*badicaŋa daru* sbst., a jungle bush so called. A mixture of ground *raururudq* and the ground bark of roots of *badicaŋa* and *aŋilsirã*, is rubbed on in body-ache, and is also applied to dog bites.

*badigi*. (Or. *baggẽ*, *baggi*, plentiful) intrs., (1) to have at hand more fruits or potherbs, mushrooms, puffballs, etc., than one can consume. (2) of the same, to be available in greater quantity than can be consumed: *uli tisiŋagaŋa badigitana*; *uliteŋa badigitana*.

*badili* var. of *badli*.

*badi-loŋora*, *badi-ote* sbst., a rice field of the fourth class. See *badi*.

*badkaŋ* variant of *badãkaŋ*.

*badla*, *badli*, *badãla*, *badni* (H. Sad.) I. sbst., (1) exchange. (2) a substitute, a *locum-tenens*: *nido*, Gomke, Samuã *badli*, this one, Sir, is the substitute of Samu.

II. trs., to replace smb. or smth. by smb. or smth. else, to substitute: *caŋurã dã badlaŋme*, change, renew the water in the waterpot. *badla-n*, *badli-n*, *badãla-n*, *badili-n* rflx., (1) to take the place of another, to do the work of another, to do the work that is proper to another: Samuã *badlire* Boanã *badlantana*, Boang takes the place of Samu, or works instead of Samu; *baŋi* *mistrice badlantana*, he changes himself into a carpenter; *Ikirbonaga eŋa bongakoree badlana*, the *Ikirbonaga* acts as if he were another spirit, harms people in a way proper to other spirits. (2) to put on other clothes: *tuŋi badlantana*, he has put on another topee.

*badla-ŋ*, *badli-ŋ* p. v., to be changed, to be put elsewhere, to be replaced by a successor: *Khunŋiren hakim badlajana*.

*ba-p-adla*, *ba-p-adli* repr. v., to interchange men or things: *mãndikiŋkiŋa bapadlajana*, those two interchanged their cooks; *liãkiŋa bapadlajana*.

*ba-n-adla*, *ba-n-adli* vrb. n., the transfer, the changing or interchanging, the giving one thing for

## badlare

another: *da banadlare caŋu rapuŋ-jana*, while the water was being renewed the pot broke; *honder keŋa banadlare haŋam aulja ci gundi?*

III. *badla* as aff. to other prds. means instead of: *aputee erakijña*, *hontekoŋa erabladukja*, his father scolded me, and I scolded him instead (of scolding his father).

IV. *badla* occurs also in the jingle *udālabadāla*.

*badlare*, *badlire*, *badālare*, *badlire* adv., in place of, instead of, in exchange for, as substitute of: *Samuŋ badlare Boam kamitana*.

*badla-badli*, *badāla-badli* a jingle of *badla* which connotes repetition. It is used in the active, passive and reflex. voices. Used substly. it corresponds to *banadla*, but connotes repetition: *keŋako ararā badlabadlite taranko bagraōa*, the necks of buffaloes get spoiled by the use of variously shaped yokes; *gomkekoŋ badlabadlite en kami kā calaōjana*, a new man having repeatedly been put in charge, that work did not come to a successful issue.

*badnām* (P. H.) *badānām*, *badōnām* I. sbst., a bad name or character, disrepute: *amā badānām senŋjana*, the knowledge of thy fault has spread.

II. adj., with *kaji*, defamatory talk: *nekan badnām kaji alopa kajia*.

III. trs., to give one a bad name, to speak ill of some one: *alope badnāmina*.

*badnām-en* reflex. v., to act so as to lose one's reputation: *alom badōnāmena*.

## badūra

p. v., to get a bad name; to be defamed: *cilekatee bodōnām-jana?*

*badūa-buŋsu* var. of *bhādāabhuŋsu*.

*bad-sande* adv., with great difficulty. See *badbad*.

*badte* adv., (1) syn. of *bad*, doubtlessly. (2) syn. of *badbad*, with great difficulty.

*badtūa-badtūa*, *badtūa-badtūa-aderen*, and *badtūa-badtūa-urūaen* variants of *batybaty*, *batybatyaderen*, *batybatyurūaen*, which see.

*badtūa-urūaen* reflex. v., syn. of *tudurūaen*, used. of fish: to creep out straight and without wriggling from the mud: *anjedakan dōbaren sūŋhaiko orŋ balehaiko jeŋetanre losodāteko badtūurūaena*.

*badu* sbst., the Sasin or Indian Antelope, Antelope cervicapra: *badu piŋikoree taŋa*, daru subare ciulao kao taŋa, soben jontukoate sekeragee nirdaria; *iniŋa diria sōjege rakabakana mendo deraakana*, the sasin lives on open, high ground, is never found under cover, and can run faster than any other animal; its (divergent) horns point upwards but are spirally twisted along a straight axis.

*badūra*, *badūru*, *bidūra*, *bidūru*, (H. *bi* and *duhrānā*, to unfold; *Sad. duhrek, duhraek*) I. sbst., (1) the slipping off of coils of twine, rope or bamboo slice. It seems not to be used but with the affix *rate*, on account of: *badūraŋrate tuŋki jeŋan kamire kā jogaōtana*. (2) metaphorically, the breaking of a contract or agreement: *dasiaŋ badūraŋrate kami kā*

calađqtana nādo, the work suffers from the breaking of his contract by the servant; dasi kamira *baduraqate* kami pađjana, on account of his having broken his contract of service, he is without work.

II. trs., (1) to slip off coils of twine, rope or bamboo slice: *tonđom kuraqredo baduraqepē*; if you cannot loosen the knot, simply slip off the coils of rope. (2) metaphorically, to break an agreement or contract: *dasi dasikena mendoe baduraqkeda* (or, *baduraenjana*), he served for a few days but broke off the engagement; *kuri baduraqkija* he has sent away, or has abandoned his wife.

*baduraq-en, baduru-n* 1st. v., to free oneself from a contract or agreement: *kuri baduraqenjana* (or *baginjana*).

*baduraq-g, baduru-g* p.v., (1) to be slipped off: *aing catar baduraqakana*, the cloth of my umbrella is loose at the borders; *perakan tunki kandomre sabkeate tindi mlere baduraqoa*, if holding it by the rim one lifts up a full basket, the rim (the upper coils of bamboo slice) will come off. (2) of an agreement to be broken off: *ne dangramente Naguri disumre kupulakan taikena*, mendo *baduraqjana*, the preliminary visits for the marriage of this boy had taken place somewhere in the Naguri country, but the intended marriage has been given up.

**baduri** trs., to roll a string, rope or cloth round smth. in more or less juxtaposed or partly superposed coils. This is a more general term

than *badi*: *baear kucakeatee baduri-keda* having flattened lengthwise a few coils of the rope he wound up the rest over these; *potom borte ko baduriia* (or *badiia*), they surround the rice-bale with juxtaposed coils of straw rope.

*baduri-n* 1st. v., to wind coils of rope or cloth around one's own body or some member of it: *beđ bgre ko badurina*.

*ba-p-aduri* repr. v., to wind coils of rope or cloth round some part of each other's body: *beđkin bapadurijana*.

*baduri-g* p. v., to be wound round smth: *beđ bgre badurioa*.

*ba-n-aduri* vrb. n., the act or manner of winding coils of rope or cloth round smth.: *banaduri badurieda bge patukadgirikeda*, he wound the cloth round the head in such a manner that the turban is extraordinarily thick.

**baduru** var. of *baduraq*.

**bađa** var. of *bara* (syn. of *guga*), which see. Also of *bara*, to pick up and gather stray grains; also in the cpds. of this prd.

**bađa-buđu** var. of *baraburu*.

**bađa-buđu** var. of *baraburu*.

**bađaē** and **bađaē-uđ** vars. of *baraē* and *baraēuđ*.

**bađa-kuđa**, **barakura** syn. of *barabuti*.

**bađegođ** Nag. syn. of *bođhelekan*, adj., very large, huge: *miađ bađegođ bira le namtāia*, we found or met a huge snake.

**bađi** var. of *bari* (syn. of *guga*), which see.

**bae** (Sad. *bāe*, frenzy, madness; Or. *bal-bāy*) syn. of *bambar*, I. sbst., ravings, delirium caused by fever.

II. intrs. imprsl., to rave, to be delirious: *baejāia*.

*bae-g* p.v., to rave, to be delirious: bokom bugiotana ei?—*kā*, gomke, ruado banjana, mendo barsinate bae sahjaia.—*nāoe baegtana ei?*—*nādoe hapeakana*, enatangoe *baelena*, is thy younger brother getting well?—No, Sir, as for the fever, that has disappeared, but delirium has set in since two days.—Is he delirious also at this moment?—Just now he is quiet, a short while ago he was still raving.

N.B. the idiomatic constructions with *sah* or *nam*, to catch, often used instead of the p. forms: (1) the a.v. form in which *bae* stands as sbj. *bae sahjaia* or *bae namjaia*, eqvit. to *baegtanae*, he is getting delirious. (2) the p.v. form in which the sufferer stands as sbj. *Baee sabotana* or *baee namotana*, he is getting delirious; en hasure *baeko saboa*.

*ba-n-ae* vrb. n., the manner or amount of raving; *banace baejana goṭa nidae raṣamraṣamkeda*, he raved in such a way that he chattered annoyingly the whole night.

**bač** (Sad.; Or. *bāy*) sbst., the monthly wages paid in rice to a *baedasi*.

**bač, bapi, bapu, bača, bapla, bapla** used by children instead of *baṇoa*, there is not.

**baea** a nickname derived from *bae*, delirium, and applied to people

whose mild madness appears only in their nonsensical talk: *baea-haṣam*, the childish old man.

**bača-bača**, (Tam. *wara-wara*, slowly) I. sbst., great slowness in action! *bačabačatege iminua kamirem aiuhjana*, it is through great slowness that thou hast been overtaken by the night over so small a work.

II. adj., very slow: *bačabača hoṛo nido*; *bačabača kuriko daḍundure-geko aiubea, piṛiṛa jetana kako kamia*, slow women reach the night in the occupation of preparing the meals, they never work in the fields.

*bačabačeko* adj. noun, used idmly. for any kind of small insects which creep slowly, or might creep slowly on people's body: *simoraṇa bololena, bačabačako tuṇṇanakaiṇa* (or *namakaiṇa*).

III. trs., (1) used idmly. of the same small insects: to creep slowly about on one's body: *simsikuko bačabačakiṇa*. (2) occurs in the idiom: *nekanako cim bačabačatana?* Doest thou take into account such sayings? Doest thou consider such small things as very annoying? Doest thou change thy mind because they speak like that? *bačabača-n* rflx. v., to be slow in action (purposely): *alom bača-bačana, sekerage kamime*, do not linger over thy work, work fast.

*bačabača-g*, p. v., to get into the habit of working slowly, to be a slow worker by nature: *ne kuṛi*

## bačar

*bažabučajana*, enamente mandi janað heraxtana.

*bažabaža*, *bažabažatan*, adv., very slowly: *bažabažatane* hijtana.

*bačar* adj., used in connection with *saŋga*, tuber, much thinner than usual: neara *saŋga bažarŋea*. Also used idmly. with *lāi*: *bažar lāi* poša banqleka lelxtana, a thin belly looks as if it had no bowels: *iniā lāi bažarŋea*, or *bažarjiana*, he is thin-bellied. See the cpd.. *bažar-lāi*.

*bažar-ŋ* p.v.. to grow into tubers much thinner than the usual size: *bakpireŋ saŋga niular soben bažarjiana*, this year all the yams in the garden have grown into very thin tubers.

*bačar-bačar* used as adj. and adv. of several or numerous tubers which have grown thinner than usual: *bakpireŋ saŋga niular soben bažarbažarjiana* or *bažarbažarŋea dāakana*.

*bačar-lāi* adj., used also as adj. noun: one whose belly is always quite thin, flat, as if he had no bowels: *miad bažarlāi* kerale auakaia, sen kibe sekeraea mendo sagiri ŋekadjankore purā ŋc om kae daria, we have acquired a thin-bellied buffalo, it walks very fast, but when the cart has stuck somewhere it is unable to give a strong pull; *ni okotaren bažarlāi*? *bažarlāi-ŋ* p.v., to grow into a thin-bellied man or animal: *Samudoe bažarlāijiana*, as for Samu, he has a thin belly.

## bačar

*bačar-saŋga* sbst., *Dioscorea pentaphylla*, Linn., var. *Linnaei*; *Dioscoreaceae*,—a wild creeper with an edible yam, 1-2ft. long, 2-3" diam., white and soft.

*bačar* I. sbst., (1) twine, in enfrd., to *paga*, rope, *sutam*, thread or string, and *bōr*, straw rope. (2) a strip of fibrous bark, wood or root which is or can be used to tie things with: *bata ruŋa-*, *murud-*, *sōraēbaē-arte* *kāredo* *bācomqulateko* *tolea*, laths are tied to the rafters by means of strips of *ruŋa* bark, of *murud* root or *sōraē* bark or by means of *bācom* twine. (3) the free fibres extracted from a fibrous plant, ready for rope-making: *jiribačar* *uŋleka nana*, the fibres of hemp are as thin as hair. N.B. The fibres of *moron* are called *sutam*, not *bačar*.

N.B. The idioms: (1) *Ne oŋare bačarko purasako bolotana*, *sāŋako tepeqbēstape*, snakes enter this house very often, plaster up very well all the cracks in the wall. (2) *Kačara bačar hoŋqrem rakabenjana*, thou hast raised and put round thy neck the rope that tied thy feet, i.e., through thy own fault thou hast fallen from Charybdis into Scylla. See *bačarcabaq*, *bačarlāiq*.

II. trs., (1) to make a rope of smth., to twist smth. into a rope: *ne bācom bačareme*, make twine of this *bācom* grass. (2) to tie a rope to smth. or some liv. bg., to tie at one end of a rope for some particular purpose: *sadomina bačaria ci?*—*aloma!* *kae nira*, shall I it

the horse to one end of a rope?—No, don't, it will not run away. Ambiguity between this and the preceding function would occur only when the d.o. is smth. of which ropes are made, v.g., *bačom bačare-me*, may mean: make a rope out of this *bačom* grass, or tie a rope to this bundle of *bačom* grass. But circumstances will easily remove the possible ambiguity. (3) to take off the fibrous skin or bark from certain plants, or also, to slice off strips of fibrous rind or bark from certain plants, v.g., the roots of the *murud* tree: *ruṇaia bačarēa cin jaṇēa*? Am I to make strips of fibrous bark from this *ruṇu* creeper, or am I to split the creeper together with its bark into strips? N.B. 1° The Mundas loosen the fibrous skin from the hemp, by putting the plant into the water for some 3 weeks. Hence *bačar* with *jiri* as d. o. may mean to twist hemp into twine or ropes, or to separate the fibrous skin from the hemp stalks in the way just mentioned. 2° *Bačar* is not used trsly. with *moron*; in its stead they use *sulam*: *moron sutameme*, remove the fibre from the *moron*. (4) to tie at the end of a rope, to hold or lead with a rope. This is also the meaning of *bačar* in such cpds. as *bačaruṇu*, *bačarrakaḥ*, *bačaraṇḍu*, *deabačar*, *jiliṇbačar*. N.B. The idiom: *mūre jetae kae* (or *kako*) *bačarledma*, nobody led thee with a cord through thy nose i.e., thou wert free, nobody has forced thee.

*bačar-2* p. v., (1) to be made into a cord, to be used for rope-making: *bačom bačaroa*. (2) to be fastened at the end of a rope: *ne uri samagee bačarakana*, this bullock has a rope hanging uselessly from its neck (it is not tied to any post). N.B. The p. v. is not used in the meaning of to be reduced to fibrous strips, for this *poṭagḡ*, *uriḡ*, *bačarpoṭagḡ*, *bačaruriḡ* are used. (3) to become, grow or be fibrous: *ruṇaiaṇāri bačarakana*, has the same meaning as: *ruṇaiaṇāri bačarana*, the *ruṇu* creeper is a fibrous plant.

*ba-n-ačar* vrb. n., (1) used for the amount of rope-making: *baṇačare bačarkeda moḍ bārom bačome caba-keda*, he twisted such an amount of twine that he used up a whole load of *bačom* grass. (2) used for the amount of slicing fibrous plants into strips: *baṇačare bačarkeda ruṇu goṭa saṇmi purāoa*, he sliced into strips such an amount of the bark of the *ruṇu* creeper that there will be enough for the whole roof. (3) used for the amount of extracting or preparing fibres: *baṇačarko bačarkeda, hoṇo parted apapia pagaraḡ jiriko hundikeda*, they flayed hemp to such an amount that each of them has enough fibre to make three ropes. (4) used for the act or manner of tying at the end of a rope: *kumburuḡbaṇačarle bačarmeā*, we will bind thee as one binds a thief: *aṇḡ baṇačar kā ṭaṇkagea*, *rokagee pocooa*, thy way of tying is no good, he will at once slip out of the rope.



## bašar-ader

N. B. *Bašar* takes a certain number of prds. denoting motion, as affixes, and then it means, by means of a rope, with a rope: *bašarader*, to lead, pull or drag in by means of a rope; *bašarařǵu*, to lower or pull down by means of a rope; *bašarrakuǵ*, to pull up by means of a rope; *bašarururǵ*, to lead, bring or pull out by means of a rope.

*bašarader* trs., to lead inside by means of a rope.

*bašar-an* adj., fibrous, of which twine can be made: *bašaran* daru *bašaran* nâri; bitaboroǵo *bašarana*.

*bašar-ařǵu* trs., to let down by means of a rope.

*bašar-baŋo* Nag. syn. of *barirun-ǵa* Has. sbst., the largest species of wild cat.

*bašar-ba* sbst., a slender, green snake not more than 30" long, which lives on trees like the *sarunada* and the *ǵaırdeǵa*, which are also green, but is different from them. No specimen could be procured: it may prove to be *Tropidonotus plumbeicolor* Cantor., the green ground snake.

*bašar-cabaǵ* syn., of *bašarlâǵ*.

*bašar-ǵhu'a*, *bašar-ǵula*, *ǵhula-bašar*, *ǵula-bašar* sbst., a ball of twine.

*bašar-lâǵ* p. v., occurs in the idiom: *reŋgeteŋ bašarlâǵcabnjana*, I am so hungry that I feel my stomach reduced to the thinness of a rope.

*bašar-nâri* sbst., syn. of *bašaran nâri*, a fibrous climber.

## baš-dasi

*bašar-poǵa* trs., to flay fibrous plants or take off strips of fibrous bark: *rupuŋ baearpoǵatam*.

*bašurpoǵag* p. v., of fibrous bark, to be stripped off the plant: *soben jiri bašarpoǵankana*.

*bašar-rakab* trs., to lift or draw up by means of a rope.

*ba šar-uri* syn. of *bašarpoǵa*.

*bašarururǵ* trs., to pull or draw out by means of a rope.

*bašda*, *bošda* IIo (II. *bađhiyā*, any castrated animal: Sal. *bađhin*) I. adj., with *mērom*, a castrated he-goat: *Somatekota* miađ *bašda* menǵia, in the house of Soma there is a castrated he-goat.

II. trs., to castrate any animal.

*bašda-ǵ* p. v., to be castrated.

\**baš-dasi* I. sbst., (1) a servant who over and above his own fare receives monthly a fixed amount of rice for the sustenance of wife and children or of parents in case the servant is not married. This kind of contract is borrowed from the Sadans and met with only in the Naguri country. In Hasada no married men are ever taken as servants. (2) the condition of such a servant *bašdasirǵ* bondobast cilekǵ? What are the usual conditions of a contract for a *bašdasi*?

II. trs., (1) to take into *bašdasi* service. (2) to give into *baedasi* service (of the parents in case the servant is unmarried) *bašdasikjako*. *bašdasi-n* rfx. v., to hire oneself out as a *bašdasi*.

*bašdasi-ǵ* p. v., to be given or taken into *bašdasi* service.

**baēmān** (P. and H. same meaning; Sad. ungrateful, faithless) I. abs. n., dishonesty: *baēmāntee enkalā*; ne hoṛore jetan *baēmān* banoa.

II. adj., dishonest: *baēmān kaji*, a speech which shows dishonesty; *baēmān kami*, a dishonest action; *baēmān hoṛo*, a dishonest man, one who refuses to pay his debts. Also used as adj. noun instead of *baēmān hoṛo*.

III. trs., to act dishonestly towards someone: *baēmānkeḥḥe*, he has refused to pay what he owes us.

*baēmān-en* rīx. v., to act or speak dishonestly, to refuse to pay one's debt.

*baēmān-ḡ* p. v., to become dishonest, to get into the habit of dishonesty.

IV. adv., with or without the affix *ge*, dishonestly: *baēmāne kami-keda*; *baēmāngee haṭinakeda*.

\* **baēna** (A. *baīānā*; Mt. *bayān*; Sad. *biānā*) I. sbst., earnest-money given to clinch a sale-contract. The thing sold remains with the seller, and the date on which the price has to be paid is settled. If the contract is broken by one of the two parties, there will always be a panchayt to settle the amount of fine to be imposed on the one who has broken the contract. In any case a fine of R. 1-4-0 is exacted for the benefit of the panches. If on the fixed date the buyer fails to pay the price, he loses his earnest-money and the seller may sell to someone else. If he can not get

from the new buyer the same price as was settled with the first, this one will be fined to make up the loss. If he realizes a better price, so much the better for him. If the seller breaks the contract by selling to someone else, the surplus gain together with the amount of the earnest-money and, may be, smth. more will have to be paid to the first contracting party.

All this applies also to the case in which the contract for the sale of a buffalo, bullock or cow has been clinched not by the payment of earnest-money but by the owner giving and the buyer accepting a tuft of *dubila*, couch-grass, when afterwards one of the two breaks the contract.

There is no settled amount for the earnest-money.

N. B. Earnest-money, part of wages paid as soon as a labour contract is signed, is not called *baēna* but *dadni* or *dadini*.

II. adj., appertaining to earnest-money: *baēna ṭaka*, *baēna paēsa*, earnest-money given to clinch a sale-contract.

III. trs., to give earnest-money to some one in order to clinch a sale-contract: *baēnakīale*.

*ba-p-aēna* repr. v., to be in the habit of clinching a sale by giving earnest-money: *ale janaō begar bapaēnatele opomtana*, we, for our part, always sell to each other without earnest-money: *ciulāo kale bapaēna*, we never give earnest-money to each other in order to clinch our sale-contracts.

**baer**

*baēna-q* p. v., (1) to be given as earnest-money for a sale: *urī mente dasturleka iril gāṇḍa kāre miḍ ṭaka baēnaoa*. (2) to be bound by the reception of earnest-money for a sale: *aledo kale omdaṛiama, soben-kole baēnaakana*, we cannot sell to thee, we have all received earnest-money from other buyers.

**baer** Nag. and Ho var. of *bažar*.

**baēraō** var. of *bhaēraō*.

**baēro** Kera var. of *bažar*.

**baetāl** (H. Sad. *baital*) adj., stupid and wicked, stupidly malevolent. Also used as adj. noun.

*baetāl-q* p. v., is used only in the past. ts. to describe the habit: *ne hoṛo baetāljana*, this man has become a stupid scoundrel.

**Bagāda-disum, Bagda-disum**, var. of *Badadisum*.

**\*bagalca** (P. *baghcā, baghicā*, orchard; Sad.) I. sbst., a grove (generally a mango-grove) which is not close to the houses. Such groves of varying dimensions, in which the mangotrees are planted in more or less regular order, are to be found within the boundaries of nearly all those villages in which Hindu or Mussulman intruders have succeeded in ousting the Mundas of their original proprietary rights. In villages in which this has not been the case, regular mango-groves are not common. The Mundas were generally satisfied with planting mango and other fruit trees, such as jack and tamarind trees, close to their houses, so that every village, unless it be of very recent origin, is snugly

**bagān**

hidden in a picturesque grove of stately trees. But it is not this which is called *bagaiça*.

II. trs., to plant a *bagaiça*: *ne piṛire uli oṛṇ kantarabu bagaiçaḥa*, on this high ground we will plant a mango and jack grove.

*bagaiça-q* p. v., to be made, planted, into a grove: *ale hature apitā bagaiçaakana*, in our village groves have been planted in three different places.

**bagajoga** var. of *bhagajoga*.

**\*bagān** (P. A. *bāgh*; Sad.) I. sbst., (1) a garden. The term is restricted to the regular gardens laid out by Europeans near their houses and to the tea or coffee plantations. Gardening or horticulture properly so called, is not practised by the Mundas. There is scarcely any kind of European vegetables which does not succeed better in Chota Nagpur during the cold season (October-March) than in Europe itself, if cared for and properly watered. When urged to try gardening themselves they generally decline to do so for the following two reasons: "we cannot afford to dig the wells required for the constant irrigation, nor can we make hedges which would keep our goats and fowls out of the gardens." They are satisfied with a small plot of ground at the back of their huts, hedged in somehow, in which they plant a very few kinds of country vegetables requiring no particular care and no irrigation. This they call *baḱṛi*. Of late and little by little, under the influence

**bagao**

of the missionaries they have begun to make wells and gardens for the cultivation of cabbages, rutabagas, opions and tobacco. These gardens too are called *bagān*. (2) *bagān* is still used, as of old, for a property surrounded by hedges even though there are buildings on that ground, and may be no regular garden. In this meaning it is little by little superseded by the word *kata*.

II. trs., to lay out a garden: Cendaguturen Patras Bando kûû urkeate piŕiree *bagānıkada*, Patras Bando of Chendagutu having dug a well has laid out a garden on the high ground (outside the village).

*bagān-ŕ* p.v., to be laid out into a garden: *musiŕadin nere bagānoa*, one day or another a garden will be made on this spot.

**bagao** Has. syn. of *hisa*, *lagi* Nag. I. sbst., the action of killing an animal and selling its meat, or of breaking a jackfruit to pieces and selling it in retail: *bagaoŕqte* piŕreŕa heŕajana, I remained late in the market because, v.g., I killed a goat and sold its meat.

II. adj., of meat or jackfruit sold as described: *bagao* jilu, *bagao* kaŕtara.

III. trs. (1) to kill an animal and sell its meat. (2) to break in pieces and sell in retail ripe jackfruit.

*bagao-ŕ* p.v., of animals to be killed and to be sold in retail; of ripe jackfruit, to be broken into pieces and sold in retail: *tisiŕaŕa piŕire miŕhisi meromko bagaojiana*.

**bagauti**

*ba-n-agaŕ* vrb. n., is used of the number of animals or jackfruit sold by *bagao*: *upun sirma hobajana*, meromate ũr purā gononlena, en dipili *banagaŕko* *bagaoŕkko* okooko piŕre upunmŕehisiko goŕkŕkko oŕŕ jilu paŕsasakamjana, four years ago the skin of a goat fetched a higher price than a live goat; at that time on some market days they killed up to a hundred of them and a leafful of meat cost one pice.

**bagaria** syn. of *gaŕsiraŕ*, *hāu-siraŕ*, *hāuacēŕe* Has. and of *ŕhela-caci*, *dhāŕŕcaci* Nag. (H. *bageri*; Sad. *bagreca*) sbst., an ortolan, Anthus Hodgsonii.

**bagāŕa** and *bagāŕao* vars. of *bagŕa* and *bagraŕo*.

**bagata** var. of *bhagata*.

\***Bagauti** sbst., name of a spirit. Like Chandi it is a real puzzle to the incipient inquirer. If he ask what kind of sacrifices are offered to him and what favours are expected in return for them, he gets replies, which show that the name is certainly not denotative of any single clearly conceived spirit with a definite function. It is one of those phantoms with ever changing names, shapes and functions, which elude any precise definition or description. These fantastic creations arise on the hazy border regions between the poetic products of popular imagination and of different conflicting religious systems. Each of these factors, trying to force them into harmony with itself, produce theories

or beliefs, not only widely differing from, but also partly contradictory to each other. Hence the task of the inquirer is restricted to showing the part each of these factors has played in their production.

Leaving aside the question whether the word has any connection with the Sanskrit name of the deity *Magauti*, we may, for the present purpose, confine ourselves to the fact that the Mundas themselves connect it with the Hindi word *bagh*, tiger, and that this animal plays a prominent part in all the various significations of the compound. As a concrete noun it denotes two quite distinct spirits, namely, (1) the ghost of a human person who has been actually killed by a man-eating tiger; (2) an evil spirit (one of those belonging to the sorcery-system) who threatens to get a young husband or wife killed by a tiger. The reason for this threat lies in their having married in wilful or even inadvertent disregard of a marriage omen portending this kind of death.

To the question, which factors have concurred to form the first of these two meanings, the following considerations seem to offer the natural answer: The man-eating tiger, with its stealthy approach, its lightning-like bound on the unwary victim and the deadly stroke of its claws, naturally looms very large in the imagination of a forest-dwelling and forest-clearing race like the Mundas. In their songs and

their stories it appears as the dreaded one, in most of their sacrifices they implore protection against the bound of the tiger and the fang of the snake. Though the latter claims more victims it is considered less terrible than the tiger, because it leaves to those it kills, the customary funeral rites, which allow their spirit to dwell under the ancestral roof with all the ancestors, and receive the worship of the surviving relatives, all of which constitutes the Mundas' happiness in the next world. But who would dare to follow a tiger and gather what it has left of its victim, to bury or burn it and recall the spirit to the *adiq*! The tiger snatches a person from the community of the living and cuts away his spirit from the communion of the dead. What becomes of such spirits and what compensation do they get for the company and the worship they have lost? To this anxious question the popular imagination gives the following answer:

The spirit of a person devoured by a tiger, roams about in the forest in or near which he was killed, in the shape of a dwarf with a dense crop of hair so long that it trails on the ground behind him. At night he keeps muttering words, like one in a trance. He has become the herdsman of all the birds and beasts of that forest (a very honourable occupation) and the tigers especially owe him strict obedience. These ghosts or goblins are a creation of

## Bagauti

## Bagauti

the popular imagination combined with the racial view of the state of human souls after the death of the body. Many Mundas maintain that no worship is being paid to them by men. This *Bagauti* is the same as *Joŋomahara*, *Birrenkoŋ gupini*, *Kulagupini*, *Birbonga*, *Birsabonga*, *Magiabonga*, *Bircandi*.

But the religious instinct does not leave them permanently in this state. The first step to a separate worship is curious enough. As herdsman, he has of course the duty of protecting those under his care. Hence some Mundas, when they go out for a great hunt, offer a so-called *nambonga* (an impetratory sacrifice) to some recognized *bonga* in order that he may offer tobacco to Bagauti and keep him engaged in conversation as long as the hunt lasts, because otherwise he would not allow any of his flock to be killed.

Hunters of the Naguri country give him a worship resembling that which Hasada hunters give to *Akuŋibonga* for a successful hunt, without feeling concerned about the contradiction this implies.

Others infer from his office as herdsman of the birds and beasts of the forest, that he has somehow something to say to the marriage omens. Hence when the omens have several times turned out unfavourable, so that all the proposed marriages for a particular young man had to be abandoned, then a witch-finder is called in, to obtain the sending of favourable omens.

The whole rite takes place in front of the young man's house, and consists of three sacrifices: a white fowl is offered to Singbonga, a speckled one to Chandi and a black one, plus a pot of rice-beer to Bagauti. In the first sacrifice the following formula is used: "Sirmare Singbonga! ne manoa-honā ere kā baiqtana. Am sirmare Singbonga, ne sim nādole omamtana, ne koŋa ere baiŋka. Singbonga in heaven, the omens for this child of man do not come right. To thee Singbonga in heaven, we now offer this fowl, in order that the omens may come right for this youth." In the sacrifice to Chandi the formula runs as follows: "Candibonga! ne koŋahonā nagente am hora n kesedjada. Neia omamtana! Am Candibonga, maomamtan kirumamtanainā ne koŋahonā seuhora, sengande aŋāim! Chandibonga, thou art larring the way of this youth. I give this to thee! In thy honour I shed blood, I pour out sacrificial blood. Free the way, the road for this youth!" In the sacrifice to Bagauti the formula runs as follows: "Ne moŋ ili, ne tapan kosōŋainā omamtana, pitalma puru, ranagama caŋte, jura hāth, sona hāth rupa hāthkeate omamtanainā. Nege saha sateaqka ne kajige! Here now I offer to thee one (pot of) rice-beer, of fermented rice-pulp. I offer it to thee in a brass leafcup, stitched with pins of tin, with folded hands, with hands of gold (i.e., as pure as gold), with hands as shining as

silver. Now let thy help be granted in this matter!"

After the sacrifices the youth goes to bathe, having first taken off all his ornaments. When he returns from the bath, they sprinkle him by means of a twig of the *tulsi* plant (*Ocimum sanctum*, Willd. ; Labiatae) and a tuft of *dublatañ* (*Cynodon dactylon*, Pers.; Gramineae) with rice-beer in which some of the fermented rice-pulp has been mixed, and they give him to eat of the sacrificial offerings.

Here then the mere ghost or goblin created by the popular imagination is raised to the status of one of those bongas or godlings who extort worship from men by harrasing them in some way or another.

What agency, which factor has brought about this transformation? It is not the monotheistic system based on the Asur legend, since the pahan, the official minister of this system, has nothing to do with the rite just described. The fact that the witch-finder is called in, shows that the transformation has been made by the system of which he is the official minister. This system rests on the world view which holds that evil is not a mere deficiency arising out of the limitation of being, but that it is referable to an eternal living principle, distinct from and hostile to the equally eternal principle of good, and that it is independent of this to such an extent that it cannot be definitively vanquished by the prin-

ciple of good. In this view it is supposed that wicked men, wizards and witches, can inflict on their fellow-men any evil they choose to, through the agency of evil spirits, over whom they acquire power by means of their occult arts. It is further believed that these evils can be neutralized only by propitiatory sacrifices to the bad spirits, or by magic spells so powerful that the evil spirits cannot resist them. It is very remarkable, that this faith, though resting on the eternal antagonism between good and evil, is not a militant religion like Christianity or Islam. The pahan and the soka or witch-finder are not opponents; they do not interfere with each other, but they supplement each other's ministrations. In the present as well as in most rites, the witch-finder advises his clients to seek assistance from both principles. Here he himself asks for the assistance of Singbonga in terms harmonizing with that essential goodness, which the original monotheism attributes to him. Neither he nor his clients feel conscious of the fact, that an appeal for help to the irreconcilable enemy of Singbonga implies an insult to the majesty of the maker of the world and the giver of all good things. They seem to feel themselves as standing helpless between the antagonizing principles and as having no other course left but that of asking help from both in a manner accommodating itself to the nature

of either. Hence the difference between the first and the second formula. The first is the confident cry for help of a child in trouble implying the belief that the mere statement of his trouble suffices to move his father to help. The second starts with a kind of cringing acknowledgment of the powers of the dreaded Chandi. "It is thou who art barring the way". The third formula is a similar kind of acknowledgment of Bagañti, and thus it classifies him with the numerous forms through which the principle of evil manifests itself.

In the following rite the evolution into an independent bonga is completed. When those who observe marriage omens, meet a whirlwind on their way, it portends that, if the intended marriage were to take place, either the husband or the wife would be devoured by a tiger. However this omen can, according to the witch-finder, be neutralized by a sacrifice to Bagañti. Some say that for this purpose 3 sacrifices should be offered, the first to Singbonga the second to Chandi and the third to Bagañti; but they admit also that the essential one is that to Bagañti. Here as in the above triple sacrifice, a white fowl is offered to Singbonga, a red one to Chandi and a black one to Bagañti. The favour asked is expressed in the following words: "*Nikiñ gara kañāñka! birre kandarre nikiñ kulamindi borobotoñ rosoñpodoñ bañka!* Let the punishment (portended)

against these two be averted. May they not be frightened or threatened by tiger or bear, nor hear them rustle the dry leaves."

The outward features of this rite show that it rests certainly on the magic system described above. A pole with a red flag under a white one is put up near the place of the sacrifice. The ground itself must mimic a forest by having branches stuck all about. Then the witch-finder makes three effigies of clay; two represent the newly-married couple, whilst the third represents a tiger, and is therefore striped red and white by means of burnt clay and rice-flour. A circle is drawn on the ground with rice-flour, having two diameters at right angles. On the edge of this circle two stools are placed side by side, covered with a single cloth. On these the husband and wife sit so as to have their feet within two of the adjoining compartments formed in the circle by the diameters. All this is Hinduism pure and simple.

Another feature, quite foreign to the Mundas' original theory about marriage omens, is connected with this rite. The witch-finders maintain that there may be adverse omens not perceived by the searching party, these too are sure to have their evil effect, though their oversight be no fault of the searching party. In that case one or both of the newly married couple will soon be troubled by sudden fears during their sleep or even when awake.



Then they must apply to the witch-finder who, by examining the rice-grains, finds out the meaning and cause of these fears, and orders the sacrifice which is necessary to neutralize such omens.

Not only the outward forms of this rite, but also the presuppositions on which it rests, are quite foreign to the Mundas' original theory about marriage omens. According to that theory it is Singbonga, who sends the omens out of kindness as signs of his approval or disapproval of an intended marriage. Hence when the omen is adverse, the marriage ought not to take place.

The first of these presuppositions maintains that Bagauti as herdsman of the forest, is not a mere instrument, obliged to obey Singbonga's orders but it positively asserts that he has the power of sending unfavourable omens on his own account, i.e., that he may act independently of Singbonga, and that therefore he may and must be influenced by a sacrifice, to send favourable omens. This is actually done in the rite performed before marriage as described above, in which favourable omens are asked for from Singbonga, Chandi and Bagauti.

The rite described next, goes a great deal further. It presupposes that Bagauti has the power of neutralizing the effects of an evil omen that has been disregarded. Hence it ascribes to him the power of simply setting aside a decision of Singbonga. This is an implicit

denial of Singbonga's absolute sovereignty, and consequently of the original monotheism of the Mundas. But they do not seem ever to become clearly conscious of all these contradictions ; for they continue professing a belief in Singbonga's omnipotence and absolute sovereignty in all circumstances in which that belief is the main point at issue. In addition to mere natural thoughtlessness certain passions play an important part in the formation of these illogical compromises. There is first the dread of the consequences of the evil omen, which disposes them to accept readily the witch-finder's methods and means of escaping from them. Then in many cases the only obstacle to a desirable and advantageous marriage is the unfavourable omen. Then selfishness disposes them to accept eagerly the magical means of securing the advantages of the intended marriage without incurring the portended evils.

In the current popular version of the Asur legend the name of Bagauti does not occur, nor is it mentioned in the sacrifices offered by the pahan, nor in the invitations addressed to all the tutelary spirits at the *mage* feast. This taken together with all that has been said above, shows that Bagauti as a spirit claiming sacrifices, is a creation of the witch-finders and soothsayers. It need not therefore surprise us when we find his name introduced into that version of the Asur legend, which witch-finders chant in some of

their exercising rites described under the word *sosotapa*. There we meet the following sentence : *hundibunumre uññanj bagañtijana*, anyone falling on a white-ant hill near a jessamine shrub became a Bagañti.

Since then this mere ghost of a person killed by a tiger, has, through gradual transformations, come to be on a par with Chandi, Ikirbonga and others, it is but natural that he should share their fate also in other respects.

Those Mundas who spin out long theories about the spirits at the beck of wizards and witches, maintain that all the spirit names used in this connection, denote only various forms of mischief performed by one and the same evil spirit, either at the bidding of sorcerers or on their own account. Some say that this spirit is Chandi, others say that it is Ikirbonga, others again maintain that it is Mahadeo. According to these theorizers the name Bagañti denotes any spirit who threatens newly married people to inflict on one of them death by a tiger, as a punishment for having advertently or inadvertently neglected an omen portending such a fate. Hence, when the word *bagañti* is used predicatively in the p. v., it means, to be under threat of death by a tiger on account of a neglected marriage omen portending that particular form of death for one of the married couple. It is believed that sorcerers have the power of inflicting death by a tiger on any people they choose, married

or unmarried, independently of omens. In that case the verbalization of the impending threat is no longer expressed by *bagañtiq* but by the word *ranudag* or *ranudagg*.

To sum up : the word *Bagañti* may denote (1) the ghost of a person killed by a tiger. (?) the same ghost as herdsman of the beasts and birds of the forest with a special claim to the obedience of tigers. This post, though considered as honourable and a kind of compensation for what he has lost on account of his tragic death, does not entitle him to any kind of worship from men. (3) the same herdsman conceived as exercising a certain ill-defined influence over marriage omens, which entitles him to a share in such rites as are performed before some marriages for the purpose of obtaining favourable omens (4) the same herdsman conceived as possessing a more or less independent power of neutralizing the effect of marriage omens portending death by a tiger. (5) any spirit who assumes the function of threatening married people with death by a tiger because they disregarded an omen portending this kind of death.

All this illustrates in a striking manner the facility with which new gods and godlings arise on the fertile ground of popular imagination and indiscriminate credulity, acted on by the passions of fear and selfishness. This happens especially in the atmosphere of haze and doubt lying over the borderland in which different

and even contradictory religious systems meet and try to compenetrates each other. It illustrates the gradual lapse from the original monotheism into polytheism.

**bagaüti** abs. n., the condition of a newly-married husband or wife, who is under threat of being killed by a tiger for neglecting the omens portending such a fate: *bagaüti* kataö-mente cileka bongga lagatiäa mente cañlijaäre namoa, consultation through the husked rice-grains reveals the kind of sacrifice required to put a stop to this condition.

*bagaüti-n* rflx. v., to act in the modality of Bagauti, i.e., to threaten with death by a tiger a newly married husband or wife who disregarded a marriage omen portending such a fate: Mahadeo Candi, jetaöo kaka aculiree *bagaütina*, Mahadeo Chandi acts as Bagauti even without being engaged by anybody to do so.

*bagaüti-g* p. v., of a young husband or wife, to be under threat of death by a tiger for the reasons given above: naöa arandiakan horoko *bagaütioa*, etaöodo ranudagoa, it is to newly-married people that the term *bagaütig* is applied, to others fated to be killed by a tiger, they apply the term *ranudagö*.

**Bagda-disum, Bagäda-disum, var. of Badadisum.**

**bage, bagi** (Tam. *pöka*, to go away; H. *bhāgnā*, to run away, Gr. *phugō*, Lat. *fuger.*) I. trs, to abandon, to leave, to relinquish to go away from a place: en edkan satagiko *bagekom*; hojorjapareä birkore beṭekan kulaoa

mente en hatule *bageakada*, we went away from that village, because there are a lot of tigers in the surrounding forests.

*bage-n, bagi-n* rflx. v., (1) to disassociate oneself from, to break off all connections with. (2) to leave an association or a congregation one had entered, to apostatize: riagadipli girjare bololenko nädoko *bagentana*. (3) to break the marriage tie: kimintakoa nirakadtegea: *bagenä* cimaḍ, their daughter-in-law keeps running away, she will most probably break the marriage tie.

*ba-p-age, ba-p-agi* repr. v., to abandon each other, not to remain together, not to stand by each other in a difficulty or danger, tisiä kula namore alokaba *bapagea*, let us stand by each other if to-day we come across a tiger.

*ba-p-agen, ba-p-agin* repr. of *bagen*, to break the marriage tie, to break a marriage, to divorce: haramburiako moṭaiteko arandikedkina, enato nädokia *bapagentana*, their parents had forced the two to marry, that's why they now break the marriage.

*bage-g, bagi-g* p. v., to be abandoned, to be deserted: entäre agamge birakana, hora huṭialekateo *bagegre* aḍtaboa, in those parts there is still virgin forest, if one deviate even but a little from the road, one gets easily lost. *Bageakan*, prf. participle, used adjectively may, according to circumstances or context, mean deserted, unoccupied, forsaken, uninhabited: *bageakan* hatu a deserted village.

## bage

*ba-n-age*, *ba-n-agi* vrb. n., (1) the abandoning, the interruption: *nekan banagete kami oileka calaŋoa*? With so many interruptions how can the work be done? (2) The time of leaving, of abandoning: *iniŋ banage barsia hobajana*, it is two days since he left; *paŋaŋ banagere soben aŋa gosogiri-jana*, during the time they stopped watering all the vegetables withered. II. As adverbial affix to other prds. it forms cpds. which are so characteristically idiomatic that they cannot be translated litly. into English. These cpds. are of two kinds: (1) those in which *bage* keeps the meaning of a local separation, i.e., of abandoning, of going away or leaving a place, person or object. These may be rendered by a coordinate cpd. sentence in which the eqvts. of the Mundari cpd. are connected by the conjunction and: *kumbarukeni ne liŋŋe hudumabagekeda*, the thief threw away this cloth and left it there. Or either of the component parts may also be rendered by a participial clause: *gopŋe enetelo Soma sangikotae nirbagetadkoŋ*, as soon as the fight began Soma ran away abandoning his companions or Soma, running away, abandoned his companions. N.B. Although the cpd., as grammatical unit, be transitive, the intransitive member of it may take a locative case as modification or specification: *edkan kuŋil talkena: honko Asamtee nirbagekedkoŋ*, she was a bai woman: she has abandoned her children and run away to Assam or, she ran away to

## bagel

Assam, having abandoned her children. (2) those cpds. in which *bage* means (a) to leave an action purposely undone entirely, in a certain part, or place or circumstance. Such cpds. must generally be rendered by, to leave and a passive participle with the prefix *un*: *sansirko loŋonacana-bare moŋ bar birako irbugeŋa*, pagans are in the habit of leaving a couple of sheaves uncut when, in reaping, they come to the end of a rice field. N.B. In imperative clauses of this kind *bage* is eqvlt. to the prohibitive particle *alo!* and may therefore be translated by don't! or do not! *daru japare sibagetam*. (b) to leave some part of an action undone, out of forgetfulness or through an oversight. In that case it is best rendered by to omit or to forget, to leave out: *ne upunia kajikoe olbagekeda* (or *olre bagekeda*), he has left out these four words in his copy, i.e., when writing, or he omitted or forgot to write these four words. N.B. Not *bage*, but *derŋ* is used as the contrary of *puraŋ*, *caba*, to indicate that an action is interrupted and abandoned before it is complete. (c) to leave a work completed in its essentials, without those accessories which are required to make it fit for actual use: *katul baiŋagela* he made a knife but did not sharpen it; *orŋe baiŋagela*, he built a house but did not make it ready for use.

*bage-caŋli* var. of *bagicaŋli*.

*bagel*, *bagul* adverbial affix to prds. once and suddenly: *liŋibagel*, to give a shock, to frighten suddenly;

## baghaia

## bāgh-dhanu

*lokoḡbagel*, to give a pang, to cause sudden grief; *ṭābagel*, to give a sudden stroke of the axe; *gēiṛbagel*, to fall with a thud; *ṭuruibagel*, to kill suddenly, with one stroke; *hiṛiḡpiḡbagelʹo*, to be blinded by a sudden flash, v.g., of lightning.

\**baghaia*, *baghia* Nag. *magāia*, *magea*, Has. (Sal) sbst., the supposed shade of a person killed by a tiger. According to a belief common to the Sadans as well as to all the Aborigines of Chota Nagpur, this goblin haunts the surrounding of the place, where he was killed. On account of his mode of dying the tigers become subject to him and are obliged to feed him. He is not entitled to sacrifices from men. They are said to go about the forests at night muttering as though they were speaking to themselves: *baghiako nida dipili birreko rugumrugumca*. They are also believed to warn men against tigers during the day by shouting out: *gutura!* when a tiger roams about. This cry to dogs, when it is heard in the jungles is understood to apply to tigers and to be uttered by a *baghia*.

The following rather strange practice is resorted to by the Sadans and the Aborigines, when a person happens to be killed by a tiger. They try to find a man, who will act as substitute for *baghiaborṅga* and then be expelled from the village and surroundings. He must first fast for three days, then he is chained, and sorcerers, to the

accompaniment of music, recite mantras over him till he gets into a trance, which is considered as a proof that *baghiaborṅga* has entered into him. Then he is taken or driven far away. Some say that there a pig or a goat is presented to him and that he then throws himself on it like a tiger, to devour it. Whilst he is occupied stilling his hunger on the raw flesh, a fowl, a lamb or a goat is sacrificed and the blood of the victim is sprinkled on him, till the trance passes. Then the *baghiaborṅga* is supposed to have left him. On his return home he gets either about 5 rupees or a cow or a bullock for his trouble. Other people say that they never saw the substitute devouring a live pig or goat.

It sometimes happens that some cow or bullock, grazing in a jungle, gets the hair at the end of its tail twisted round the stem of some sapling, so that it cannot free itself any more. Then the cowherd cuts the sapling and undoes it. It is said by some, that it is *baghiaborṅga*, who holds the animal fast, and that it cannot be released except by going through the rite described above.

*baghaṭa-g*, *baghia-g* p. v., to become a *baghaṭaborṅga*: kula jomkedī *baghiaoa*, the one who has been eaten by a tiger becomes a *baghaṭa*.

*bāgh-dhanu* Nag. *bāgo-dhanu* Has. I. sbst., a tiger-trap consisting of

**baghia**

a very strong bow with a poisoned arrow.

II. trs., to entrap in a *bāghdhanu*:  
apia kulakole *bāghdhanukeḷḷkoa*.

*bāghdhanu-ṇ*, *bāgodhanu-ṇ* p. v.,  
to get entrapped in a *bāghdhanu*.

**baghia**, **baghia-boraga** var. of  
*Baghaia*.

**baghia**, **baghia-rutu**, syn. of  
*ependora*, *turi* Nag. *epelom* Has.  
*ependom*, *oponom*, sbst., Pucc-  
danum nagpurens, Prain'; Umbel-  
liferae,—a tall herb, 5-7 feet high.  
The stems are used to make flutes.  
See *burucpendom*.

**baghia-bā** syn. of *ṭonazmani* Nag.  
*magebā* Has. sbst., *Laggera flava*,  
DC.; Compositae,—a very slender  
jungle herb,  $\frac{1}{2}$ -2 feet high, with  
yellow flower heads.

**baghia-mahil** syn. of *poro*, *ṭonaz-*  
*maga* sbst., *Vicia auriculata*, Cass.;  
Compositae,—a slender, rigid, tall,  
annual herb of the jungles, with  
stem-clasping, lanceolate leaves and  
yellow flower heads. Children  
make arrow shafts with the stems,  
hence the name of *mahil*.

**baghia-rutu** sbst., (1) the plant  
described under *baghia*. (2) a flute  
made with the stem of the same  
plant.

**bagi** var. of *baga*.

**bāgi** is the mundarized Engl.  
buggy, applied by the Mundas to  
any two or four-wheeled conveyance  
pulled by horses, and even to  
bicycles.

**bagica** sometimes used instead of  
*bagaica*.

**bagi-caūli**, **bage-caūli** sbst., litly.,

**bagra**

abandoned rice, rice that is thrown  
aside because dirty or spoiled:

**bagina** var. of *bhagina*.

**bā-giri** sbst., sometimes, but  
rarely used instead of *giriḥi*, (in  
songs *giriḥoroḥ*) name of the dance  
in the afternoon of the flower feast,  
litly., the throwing off of the flowers.  
See *bāparoh*.

**bāgi-sadom** sbst., a horse used for  
driving only.

**bā-gitil** sbst., syn. of *halatuka*,  
the placenta, the afterbirth.

**bagōa**, **ceke-bagōa** var. of *bhagōa*.

**bagōān** var. of *bhagōān*.

**Bāgq-candī** syn. of *Kulag-candī*.  
*Kulakacin*, is said by some to be  
also syn. of *Bagaūli*, I. sbst., a  
*candī* or spirit who takes the form  
of a tiger in order to frighten  
people either on his own account, or  
instead, i.e., at the bidding of one  
of his special devotees; he also  
grants to these the power of them-  
selves taking the shape of a tiger.

II. *bāgocandī-n* rlx. v., of a spirit,  
to take the mortality of a *Bāgq-*  
*candī*: maraṇa candige *bāgocandīna*.  
it is the great Chandi who acts as  
*Bāgocandī*.

**bāgō-dhanu** var. of *bāghdhanu*.

**Bagōta** var. of *Bhogōta*.

**bagra** (Sad.) I. adj., used of  
grains, seeds, pulses, of which differ-  
ent varieties have been mixed in  
large or nearly equal proportions:  
*bagra baba*, *bagra rambāra*, *bagra*  
*kubijana*.

II. sbst., the condition of being  
mixed largely in different varieties:  
*ṭeṇado maraṇgea*, *mendo bagrarṭe*

**bagrað**

kain̄ sukuatana, the grain measure (which thou usest in selling) is large-sized, but I do not like thy grains because they are a mixture of different varieties.

III. trs., to mix grains, seeds or pulses of different varieties in a large proportion, nearly in equal proportions. For a mixture in lesser proportion *boja* is used.

*bagra-ø* p. v., to be mixed, used of grains, seeds or pulses and also sometimes (instead of *ñoglaø*) of men or animals of mixed blood: *baba-bag-rajana*.

*ba-n-agra* vrb. n., used only of the amount of grains, seeds or pulses, which have been mixed in large proportions of different varieties: *banagradio bagrakeda*, heretea miado kã baiua, they have mixed the varieties to such an amount that there is nothing that can be used for sowing.

**bagrað** (Or. *bagra'ānā*; Sad. *big-yaek*) I. adj., with *kaji*, an untrue statement which provokes the breaking of an agreement; an untrue saying which excites the hearer's anger against some third person: *bagrað kaji* hobajana.

II. trs., (1) to spoil, to damage, to render useless: when it refers to a part or a member of some liv. bg., then it generally takes a double accusative, pos. adjs. being but seldom used: *Horoko cêrêko sahkore aparohko bagraðkoa*, when the Mundas catch birds, they spoil their wings (they pull out the long feathers of their wings), ltly., they damage

**bagrað**

them the wings. (2) with *kaji* as d. o., to mismanage, to spoil a business, a matter, an affair: *nigedo kabu taharaðia!* ðondote goða kajii *bagraððega*. (3) to spoil the temper of, to vex, to scold, to make angry: *niliko alope bagraðkoako tûrua*, do not excite the bees, they will sting. (4) of a tiger, to eat smb. partly: *kula bagraðkîa* (or *kecəkîa*).

*bagrað-n* rflx. v., to get angry, to make oneself angry: *sobenā tisina kape calucabakerena bagraðna*.

*bagrað-ø* p. v., to get spoiled, damaged, useless; to have a limb broken or dislocated or otherwise damaged so as to be useless: *hola uritaina katae bagraðjana*, yesterday my bullock broke a leg. Note here the double nominative: my bullock was spoiled a leg; *ne hon mād mede bagraðjana*, this child is blind of one eye, ltly., is spoilt one eye.

The p. v. form, especially with the affix *tað*, quickly, denotes the liability of meat, eggs, fruit and eatables in general, to turn stale or to rot soon. Hence it is eqvlt. to the English not to keep long, not to last, not to remain fresh or good: *tamras, kadal, pabita, emana bagraðtaboa*, guavas, bananas, papaws and the like do not keep long.

Note the idioms: (1) *disum bagraðjana*, the country has become lawless. (2) *bir bagraðjana*, there are no jungles left, or the jungle has become infested by tigers. (3) *pabitadaru bagraðjana*, the papaw tree is not the fruit-bearing

## bagri-bā

tree we thought it to be, it is now evident that it is a male tree which is useless.

*ba-p-agrað* repr. v., (1) trs., to take in hand each a different object and spoil those two objects by hitting them against one another: *kalam oṛṛ sisakia bapagraðkeda* they spoiled one the pencil and the other the pen-holder by hitting them against each other.

(2) intrs., (a) to spoil each other's thing, the same thing of each other: *kipiste loṣonakia bapagraðjana*.

(b) to get at variance with each other: *dasiagomkeakia bapagraðjana*, the master and servant are at variance with each other.

*ba-p-agraðn* repr. rfx. v.; to get at variance with each other: *kupul-kolḷe bapagraðnjana*, we are at loggerheads with some of our relations.

*ba-n-agrað* vrb. n., the spoiling, the damaging: *nea inia banagraðge*, it is he who spoiled this.

*bagraðdo* in negative sentences, and *bagraðge* in affirmative sentences, adv., used with *kaji*, to speak untruly and so as to spoil an agreement, or untruly and so as to excite anger against a third party: *bagraðgeko kajikeda*; *bagraðdo kaira*

**bagri-bā** sbst., a climber with a large white flower: *hora handibā*, *darre bagribā*, along the way stand the jessamine and the *bagri* flower. The specimen sent by Rev. Fr. Cardon under the name of *bagribā* proved to be *Zizyphus Oenoplia*,

## bā-halan

Mill.; *Rhamnaceae*,—a straggling, armed shrub, with small flowers, bearing a small edible plum, and gregarious in jungly tracts. Its usual names are: *janumbili*, *jome-janum*, *janumiarom*, *birjanum*.

**bagul** var. of *bagel*.

**Baguti** var. of *Bhogota*.

**baha** Nag. var. of *bāl* Has. flower.

**baha-jono** sbst., *Andropogon serratus*, Thunb.; *Gramineae*,—a tall, erect, perennial grass, cultivated as a broom-grass.

**baha-kubi** sbst., the cauliflower.

**bahal** Nag. *bāl* Has. (P. *bahāl*, happy, prosperous; Sad; Or) syn. of *rāsabāsa*, I. adj., happy, flourishing, prosperous. The jingle *cālbāl* has the same meaning: *Samu tisiagapae bālgea*.

II. trs., to ease, to comfort.

*bahal-en*, *bāl-en* rfx. v., to comfort oneself, to seek comfort: *oṛṛeko eperatana jī bālenmente kupulṭee senakana*, they are quarrelling at home, he went to visit his relatives in order to be comforted.

*ba-p-ahal*, *ba-p-āl* repr. v., to comfort, cheer each other: *naminax dukure bugin jagartekia bapāllana*. *bahal-q*, *bāl-q* p. v., to be comforted, cheered.

*bahalān*, *bālān* adj., same as *bahal*: *aiṇā jī bālāngea* my soul is happy.

*N. B.*—Instead of *bahal*, *bahalān*, the cpd. adjs. *jībahal* and *jībahalān* are much used. The last syllable may also be short: *bahalan*, *bālan*.

**bā-halan** syn. of *bāsala*, sbst., the making of coloured flowers near the hem of cloth by native weavers:



jōbaba, ōsɔe oŋ teɾɔnala sobenina namkeda, menlo *bāhalaɾa* gonon aŋina namea, I have received the price for the sizing and brushing of the thread (price paid in paddy), for the putting in required lengths and for the weaving; but I have not yet been paid for the bordering with flowers. *N. B.* This cpd., is not used trsly. He has made coloured flowers along the hem, is said like this: *lija* (or *lijare*) *bāe halantaɾa*.

*bā-halaɾa* p.v., is used either as cpd. or disjunctively: *lija bāhalaɾa-kuna* or *lijare bā halaraɾakuna*; *bāhalaɾakun lija* kiriaeme, buy a cloth with coloured flowers along the border.

**bahalaō** Nag. **bālaō** Has. (H. *bah-lānū*) trs., to ease, to comfort, to cheer: *hupinajitanac, ji bahalaōime*, he is downcast, cheer him up.

*bahalaō-n, bālaōn* rflx. v., to seek comfort, to comfort oneself.

*ba-p-ahalaō* rcp. v., to comfort, cheer each other.

*bahalaō-g* p. v., to be comforted, cheered: *nea kajite aīnā ji bahalaō-jana*.

**bahali** Nag. **bāli** Has. (Sad. *bahāli* karek, to reinstate; P.) syn. of *acu*, trs., to engage a servant, a workman: *miɽ hoɾo naōa mānɽinile bahalikija*.

*bahali-n, bāli-n* rflx. v., to engage oneself as servant or workman: *hasa dul kamiree bahalinjana*, he has engaged himself as a navvy: *Sina-disumre kamimentee bahalinjana*, he has accepted an engagement to go and work in Singblum.

*bahali-g bāli-g* p.v., to get employment, to get engaged for service.

*ba-n-ahali, ba-n-āli* vrb. n., (1) the result of the action, i.e., the men one has engaged: *niku sobenko aīnā banāliko*, hanjo apuina acukija, all these have been engaged by me, yonder one has been engaged by my father. (2) the great number of people engaged: *binālii bālikedkwa kami kaka doraɽtana*, he engaged such a number of workmen that there is not work enough for all.

**bahana** var. of *bāna*.

**bahanda** var. of *bānda*, a small-sized waterpot.

**bahar** (Sk. *bāhe*; H. *bāhar*; Sad. *bahāhaek*) I. adj., (1) outer, which is on the outer surface: *bahar duar*, an outer door: *ne banɽalara bahar ita kūɽ keɽa*, the outer bricks of the walls of this bungalow are very hard. (2) of men, who are outside, do not belong to a certain class, caste, association or sect: *paneñitre abua kiliite bahar hoɾoko ciminaa menakwa*?

II. trs. (1) very rarely used with names of objects: to put outside the house, to place outside the house: *parkomko mijiakada, bahartam situɾa*: there are bugs in the spring-bed, put it outside in the sun, (2) sometimes used for men as a syn. of *haruɾuɾa*: to oust, to expel from any kind of brotherhood: *jatiiteko baharkija*, they outcasted him; *jomnūreko baharkija*, they do not permit him to eat or drink with them; *Girjaeteko baharkija*, they excommunicated him,

## bahar

*bahar-en* rfix. v., very rarely used : (1) to withdraw oneself from the consortium of others : *hatu haga-koñtee baharentana*, mukudimare dikukolōe jamantana, he separates himself from his co-villagers, in the lawsuit he sides with the zemindars. (2) to cause oneself to be expelled : *jatiñte baharenjana*.

*ba-p-ahar* repr. v., very rarely used: to be in the habit of expelling : *nekan gunareo hatuate kale bapa-hara*, even in the case of this kind of fault we do not expel each other from the village.

*bahar-p* p.v., (1) scarcely used in the meaning of to be placed outside the house. (2) sometimes used in the meaning of to be expelled : *kiliñte baharakana*.

Note the idiom : *baharkqaññ* ! May I step aside, go out for a moment? (for a call of nature). This is sometimes heard instead of *parkasqkqaññ*, *pirisqkqaññ*, *racasqkqaññ*.

*baharre* adv., sometimes used instead of *racare*, outside the house.

*baharte* adv., (1) rarely used as syn. of *racasq*, to the outside of the house, to the courtyard, out of the house : *parkom baharteko idikeda*. (2) sometimes used instead of *parkasq*, *racasq*, *pirisq*, for a call of nature : *bahartee senakana*. In the last meaning it is likewise used with inserted prnl. subj., *bahartia*, instead of *parkasqtia*, etc.

N.B. *Bahar*, *baharre*, *baharte* are words of recent introduction into the language. The present gener-

## bai

ation remembers the time when they were quite unknown. Even now they are little used by Mundas among themselves.

*baharom* var. of *bārom*.

*bahāḍa* var. of *bāñḍa*, a small-sized waterpot.

*bahi* (H.) syn. of *bosta*, sbst., an exercise book, a copy book, a register.

*bahi-bosta* collective noun for the exercise books, copy books and registers of all kinds.

*bahingī* Nag. syn. of *mararā* I. sbst., a carrying pole.

II. trs., to make into a carrying pole : *ne madiñ bahingīia*.

*bai* ! (Mt. *bāi*, term of address to elderly females ; Cfr. Mundari *bui*) (1) vocative of address used by girls amongst themselves and women to each other. This is never the first word of a sentence ; the preceding word generally takes the affix *na* : *he bai* ! or *kena bai* ! Yes, girl ; *amna bai* ! Thou, girl ; *cina bai* ! I say, girl ; *āurina bai* ! mosatelana, wait a bit, girl, we two will go together. It may be considered as an affix corresponding to the affix *hale* which is used by men of equal rank amongst themselves. (2) In Has. *bai* is also used in the same way as *bui* and *kui*, i.e., as familiar vocative of address to girls.

*bai* (Tam. *paygā*, to make, to produce ; Germ. *bauen*, to build ; Greek *poieō*, I do.) The *i* in *bai* is always short before checked vowels and is often pronounced

short before ordinary vowels. I. *trs.*, (1) to make, to fabricate smth. (2) to build, to erect (there are no specific eqvts., to these English verbs): ora *bai*; kumba *bai*. (3) to arrange, to settle, in the widest sense: hisaḥ *baiṁe* settle or make up the reckoning, or t'ie account; kajiko *baikeda*? Have they settled the difference (between the contending parties)? nealiṁ kapajitana, *baialṁpe*, this is the matter of the contest between him and me, settle it for us; pancatṛe duḥkena, kale *baidarī-aḍḍiṁa*, we had a panchayat about this difference, we could not settle it for them, we could not bring them to an agreement. (4) to carry smth. to a successful issue, to see smth. through, to get over or out of a difficulty: hambal kaḍi neado, okoe *baibua*? (5) with *kaji* as d. o. it is often syns. with *bāna*, to invent a false pretext: kajū *batana*. (6) to fatten: keṛako khūḥpe *baikaḍḍkoa*.

It occurs with various significations in a number of idiomatic phrases: (1) *bai* with *ere*, omen, as d. o. is syns. with *ere bairuar*, to neutralize an unfavourable omen by means of a sacrifice.

(2) with infinitives emphasized by *ge* as d.o. it means to think of nothing else than, to think only of, to do nothing but: jomgee *baitana*; durangee *baitana*; eperangee *baitanu*.

(3) with the name of some evil spirit

at the beck of sorcerers it denotes such secret rites or sacrifices as are practised by sorcerers and sooth-sayers: *Akuṭiṁ baitana*, he practises the rites and sacrifices to Akuti bonga; *Bagaṭi kako baitana*, nobody is a regular devotee of Bagauti. N.B. In this connection *bai* may also take an ind. o. either inserted or expressed by *mente*: *Bagaṭi kako baibailana* or *Bagaṭi mente kako baitana*.

(4) *bai eskar* or *bai sekar*, followed by an appropriate *ts.* form of *bai* is a restrictive phrase, meaning that the person denoted by the *sbj.* of the *prop.* only made, but never actually used the thing denoted by the d. o.: *Lievensgomke ne bangala bai eskare baikeda*, Father Lievens only built this bungalow, but he never lived in it. N.B. The same restriction may be expressed by *baiked* (or *baiken*) *parkage*, *Lievens gomke ne bangala baiken parkage*.

(5) *bai* as adverbial *afx.* to *prds.* is eqvlt. to the English *alvs.*, well, carefully, one by one, or the phrase: without leaving or omitting a single one: *aiumbai*, to listen attentively, carefully; *lelbai*, to scrutinize, to look carefully; *biurbai*, to turn over carefully, to examine on all sides; *halazḥbai*, to pick up carefully without leaving a single one.

(6) The same meaning is transferred to the sphere of the subjective feeling of satisfaction in the following idiom: the active or passive past tense form of *bai* is added to the corresponding participial forms of

bai

bai

other prds. to denote either the natural satisfaction inherent in certain actions, or the satisfaction experienced at the successful completion of the action signified by those prds.: *jomkeḍ baikedae*: he had a good meal; *tolkeḍ baikedae* he has tied it satisfactorily; *poḷomjan baijana*, the paddy is happily baled.

(7) The following is so strongly idiomatic and elliptic that it is hardly possible to explain it briefly and clearly in the ordinary grammatical terms: *bai* with the connotation of personal satisfaction, as in the idiom under (6), is added to *men* emphasized by *ge*, supposing forsooth, so that *menge bai* ltly. means: supposing forsooth with self-satisfaction. This participial clause is preceded by the subj. of a prop. the prd. of which is understood and must be gathered from the context and circumstances of the main prop. The strongly elliptic prop. thus obtained, is then followed by the principal prop. which points out, both, the conclusion drawn from the presupposed reason, and the error committed that invalidates the conclusion. An example will make this clearer: Smb. is loading a cart under the supposition that it is to be drawn by buffaloes, who are so much stronger than bullocks. But, this very supposition, correct in itself, misleads him so far as to load on it more than even buffaloes can drag, and thus falsifies the calculation he had based on that supposition. All

this the Mundas squeeze into the following sentence: *Kera menge bai, naminazem bojaitaḍkina, kakiz dariatana* ltly.: supposing forsooth with self-satisfaction, that a buffalo (understood: will draw this cart) thou hast loaded both of them (i.e., the pair of buffaloes) so heavily, that they cannot draw it; thou, having buffaloes in thy self-satisfied mind, hast loaded so much on the cart that even a pair of buffaloes cannot drag it.

Note here the use of the singular form, *kera*, with the implied sarcasm: the word buffalo misled thee, and so, satisfied with thine own smartness, into thinking that buffaloes are up to any load, thou hast loaded too much on the cart. N.B. Instead of the phrase *menge bai* the phrases *menge suku* or *menge bugi* may also be used with the same meaning.

(8) *bai* with *koṛoko*, *hatu* for *haturenko* and *disum* for *disumrenko* as d. o., means to try and gain the good will of one's fellow-men by a fair and friendly behaviour, or of one's subjects by a just and kind administration: In this meaning it occurs in the proverb: *hatu baitare ilimandi, disum baitare takasika*, if (the village chief) try to gain the good will of the villagers by his justice and kindness, he shall be offered beer and cooked rice, i.e., he is sure to be a welcome guest in all houses, if the king try to gain the good will of his subjects by a just and kind administration, he is sure to get much money (by getting in

his taxes without any trouble). The same idea is expressed in the following lines of a song :

Hatu barema *baitare*, munda,  
Amā ilimandīia, munda !  
Disum barem *baitare*, raja,  
Amā takasikāea, raja !

If thou, O village chief, only try to gain the good will of the villages, there shall be beer and food for thee, O village chief ! If thou, O king, only try to gain the good will of thy subjects, there shall be good revenues for thee, O king !

*bai-n* rflx. v., to feign, to pretend to, to demean oneself as, to play the part of, to give oneself out as : hasui *baintana* ; langrae *bama* ; han sangin hature maraŋa hoŋoe *baintana*. *ba-p-ai* repr. v. This form is used (1) as an active trs. prd. and as such it forms its own rflx. and p. v. : to reconcile with each other persons or parties at variance : isu dingekin eperaplena, nādoia *bapaikedkina*.

(2) it is used imprsly. in the forms, *bapaia* and *bapaitana* with the same meaning as *baina* and *baigtana*, it is possible to, it is allowed, it will do : sulre simjilu kā *bapaia* ; kaŋatī hulaŋanre, jālekate bairuar *bapaia*, hoŋo oŋjanredo, bairuar kā *bapaia*.

*ba-p-ain* rflx. v., to reconcile themselves with each other, to arrange smth. amicably with each other : *bapainalar* mar ! naliste ŋaka samage karcaoa.

*ba-p-ai-ŋ* p. v., to get reconciled with each other : oŋŋo kako dapala, *bapaijanako* dara.

*ba-p-aini* noun of agency, a mediator,

a go-between, an umpire.

*bai-ŋ*, *bai-ŋ* p. v., (1) used in the 6 meanings given above under the a. v., hence, to be made, to be built, to be settled, to be brought to a successful issue, to be invented as a false pretext, to be fattened. N. B. the pf. *baikan* often means to be a made man, i.e., to have acquired a satisfactory amount of wealth, to be well off : ne haturen hoŋoko khūhko *baikana*.

(2) *baioa* or *baina*, the imprsl. form of the indet. ts., is the ordinary eqvlt. of the English all right ! it is well ! it will do ! With *kā* it means, it won't do ! it is no use, no good ! N. B. From this comes the idiomatic term, *kā-baiŋteŋ*, things that do not serve any purpose, refuse, rubbish, and, *baiŋteŋ*, useful or, serviceable things : *baiŋteŋ* dōruarōpe, *kā-baiŋteŋ* giŋitape.

*ba-n-ai* vrb. n., (1) the art of making : baŋhi mistria *banai* lelitunpe, learn the art of carpentry by looking on. (2) the result of any of the actions denoted by *bai* ; hence, nea Samuŋ *banaiŋe* may mean : this is the thing made by, or the house built by, or the settlement brought about by, or the successful issue achieved by Samu.

*babai* rdpl. of *bai* trs., to be in the habit of making, building, settling, etc.

*bubaini* noun of agency, a maker, an artisan : added to words denoting objects fabricated, it yields nouns of agency of different trades, arts, professions : *gharibabaini*, a watch-maker ;

## bai-açar

*jutababaini*, a shoemaker; *katubabaini*, a cutler, etc.

**bai-açar** trs., (1) to make beforehand. (2) to neutralize by a sacrifice an evil omen before the marriage takes place.

*baiaçar-q* p.v., (1) to be made beforehand: *iskuloŋa baiaçaroka*, let the school be built first. (2) to be neutralized before the marriage: *točara ere baiačardariona*.

**bai-bage** trs., to leave off working at smth. before it is quite ready for use: *katui baibagela*, he made the knife but did not sharpen it.

**bai-baite** adv., carefully, completely so as not to leave or omit a single one: *keco baibite aduŋipe* is eqvlt. to *aduŋubaiŋpe*.

**bai-bara** trs., to make here and there, to erect or build here and there or all about, all over: *oraŋko baibarakeda*.

**baibi** (Sad. *aibi-baibi*, all sorts of people or things) syn. of *ahamba*, adj., of men and animals, any at all, ordinary, without specification, without the qualification required; *kaluŋin namtana, baibi sim alom auia*, I want a full grown young hen, do not bring any ordinary hen.

*baibiko* adj. n., any at all, any random persons or animals; *baibiko alom omakoa*!

**bai-biur** trs., to arrange smth. around smth. else: *en taöre duŋteŋko baibiurkeda*, they arranged seats around that place.

**baid, baldi, buidl** (Sk. *vaidya*, H. *baid*). sbst., a medicine-man: *buidi inido ranu jiaŋan hoŋo*, a medi-

## baid

cine-man is one who gives medicines in doses.

*baid-en, baidi-n, buidi-n* rflx. v., to learn the art of medicine.

*baid-q, baidi-q, buidi-q* p. v., same meaning as rflx. v. N. B. the idiom; *baidipijana* he has gone to give medicine to a sick person.

**baid-era, buid-era** sbst., a native medicine-woman.

\* **baidi** occurs in the idiom *de baidi!* as var. or eqvlt. of *delata sabtia!* come, let us shake hands in proof of the truth of what I say. The shaking of hands preceded by this phrase is eqvlt. to an oath, and is often followed by some imprecation. The very same custom exists still now in parts of Germany.

**baid, baidi** (Nag). *bair, bairi, bairi* Has. I. sbst., a flood: *garale paromtanre bairi hijulena*, whilst we were crossing the river the flood came on.

II. intrs., of rivers and of the water in the rice-fields to be in flood, to go down in flood, to have a strong current: *tisira beŋekane bairikeda*, to-day the river is in high flood; *ločona bairitana*, the rice-field water is in flood. (Instead of standing still within the field ridges, it got higher than these, and is now moving down in a strong current. When this happens, the growing paddy is often bent down, broken and even sometimes uprooted and carried away). N. B. Figuratively it is used of sickness and misfortunes, both trsly. and intrsly.: *niku duku bairikedkhoa*, sickness has come like a flood on these

## bald-də

people, i.e., many of them have died; ne oŋəre duku *bāritana*, most of the people of this house are sick.

*bāid-q*, *bāidi-q*, etc., p.v., of rivers, to get into flood; of rice-fields, to get so full of water that it starts going down in flood: *naminaŋ jargite loəŋa bārioa*.

*ba-n-āid*, *ba-n-āidi*, etc., vrb. n., the time as well as the violence of the flood: *honder banāŋire aleŋ baba laŋumjana*, our paddy was bent and broken by the late flood; *gaŋa banāŋi bārijana*, *doŋga calaō kako daŋjana*, the flood was so strong that they could not use the ferry-boat.

*bāid-də*, *bāidi-də*, etc., sbst., the water of the flood, hence also simply, the flood.

\* Note the proverb: *bāridə alom oŋona*, *daŋida leleme*, ltly., do not follow the flood, but keep an eye on the spring-water, i.e., do not look for high wages, which will not last, rather look for a lasting position with lower wages.

*bāid-laŋum*, *bāidi-laŋum*, etc., of a strong current of water, to bend and bruise or break the stems of paddy and other plants: *babae bāiriləŋumkeda*.

*bai-enda* Nag. *bai-giri* Has. trs., to make smth. so that it lasts for very long time or always, to make definitively: *Sarwadare baŋgalako baigiriŋlada*.

*baienda-gg*, *baigiri-q* p. v., to be made so as to last for ever.

*bai-giri* Has. syn. of *baienda*.

*baiken* noun of agency, the one

## baipāri

who made smth., the maker, the creator: *otedisum baiken*, the creator of the world.

*balla* (II.; Sad.) syn. of *banji*, *ŋanŋi*, I. adj., used of sterile women and she-animals, sometimes also of impotent men. Also used as adj. noun: *miaŋ bailale kirinaŋkia*.

II. trs., to render sterile: *en kuŋi ranuteko bailakia*.

*baila-n* rfx. v., to render oneself sterile by means of drugs.

*baila-q* p. v., (1) of women and she-animals, to become sterile, to be rendered sterile. (2) of a field, to become sterile, i.e., not to produce a decent crop after it has been properly cultivated and the rainfall has been sufficient. This figurative meaning occurs only in the proverb: *kamige kaji tana*, *hoŋo bailaoa mendo ote kă bailaoa*, it is a proverb that it is the work that counts, it is a question of work, a woman may become sterile, but not a field.

*ba-n-aila* vrb. n., the state of sterility, used chiefly to denote the extent to which it sometimes takes place among cows: *banailako balla-jana*, *ne haturen gaiko sirmaruar miado kako uiŋana*, sterility has prevailed to such an extent, that in this village not a single cow has calved this whole year.

*baipāri*, *baipari* I. sbst., itinerant merchants of foreign nationality, in entrd. to settled Hindu or Mohammedan merchants and trading aborigines.

## bair

## bai-rusar

II. adj., (1) with *hoṛo*, an alien itinerant merchant. (2) with *kami*, the trade of such a merchant.

**bair** Nag. var. of *bāri* Has.

**bairak** (P. *bairak*, banner; Or. *bairākhi*), sbst., the distinctive village flags used by the Oraons. The Mundas have no such village flags.

**bair-rakaḥ** trs., to make higher: ne pacri oṛo moḍ mukaleka *bairaka-bepe*.

**bairi** Nag. var. of *bāri* Has.

**bairi**, **bulri** (H.; Sad.) I. abs. n., enmity, hostility: māle laṛaikenṛā *bairi* menagea, the hostility provoked by our lawsuit of last year continues still now.

II. adj., *bairi* *hoṛo*, an enemy. Used also as adj. noun: *bairi* *tani*, he is an enemy.

\* Note the proverb: *Omān bairi ci honān bairi*, ltly., enmity to one having given or enmity to one having children, i.e., it is equally hard to experience enmity from (to be scolded by) those to whom one has given smth. or lent money, and from one's own children.

III. trs., to treat smb. with hostility, to act as his enemy, to make an enemy of smb.: *bairikiṇako*.

*bairi-n* rflx. v., to make oneself the enemy of, to provoke hostility: inḍo sobenkoḥe *bairintana*.

*ba-p-airi* repr. v., to be at enmity with each other: *ba-pairitanakiṛ*.

*ba-p-airiṇ* p. v. of the repr. form: *ba-pairiakanakiṛ*, they are at enmity.

*bairi-ḡ* p. v., to become hostile to:

*aiṇako* (or *aiṇlōko*) *bairiḡtana*.

*ba-n-airi* vrb. n., (1) the state of hostility: inkiṇā *banairi* mena-akangea. (2) the degree or intensity of hostility: *banairiko* *bairi-jaiṇa*, *jetae aiṇlō kako cunatamā-kutana*, their hostility has reached such a pitch that none of them will even chew tobacco with me, i.e., that they refuse me the ordinary marks of civility.

**bairi-jaraḍ** trs., to take revenge on smb.: *apuṇlōko laparaṇjana*, *enaraḥo bairijaraḍjaiṇa* (or, *bairiko jaraḍjaiṇa*), they revenge themselves on me for the lawsuit they had with my father. N. B. In the repr. and the p. v., *bairi* and *jaraḍ* are always disconnected: *bairikiṛ jaraḍtana*.

**bair-rusar** Nag. **bair-rura** Has. I. adj., (1) with *hoṛo*, one who mends. (2) with a word denoting an object, which has been repaired. In this meaning it is syns. with *bairuara-kan*: *aiṇā bairuara naēal auri taṇ-kaoa*, my plough which has been repaired is not yet all right.

II. trs., (1) to make again, to rearrange, to repair, to mend: *naēal bairuareme*. (2) to make up with smb.: *tisindobu kisirikakja, gapabu bairuaria*. (3) to neutralize an omen: *karenca rakere, en ere kako bairuaraḍaria*, if an old jackal have been heard crying, that is an omen which they cannot neutralize.

*bairuara-en*, *bairura-n* rflx. v., to calm one's anger, to cool down again: *gapae bairurana*.



## bai-ruṛa

*ba-p-airuar*, *ba-p-airuṛa* repr. v., to get reconciled again with each other: *ba-pairuṛakanakiṭi*.

*bairuar-ḡ*, *bairuṛa-ḡ* p. v., (1) to be repaired. (2) to be calmed down. (3) to be neutralized.

**bai-ruṛa**, var. of *bairuar*.

**bāiṛ**, **bāiṛi**, vars. of *bāiḍ*.

**baisak-candū**, (H. *baisākh*; Sk. *baishāk*) sbst., the lunar month which for the Mundas, as they count it from the new moon, generally corresponds with April, whereas for the Hindus the same month begins with the following full moon.

**baisaḍ** trs., (1) syn. of *bandar*, to mortgage: *otele baisaḍkeda*, we have mortgaged our lands. (2) syn. of *saḥḍuh*, to catch someone and submit him to judgment: *kumbūruko baisaḍkīṭa*, they brought the thief before the panchayat. (3) to put smth. in its right position, resting it on its bottom: *poṭom nesāre baisaḍtape*. (4) in jokes, to cause to remain: *baisaḍkīṭaho*, they did not let him go.

*baisaḍ-n* rflx. v., to remain idle: *kaṭa gaḍjanei api piṭe baisaḍnjana*.

*baisaḍ-ḡ* p. v., (1) to be mortgaged. (2) to be brought before the panchayat.

*ba-n-aisaḍ* vrb. n., used of the amount of mortgage: *banaisaḍko baisaḍkeda miaḍ cutibadi jakeḍ kako sareana*, they mortgaged their lands to such an extent that they did not keep even a single one of the highest terraced rice-fields.

*baisaḍgiri-n* rflx. v., to remain

## baja

sitting idle: *senagel japaree baisaḍ-girinjana*.

**baisi-urui** Nag. syn. of *landiarua*, or *būnarua* Has. sbst., a pretexted fever, which is non-existent or very slight. Cfr. *baisaḍn*, to sit down: *baba irem sena ciṭ—kaināina uruitana*. —*baisixru* namjadma! Won't thou go to cut rice?—No, I won't, I have got fever—That's only a fancy or a pretext!

**baitara** a plant so called. See *katukirica*.

**bāiṛel** **bāiṛebaiṛ!** **bāṛel** (II. *būpre!* *būprebāp!*) interjection of grief, surprise.

**baṭua**, **baṭuṭea** and **kā-baṭuṭea**. See p. v. of *bai*, to make.

**baja**, **baja-baṭar** (Or. *bajjā*, straw used in rope-making) as opposed to *bōr*, is that rope inside the paddy-bale, which is tied round the straw wall or sheet which immediately surrounds the baled paddy. The outer coil, which is a straw rope, generally plaited, sometimes twisted, is called *bōṛ*. The *baja* is about one finger thick, it makes only one turn around the straw wall to keep it in place during the process of filling. It is raised higher and higher in proportion as the quantity of paddy in the bale increases and is ultimately slipped off altogether: *hela, aba, bajaraṭonon rārajana*, I say, father, the knot of the *baja* rope has got loose; *baja huriṇjanre poṭom dōrōdōrōoa*, *maranjanredo poṭom leḥteroa*, if the *baja* ring is made too narrow the bale will be too

high, if it is made too broad the bale will be too low, too flat.

II. intrs., to put on a *baja* rope: *bajame*; močbar salare mukurikore *baja* lagatina, mōreturāi salare mačarakore, gel salalekare hočkore *baja* lagatina, gelturāileka salare molonakore, if you make a bale of 1 or 2 maunds you must put a *baja* measuring up to the knee, i.e., passing the middle of the rope under the toes both ends must reach the knee; for 5-6 maunds the rope ends must come up to the loins, for about 10 maunds the rope must measure up to the neck, and for about 16 maunds the rope ends must come up to the brow.

*baja-q* p. v., (1) to be used as a *bajabačar*. (2) to be encircled by a *bajabačar*.

*ba-n-aja* vrb. n., (1) the manner of putting that leading rope: *banajae* bajakeda fišsi purage lečterjina, he put the leading rope in such a way that the small rice-bale is much too flat. (2) the result of that action, i.e., the straw wall surrounded by a leading rope: ama *banajaiq* račatada, I have undone thy arrangement of the leading rope.

*baja* (Sad. H. *bājā*) sbst., any musical instrument which being of foreign origin has no special name in Mundari, v. g., an harmonium, a mouth-organ. *Rulu*, *banam*, etc., are never called *baja*: *baja* sačume, play the harmonium; *baja* bačime, make him some kind of foreign musical instrument.

*baja*, *daru-baja* I. sbst., crossing of fibres, fibres in various directions, in wood: ne daruko lalere sobenre *baja* namoa, if you pare these trees with an adze you will find cross-fibres in all of them.

II. adj., of wood having the thread in different directions: ne daru la kā ituna *bajagea*.

*baja-q* p. v., to become cross-fibred: daru haratanre penčorjanre *bajaoa*, if a tree remains twisted while growing, the wood will become cross-fibred.

*ba-n-aja* vrb. n., the amount of fibre crossing in wood: ne sakera daruko *banja* bajajana miado be kā lagoa: the trees of this wood have become so cross-fibred that not one of them can be pared properly.

*baja*, *sikūār-baja* I sbst., the lower, net-like part of a carrier's rope, i.e., the part on which the load rests. See Pl. XVI, 2.

II. trs., to make into a *sikūārbaja*.

*baja-q*, *sikūārbaja-q* p. v., to be fitted with a *sikūārbaja*: ne sikūār bačomte *bajaakana*, ruṇaḃačarte čuṇakana, this carrier's rope is fitted with a seat of *bačom* twine, and with long ends made of *ruṇač* twine.

*bajadāa*, *majadāa* trs., to carry on a pole between two men.

*bajadāq-q*, *majadāq-q* p. v., to be carried on a pole between two men. Cfr. *dāčren*.

\**bā-jačar* Has. *bā-jaer* Nag. name of a sal tree in which *Lutkumharam* and *Lutkumbuṇia* (of the Asur legend) are supposed to reside. This tree

is so called in cntrd. to the *jilujaṣar* and the *daṃgraṣar*.

Each village has two *jaṣar* trees: the *bājaṣar* or flower *jaṣar* and the *jilujaṣar*, or game *jaṣar*. When for several years in succession the two great yearly hunts have been unsuccessful, the young men of the village elect a third tree as a substitute for the *jilujaṣar* and call it *daṃgra jaṣar*, the youth's *jaṣar*.

If any of these two or three *jaṣar* trees collapses from old age or is blown down by a storm, nobody is allowed to take of the wood before the *pahanr* has offered a fowl to *Lutkumharam* and *Lutkumburja*. If only a branch fall, and one of the villagers wants to take it away, he must first give a fowl to the *pahanr*, who is obliged to offer it to *Lutkumharam* and *Lutkumburja*. This sacrifice may take place on any spot within the village boundaries.

The *bājaṣar* is the original and most important of these so-called *jaṣars*. There must be a large flat stone near the trunk, if available at all. It plays an important part in the flower feast in all those villages in which the ministrations of the *pahanr* are accepted for that feast. (1) On the eve of the flower feast the *pahanr* must go to this tree with all those youths of the village who have remained *dinda*, virgins. Any one known to have had sexual intercourse, is strictly excluded on this occasion. There they place the two waterpots filled at the village

spring, from which the *pahanr* is to augur for rain in the coming year, and then they prepare the place for the next day's sacrifice. (See *bāparoh*).

(2) On the feast day itself the sacrifices of the feast are offered by the *pahanr* under this tree, and the flowers which the *pahanr* sticks on each house, must be taken from this tree if they can be reached at all.

(3) The grindling stone with its roller, used for sacrificial purposes remains the whole year under this tree. The winnowing shovel and the sacrificial knife remains there too, leaning against the tree trunk. The Mundas maintain that formerly nobody dared to touch these sacred things; but after the entrance of Hindus and Christianity into the country, they began to get stolen. Therefore nowadays the *pahanr* takes them away to his house.

(4) The flower feast is the only day in the year on which sacrifices are offered under this tree.

*bājaer* Nag. var. of *bājaṣar* Has.

*baja-hisir-tasaḍ* sbst., Cheilanthes farinosa, Kaulf; Polypodiaceae, —a small silver-fern with reddish stems. These together with culms of *birni* grass are plaited into necklaces, which are called *bajahisir*.

*bajan* var. of *bhajan*.

*bajaḍ*, *bajhaḍ* (H. *bajhānā*, to entangle, to entrap; Sad. *bajhaek*) syn. of *ajabaja*, *arjaḍ*, *jaruṭapaṭuṭiṭa*, *hara*, trs., to entangle: sutamen *bajaḍkeda*.

## bajað

*bajað-n* rlx. v., to get entangled in smth. by one's own fault: *nārikore alom bajaðni*, pailpailte seneme, do not get entangled in creepers walk where there is an open passage. *bajað-q* p.v., (1) to get entangled (in itself): *sutam bajaðukanz*. (2) to get entangled in smth: *nāfire bajaðjanteq uiujana*, getting entangled in the climber I fell off. Note the idiom: *kamitea bajaðjana hiju kaima dārijana*, I was prevented from coming by the amount of work I had to do.

*ba-n-ajað* vrb. n., the extent of entanglement: *banajaðe bajaðkeda sutim miq gantareo kā rapaoa*, he has entangled the thread in such a way that we won't be able to disentangle it even in a whole hour.

*bajaðbajaðle* alv., in a continuous tangle: *kujurināri daru barabari bajaðbajaðle senoa*, the *kujuri* will climb in a tangle up to the top of a tree.

**bajað, lai-bajað** I. sbst., the sowing of dissensions between two parties by backbiting on both sides: en *hoṛoq bajaðle hageareko gopoṛtana*, it is through the backbitings of that man that the members of that family are fighting with each other. II. trs., to sow dissensions between two parties by backbiting on both sides: *Patras ukuta jagarte Soma oṛq Bukae bajaðkeḍkina*.

*bajað-q, laibajað-q* p.v., of two people: to be made to quarrel by someone's backbiting on both sides: *Patrasa kajite Soma Bukalḍkina laibajaðjana*.

## baji

*ba-p-ajað* is used adjly. for the habit of sowing dissensions by backbiting on both sides: *ba-pajað hoṛo-koq kaji alom āiuma*, do not listen to people who have the habit of sowing dissensions.

*ba-n-ajað, laiba-n-ajað* vrb. n., the amount of dissension which arises from the backbitings of a certain man in a certain case: *banajaðe bajaðkeḍkoa, hageareko gopoṛtana*, by his backbitings he sowed such an amount of dissension between the members of that family that they come to blows.

**bajhað** var of *bajað*.

**baji** (Sail; P. *bazi*, a stake at play) sbst., a wager: *bajire moḍ ṭakaima hartinjana*, I lost one rupæ in a wager.

**baji** (Perhaps P. *baji* play, sport) trs. caus., to make roll down a slope sideways.

*baji-q* p. v., (1) to be rolled down a slope sideways. (2) to roll down a slope sideways.

*baji-n* rlx. v., to let oneself roll down a slope sideways: *honko inua-teko bajina*.

*ba-n-aji* vrb. n., (1) the act of letting oneself roll down a slope: *misa banajile beṛa tebāuterjana*, with one rolling down the bottom of the valley was reached. (2) the quantity of things rolled down: *enkan banajile bajikeda burujanarra soben diriko cabagiriḍjana*, we rolled down the stones on the hillside to such an amount that none remained.

**baji-aṛāgu** same as *baji*: *kuṭupḍe bajiaṛāgukeda*.

## baji-inua

*bajiarāgu-n* rflx. v., same as *bajin*.

*bajiarāgu-ŋ* p. v., same as *bajiq*.

*bajia-n-arāgu* vrb. n., same as *banaji*.

**baji-inua** sbst., a way of gambling similar to the roulette: three playing cards, one of which is a picture are put down on their face; the banker has to pay as much as happens to be put on the picture card, and pockets whatever money is put on the others. He has of course two chances against one. This gambling which is forbidden by the law, is in favour with the Hindus. Occasionally a Munda joins in it when it is played on the market-place.

**baju** (Sad.; P. *būzū*, arm) I. sbst., a silver armlet worn above the elbow, in contrd. to *curla* which is made of lac, and *lāra* or *lāro*, which is of brass.

II. trs., (1) to adorn someone with a silver armlet: *ne hon baransareko bajutāia*, they have adorned this child with a silver armlet on each arm. (2) to work silver into an armlet: *ne rupa bajunāme*.

*baju-n* rflx. v., to adorn oneself with a silver armlet: *bajunjanae*.

*baju-ŋ* p. v., to have a silver armlet put on one's arm: *ne hon baran tīre bajuakana*.

**bajūria** (Sk. *bājā*, musical instruments; Sad. *bajriā*) I. sbst., a professional musician, drummer or trumpetter who plays for wages: *bajūria* Mundahonkore kae hisaboa, Dom, Gāi, emanige, professional musicians are not Mundas, but Doms, Gāis and such like.

## baka-baka

II. *bajūria-n* rflx. v., to engage professional musicians: *laṭaireko digrikeda kūḅko bajūrianjana*, they gained their lawsuit and engaged a number of drummers (for the return journey).

**baka**, sbst., is the Nag. name for several species of Egret or Heron: (1) *gaibaka* Nag. or *pundi kṛ* Has.; (2) *pusibaka* Nag or *pusikṛ* Has.; (3) *jhalia baka*; (4) *kāsa baka*.

**baka**, **baṛaka** is used in Nag. instead of *bakṛ*, but only as trs. prd.: *dānare bakṛko tolea enateko bakūea*, they tie a hook on a pole and they hook with it.

**baka-baka**, **baka-bakaō** (Sad.; Sk. *bakbak*, prattle) I. sbst., cackling of fowls on the run: *simkoṛ bakabaka aīumleḍcia urūalena*, do *kuṛidia lelamtāia*, having heard the cackle of running fowls I came outside: there was a kite.

II. adj., with *kakūla*, same meaning; *bakabaka kakūla aīumlena*.

III. intrs., of fowls, to cackle while running: *kuṛiḍ namtaḍkoa*, *simko bakabakjuda*, a kite has come over them, the fowls run away cackling.

IV. trs. cans., to make fowls run away cackling: *cani bakabaka-keḍkoa?* What kind of animal has made the fowls run away cackling? *baka baka-n* rflx. v., to run cackling: *cikania boroteko bakabakantana?* Also used sbstly.: *simkoṛ bakabakuō aīumleḍcia urūalena*.

*bakabakatan* adv., with *kakūla*, *rikan*, *nir*: *bakabakatanko kakūla-jada*; *bakabakatanko nirtana*, they run away cackling.

**bakaḡ-bukuḡ**

N. B. Idmly. *bakabaka* is used as sbst., adj., rflx. v., and adv., of a cackling laugh: *apeḡ bakabaka hokaepē*; *bakabakatanko landatana*. The adv. *bakabakatan* is also used of boiling water, but without reference to the sound: *dḡ bakabakatan puritana*, *dḡ bakabakatan lolojana*, the water boils and bubbles.

**bakaḡ-bukuḡ** syn. of *baḡḡla-buḡḡdu*.

**bakaḡ-bukuḡ** generally **bakuḡ-bakuḡ** is used to describe the movements of long, slender worms, like *hapḡḡ*, a leech, *mukatiju*, a looper, which bend considerably the body upwards or downwards or sideways. It is used also as syn. of *baḡḡuḡ-baḡḡuḡ*, *baḡḡbaḡḡ*, *baḡḡuḡbaḡḡuḡ*, which describe the same but slighter movements of thicker worms, like the cowdung worm or those which live in the seeds of *koroni* or *rimbya*. The same movements when there is question of small worms are described by *bikiḡbikiḡ*, *biḡḡbiḡḡ*. I. trs.: *durumakane tukeni, hoḡḡre tiju bakuḡbakuḡḡciḡ eonjana*, he was sleeping, a caterpillar having crawled and wriggled on his throat he awoke. II. intrs: *tijuko bakuḡbakuḡḡjada*, the worms wriggle.

*bakuḡḡbukuḡḡ-en*, *bakuḡḡbakuḡḡ-en* rflx. v.-*hapḡḡ dḡree bakuḡḡbakuḡḡdena*, the leech makes wriggling movements in the water. *Bakuḡḡ-en* means, to bend the body only once.

*bakuḡḡbukuḡḡtan*, generally *bakuḡḡ-bakuḡḡtan* or *bakuḡḡlekḡ*, adv., used with *rikḡḡ* and sometimes with *sen*: *mukatijuko bakuḡḡlekḡḡḡ sena*,

**bakal**

loopers advance with a considerable bending of the body.

*bakuḡḡken* adv., bending the body only once: *bakuḡḡkene rikakena*.

*bakuḡḡkenbakuḡḡken* adv., bending the body now and again, not in uninterrupted succession.

**bakallleka pundi** Itly., white like an Egret's feather, snow-white.

**bakaini-daru** (P. *bakāien*; Sad. Or. *bakain*) sbst., *Melia Azedarach*, Linn.; *Meliaceae*,—the Persian Lilac a planted tree with twice or thrice pinnate leaves, lilac flowers in axillary panicles and drupes with hard several-seeded stones. It is a fast-growing tree; its wood, though of inferior quality, may be used for some carpentry works, and even for rafters and roof laths.

**bakaini-nāri** (H. *vikeri māli*) in songs: *bukiriniri*, sbst., *Cesalpinia digyna*, Rottb. *Cesulpiniceae*,—an armed climber with bipinnate leaves, numerous pairs of small leaflets, showy racemes of yellow flowers and fleshy, turgid pods.

**bakal, bakal-daru** (Sad; Sk. *bakkal*, skin, rind, shell) I sbst., each of the four sides which are rejected in squaring a tree.

II. trs., to saw off the sides of a tree in squaring it, i.e., to make *bakal* (used only of the manner in which the work is done): *purḡ ibilgeben baka'kedḡ*, the side or sides which you have sawn off are much too thick. *bakal-ḡ* p. v., used of the manner in which the sides are sawn off in squaring a tree: *baria etange bakal-jana bariado ibilge*, two of the sides

**bakaleka punđi**

sawn off were thick, two were thin. *ba-n-akul* vrb. n., the excessive thickness, or thinness of the cut-off sides: *banakalko* bakalkeda pura burkađ bakalloq senqjana, they sawed off such thick sides that much of the hard wood has gone with the rejected parts; *bannakalkiq* bakalkeda oen-đamo kakina cabaakada: they sawed off the sides so thinly that not even all the soft wood has been rejected.

**bakaleka punđi**, ltly., white like a *baka*, snow-white.

**bakara**, sbst., a thick pebble used as described under *ti'guŋunuuq*.

**bakara-daru** Ho var. of *bakar-kurid*.

**bakar-bakar** I. sbst., the bubbling sound of boiling water, in contr. to *bukul'bukul*, the bubbling sound of springs: *bakarbakar* kam aiun-jada?

II. adj., with *sari*, the same sound: *bakarbakar sari* kam aiun-jada?

III. intrs., to boil with a bubbling sound.

*bakarbakar-q* p. v., same as intrs.: *da sida cōcōcōoa*, ente *cōcōoa*, enate *bakarbakaroa*; *cauli hārabakareo* *bakarbakartan saria*; *da anjedjanre ketedketedoa*.

*bakarbakartan* adv., (to boil) with a bubbling sound: *da bakarbakartan saritana* (or *puritana*).

**bakarakuřid-daru, bakarkuřid-daru** Has. syn. of *dodařidaru* Nag. sbst., *Zizyphus jujuba*, Lamk.; *Rhamnaceae*,—a cultivated, small tree, with branchlets drooping and armed with sharp, hooked, stipulary thorns. Its fruit is eaten fresh or sun-dried.

**bakâr**

Lac insects thrive on it but the lac is of inferior quality.

**bakâra** var. of *bakra*, he-goat.

**bakâri** var. of *bakri*.

**bakâsa, baksa, bokōsa, boksa**, (from the Engl.) I. sbst., a box.

II. trs., to make into a box, ne takütabu *bakāsaca*.

**bakâr, bakârâ** Nag. (H. *baknâ*) syn. of *jagar* Has. I. sbst., (1) speech, language: Mundahonkoreo disum-disum *bakâr* judagea, even amongst the Mundas the language differs from country to country, i.e., there are several Mundari dialects. (2) a matter for conversation: miađ *bakâr* mena, there is smth. about which I wish to speak.

II. trs., (1) with an inan. d. o., to speak or converse about smth.: etkange *bakârîq*. (2) rarely used with a liv. bg. as d. o., to speak to smb., to converse with smb.: en hořo *bakârkiam* ei? When from the context or the circumstances it is clear that the sbj. and the d. o. are of different sexes, it means to propose fornication: am Samu en *daajrim bakârlija*; *sahkiñae menjadam*, men-do am *bakârşidalija* ei ađ *bakârşidalidma*? Thou sayest that he committed fornication on thee, but the question is whether thou wert not the first to propose it?

III. intrs., to speak to converse. This has never a bad meaning even when the conversation alluded to is between persons of different sexes: hořotee *bakâra*, he speaks Mundari, he knows Mundari; gomkeloia *bakârliq*, I spoke with the master;

## bakâr-aq

am nabai, en koram *bakârqia* ci? I say, girl, didst thou speak with that man?

*ba-p-akâr*, *ba-p-akârâ* repr. v., to converse. When the sexes are different, it means to agree about fornicating, except in sentences where one inquires about the subject treated in the conversation, as in the following: *cinâben bapakârkena?*

*bakâr-q*, *bakârâ-q* p. v., to be said in conversation: enâ enâge *bakâr-lena*, there has been question of that in the conversation a while ago.

*ba-n-akâr*, *ba-n-akârâ* vrb. n., the action or manner or amount of conversing: *misa banakârte* kako asadijana, oroko *bakârpuruartana*, they have not been sated with one conversation, they have started again; *banakârko* *bakârtana*, *kamiko* *ripinagiriçada*, they are so taken up with their conversation that they forget altogether to work.

IV. In songs *bakâr* is used as var. of *kaji*, speech, to speak: *Namaga kinaji sisibâina aïumleda ho sisibâ*, *Namaga banakâr naribâina nâte-neleq*. *Gonemeako sisibâina aïumleda ho sisibâ*, *Calameako naribâina nâte-neleq*. *Sisi* flower, I have heard what they say of thee, O *sisi* flower! What they say about thee, *kari* flower, I have heard. I have heard that they are going to give thee in marriage.

**bakâr-aq** trs., to speak of other things, losing sight of the subject of conversation: *aîna kajidope bakârâqkeda*, you have lost sight of what I said.

## baki

**bakârâ-denga** trs., or intrs., to help to converse, to take part in a conversation, to keep company with people in a conversation.

**bakârâ-kotoa** trs., to interrupt a speaker by questions or otherwise: alope *bakârkofozia*.

**bakârâ-nam** trs., to remember smth. in consequence of a conversation: en *kajido ripinakan taikena*, *nâdole bakârpnamtala*, that matter was forgotten, it was recalled to our mind by our conversation.

**bakârâ-saba** trs., to exhaust a question, to speak so often about smth. that it loses further interest: ne *kajile bakârsabakeda*. This is syns. with: ne *kaji bakârbakârtele sabakeda*.

**bakârâ-topa** syn. of *bakârâd*.

**bakârî-nârî** is used in songs instead of *bakârininârî*.

**bak-bak** var. of *bhokbhok*.

**baki** Has. **banaki** Nag. (Sad. *baki*) sbst., a green worm or caterpillar eating the chlorophyl of the leaves and even the stalks of planted paddy. The plants do not grow before this pest has entirely disappeared: *bakiko montorkeate orq ranu lagað-keateko harkoa*, they drive away the *bakis* by reciting mantras and by applying drugs; *bakiko babara sakam jomcabakeate daruuko jomea*, entedo *kâ jaraoa*.

\*The remedies in use against this pest are mixed in the water where it flows into the rice-field and so carried to every plant. They act only by their smell. The two generally used are *hîa*, *asafoetida*, or *iribusa*;



## baki

the straw of a cultivated millet, *Panicum Crus-galli*, Linn., var. *frumentaceum*, Trin. The first is dissolved in a vessel with water and poured in the stream where it enters the field; the other is chopped and being thrown in the stream, the pieces are carried all over the field, or a bundle of it is submerged in the stream at its entrance and kept in place by means of a heavy stone, it is left to rot there.

The superstitious practice which is often resorted to in order to drive off this pest and which is called *bakiko har*, or *bakikog rög har*, is similar to that which is deemed to drive off an epidemic: the women carry on their head an old winnowing shovel and an old broom and each some earthenware pot containing a few *bakis*. When they have reached outside the eastern boundary of the village, the pots are broken and the *bakis* are swept for a pace or two in the direction of the east. The pieces of earthenware, the broom and winnowing shovel and a live chicken are abandoned on the spot. If the pest be passed on from village to village always in an easterly direction it will ultimately reach the Ganges and be carried off by its waters. This belief shows that the practice is of Hindu origin. To pass it on in any other direction would give rise to quarrels.

**baki** seems to be the same as *bakq*, i.e., bent or crooked at one end, in contrd. to *bezko* used of

## bakq

a limb, v.g., hand or arm, crooked and stiff so as to be useless, also of a stick bent or crooked somewhere about the middle.

**bakiri** var. of *bakri*.

**bakla, bakāla, baklā** (Sk.; Sad.)

syn. of *hartalā*, subst., the rind or bark of a tree.

**bakq** (Sk. [*bank*, a hook, a curvature]) I. subst., a piece of branch and side-branch, so cut as to form a hook; a straight piece of wood tied obliquely at the end of a stick or pole so as to form a hook: *ne soṭa* (or *soṭare*) *bakq tolakana*, this stick has a hook tied at one end.

II. adj., used for hooking and having for that purpose a hook tied at one end. A stick or pole on which a hook has been fastened is a *bakq dāṭa*, or *bakq soṭa*; a stick crooked and hook-shaped at one end is not called *bakq soṭa* but *koṭq soṭa*. N. B. The only case in which *bakq* has the meaning of crooked and hook-shaped, is when it is used in connection with *suku*, bottle-gourd.

III. trs., to hook, to pull, take or catch by means of a hook fitted onto a stick: *en jū bakquṭtam*. Note the idiom: *ne kaji bakqṇṭape r'pīakange*, catch hold with your hook of what I say, i.e., fix my words in your memory, or else you are sure to forget them.

*bakq-n* rfx. v., to pull, v.g., one's own foot by means of a hooked stick.

*bakq-gg* p.v., to be pulled by means of a hooked stick; to be caught in the hook which is fitted

## bakq-arāgu

on to a stick; to have a hook tied at one end: ne sɔta *bakʔakana*, this stick has a hook tied at its end; auri! amɔ lija *bakʔirakana*, wait, thy cloth is caught in the hooked stick.

*ba-p-akq* repr. v., to hook each other's hooked stick, to have the hooked sticks entangled in each other; to pull each other with hooked sticks: aloben *bapakʔa* bakq bagraɔoa; ulikia bakotan taikena, enaɔdo ɔara *bapakqjana*.

*ba-n-akq* vrb. n., (1) the action of using a *bakq*. In tales it is often heard instead of the sbst. *bakq*: misa *banakʔite* kale ɔotajana, oɔ misale bakʔoa, in one hooking expedition we did not get enough for all of us, let us go once more. (2) the extent to which a *bakq* is used: *banakʔe* bakqkeda miado uli darure ka sarɛa-kana, he hooked down the mangoes to such an amount that there is none left on the tree.

*bakq-arāgu* trs., to take down by means of a hook attached to a pole.

*bakq-arāgu-n* p.v., to be taken down by means of a hook attached to a pole.

*bakor* Nag. (Sad.) sbst., a clump of bamboos: miɔ *bakor* egemcaba-jana.

*bakq-ulu* trs., same meaning as *bakqarāgu*.

*bukquing* p. v.

*bakra*, *bakra* (H. Mt. *bakrā*; Sad. *bakrā*) sbst., a he-goat.

*bakra* Kera-Munda, sbst. an un-castrated ram or he-goat.

## bakri

*bakri*, *bakūri*, *bakiri* (H. *bakhrī*, cottage; Or. *bakhrī*, yard, compound) I. sbst., (1) a hedge, an enclosure. (2) an enclosed spot, generally at the back of the house and serving as a kind of vegetable garden.

II. trs., to hedge in, to surround or close in with a hedge; to make into a *bakri*, to use as a *bakri*.

*bakri-n* rflx. v., is used in the idiom: *raʔee bakrintana*, he protects himself by weeping; said of children who in order not to be punished cry beforehand, also of children who being slightly beaten, at once cry in order not to be beaten more. Occurs also in the following saying: *kurite bakrintan* hoʔoko renaɔjan sonjo-kōreokoe bilkakoa? When it happens that people who surround themselves with wives (who have several wives) are in need and suffer hunger, who will pity them?

*bakri-q* p. v., (1) to get surrounded with a hedge. (2) to be made into an enclosure, or used as a *bakri*. (3) to be used for making a hedge.

*ba-n-akri* vrb. n., (1) the action of hedge-making: misa *banakrite* kale purakeda, we have not finished the hedging in one stretch. (2) the hedge made: misa *banakri*lo hoʔo biʔigirikeda, the first hedge we made was blown down by the wind. (3) the extent or the tightness of the hedge made: *banakrii* bakrikeda sinko miado kako boloa, he made the hedge so dense that no fowl can pass through it; *banakrii* bakrikeda api goʔe biuru-tetada, he made such an extensive

## bakri-biur

enclosure that three fields are enclosed within it.

**bakri-biur, bakāri-biur, bakīri-biur** trs., to surround with a hedge: bakri jātateko *bakribiurea* karedo paeriteko tapābiurea, they surround an enclosure with a hedge of dry branches or with a mud wall.

*bakribiur-g* p. v., to get surrounded with a hedge.

\***Bakri-boraga** sbst., a spirit who wants to be propitiated by a sacrifice offered in an enclosure: Mahadeochandi, Marangbonga and Birsabonga are the three spirits who take the modality of *bakriboraga*: *bakriborag-i-nako*. If the sacrifice is not offered at once but promised for a later date an earthen waterpot has to be placed and kept upside down on the ground or on a stick in the enclosure till the promise is fulfilled. In the case of *Maraga boraga* the vessel may also be placed outside the garden. *bakriboraga-n* rflx. v., to act in the modality of *bakriboraga*.

**bakri-boronj** sbst., ltly., the one who watches over the garden, is sometimes used instead of the more current H. word *mali*, a gardener.

**bakri-horeṇ** sbst., a tufted, perennial, cultivated form of *Coix Lachryma-Jobi*, Linn.; Gramineae, Job's tear. Another form of this plant, annual and seemingly depauperate, is *loḍorahoreṇ*, one stemmed, self-sown in rice-fields and with smaller grains.

**bakri-kunja** sbst., a fencing post.

**bakri-taṇar, taṇar** sbst., *Cucumis sativus*, Linn.; Cucurbitaceae,—the

## bakua

Cucumber, an annual climber, cultivated in the rainy season, in entrd. to *beratuṇar*, *Cucumis Melo*, Linn.; Cucurbitaceae, and *būtuṇar*, *Cucumis Melo*, var. *Momordica*.

**baksa** var. of *bakāsa*.

**baksis** (P. *bakshish*, a gift) I. sbst., a gratification, an extra given over and above the wages or pay due for work: ene! miad̄ ouagi *baksisiz* omamtana.

II. adj., given as gratification: neado *baksis* taka.

III. trs., to give as a gratification: honko mimiḍ paṇsac *baksisad̄koa*, he made a gift of one pice to each of the children.

*baksis-g* p. v., to be given as a gratification: miḍ taka *baksis'ena*.

**bakṣ** (another form of *bakḡ*) I. sbst., an iron knob with a ring on the top and several turned-up iron hooks around it, used for fetching buckets and other objects fallen into a well.

II. trs., to fetch an object from a well by means of a *bakṣ*: kûācte baria ṭirako *bakṣkeda*.

*biku-gḡ* p. v., to be fetched from a well by means of a *bakṣ*.

*ba-n-akṣ* vrb. n., used for the act or the manner of fetching up from a well by means of a *bakṣ*: miad̄ merom *banakṣko* bakulja eklajanreo kae pocojana, they fetched a goat from a well with a *bakṣ* so securely fixed that in spite of the animals movements it did not slip off.

**bakua** and **bakuaḍ** variants of *bhakua* and *bhakuaḍ*.

## bakuḍ-bakuḍ

**bakuḍ-bakuḍ**, **bakuden**, etc., See *bakuḍbukuḍ*.

**bakuḍ-bakuḍ**, **bakuḷlekan** adj., plump, used of the young of smaller animals, as young mice, rats, kids, lambs, in contrd. to *bikiḍbikiḍ*, or *bikiḷlekan* which is used even for men and for grown-up animals: mōrea *bakuḷbakuḷ* kīṭeahonkoia namakuḍkoia.

*bakuḷbakuḷtan*, *bakuḷleka* adv., with *kiriḷ*, to become fat, and *baiḷ* or *rikuḷ*, to be made: minḍihon *bakuḷbakuḷtane* buiakana, the lamb is plump.

**bakuḷleka** and **bakuḷlekan** syn. of *bakuḷbakuḷ*, *bakuḷbakuḷtan*.

**bakula-arḷ** sbst., a potherb so called. See *bakulajanum*.

**bakula-janum** (A. *bākila*, a potherb; Sk. Mt. a tiny white flower) sbst., *Argemone mexicana*, Linn., Papaveraceae,—an introduced annual now escaped all over the country, with yellow juice, yellow, showy flowers, and prickly, white-veined leaves. In Has. it is called also *raḷgainijannum* and the seeds *raḷgainijana*. These seeds, after frying them, the Mundas often mix with their curry or stew. The young plants, and the succulent stems (peeled) are eaten as a potherb under the name of *bakulaarḷ*.

**bal** Has. var. of *bahal* Nag.

**bal** (II. *balnā*, to burn) I. sbst., the action corresponding to any of the trs. meanings of the word: *bal* *kā* ṭaḷkajana the burning operation has not been performed as it ought. II. trs., (1) with a single d. o. (a)

## bal

to burn a hole in a piece of wood by means of a red-hot iron: rutuko *bulkeḷa*. (b) figuratively, with *tumbu'iko*, wasps, as d. o.: to singe the wasps' nest with flaming straw or dry grass tied at the end of a stick.

\* (2) with a double d. o.: the man or animal, and the part of the body operated on. The latter may also be put as single d. o. but this construction is less usual. (1) to pierce with a red-hot iron a swollen part of the body, up to the very centre of the swelling. For this they use the spindle of a spinning-wheel, or a piece of iron not more than one-sixteenth of an inch thick. This operation is performed in order to provoke the evacuation of purulent matter: mōko *balkiḷa*, or mōko *balkeda*. N.B. *Tombḷ*, not *bal*, is used in the meaning of to give a touch of fire, i.e., to touch slightly and only for a moment, with a red-hot iron, a swollen or inflamed part of the body in order to relieve the pain and diminish or cure the inflammation. This is done generally with the point of a sickle. For spleen it is done with a red-hot *rupæ* held upright. (b) to cauterize with a red-hot iron the inside of a hollow tooth in order to destroy the worm which eats it according to the Mundas' belief: ḍaṭako *balkiḷa*, or ḍaṭako *balkeda*; *kaṇaḍ* lolokate 'ḍaṭako *balkoa* riaguḷ jomjaḍ hoṇoko, with a red-hot spindle they cauterize the cavity of the tooth of people whom a tooth-worm eats. (c) with *diriḷ*, horn, to

cut off the horns or the point of the horns by means of a red-hot iron (because the points are growing into the flesh): *lolo mepēte diriaḡko hadoḡkoa*. Also to put on fire a dried Luffa berry (*jizga*) slipped over the points of the horns (in order to sharpen them by a superficial burning): *jizga kāre ḡorocoka diriaḡre tusiḡkeate enre soraḡelko sōēēa*. This is a derived meaning, so are the following. (d) with *lāḡ*, abdomen, to burn superficially in the form of two narrow bars about one span long and crossing each other. This is done with a red-hot iron on the side of cattle as a remedy for diarrhoea: *lāḡko balkja*, or *lāḡko balkeda*. (e) with *loḡoḡ*, strained muscle, to burn superficially with a red-hot iron, in the form of a narrow bar over the strained muscle (of cattle only): *loḡoḡko balkja*, or *loḡoḡko balkeda*. *bal-en* rfx. v., may be used in the cases of *mō balen* and *ḡaḡa balen*, when one performs the operation on oneself: *lepelumbulenjanate ḡaḡae balenjana*, looking in a mirror he cauterized with a red-hot iron the cavity in one of his own teeth. *ba-p-al* (1) repr. v., used when the burning operation is performed mutually in the case of *mō* or *ḡaḡa* (conjunctively or disjunctively). (2) in Nag. sbst., syn. of *ḡai*, the spot with burned manure, on which *kode* (millet) seedlings are raised for transplantation. (3) Ho, trs., to clear a jungle by cutting and burning trees: *ne birrebu bapalea*, we will make a clearance in this jungle

by cutting and burning the trees (4) Ho, sbst., such a clearance in the forest. *bapale ganagaibu herea*, let us sow sorgho in the clearance.

*bapal-g* Ho, p.v., of forest, to be cleared by cutting and burning the trees: *ḡaḡa ḡunaguri bapalcabajana*, the whole hill has been cleared of its jungle.

*bal-g* p.v., (1) of wood, to have burnt a hole into with a red-hot iron; of wasps, to be stung in their nest with a flame. (2) to be operated on with a red-hot iron in one of the ways described above under trs. The name of the person or animal operated on, when expressed, is always in the nominative case; the part of the body operated on appears in the sentence either as second nominative, or with the affix *re*, in, or as sole sbj: *mōe ballena*, *mōree ballena*, *mō ballena*. But it should be noted that *diriaḡree ballena* is not said of cattle whose horns have been cut off by means of a red-hot iron.

*ba-n-al* vrb. n., is used in all cases for the action of burning, instead of *bal*, also in all cases for the manner or amount of burning; and in the case of holes burnt in wood, it may also be used for the result of the action, i.e., for the holes made with the red-hot iron: *banal kā ḡaḡkajana*, the burning has not been properly done; *banale balkeda jaḡe tebāuterkeda*, he plunged the red-hot iron so deep in the swelling that he reached the bone; *ruturaḡ banal kā*

taukaakaua, the holes in the flute are not well made.

III. *Bal* occurs also as intensive affix to the word *lō* (to burn), or in juxtaposition with the same word; *lōbaljanaiq*, or *lōjanaiq-baljanaiq*.

*bal*, occurs in the jingle *olbal*, of which the two parts are sometimes disjoined and put in juxtaposition. I. sbst., (1) the writing of documents. (2) the art of writing: munshiko *olbalgeto* kamia, to write documents is the work of the clerks.

II. trs., (1) to write all kinds of things; in this meaning *bal* is also used in juxtaposition with *ol*: *olbal* ituanj *oleacabalcae*, paraōcae, horok itukoe, the one who knows the art of writing writes things of various descriptions, reads, teaches others; duranako *olbaltana*, they are writing all kinds of songs. (2) to write documents.

*olbal-q* p. v., (1) to be written in various kinds; in this meaning *bal-q* is also used in juxtaposition with *olq*; duran *olqtan balqtana*. (2) to be written in the form of a document: gardakalkijnako jetao kã *olballenate*, they declared me out of possession because no documents had been written, because I had no written documents to prove my rights.

*bal* in songs, var. either of *lō*, to burn, or of *ol*, to write.

*bala* Nag. syn., of *sumdi* Has. sbst., the father or mother of one's son-in-law or daughter-in-law. This word takes the prsl. pos. affixes *iq*,

*m*, *te*, etc.; it is never used as vocative of address, for which *sumdi* alone is used: *balaiq*, the father (or mother)-in-law of my son (or daughter); *balaiqharam*, the father-in-law of my child, *balateburia*, the mother-in-law of his child.

*bala* I. sbst., (1) syn. of *gggonoz*, *maraq kupul* Has. and *maraq pera*, Nag. the visit to the groom's village to settle the marriage price, together with the ceremonies and feast connected with it. (2) more especially the feast or banquet which immediately follows the settling of the marriage price, closing the day's proceedings, which may be called the betrothal.

II. intrs., and *bala-q* p. v., (1) to hold the betrothal. (2) to hold the feast following the betrothal, to eat the banquet on the day of betrothal: en hulanabu *balaža*, or, en hulanabu *balaqa*, let us hold the betrothal on that day: *balatanako*, or, *balagtanako*, they are feasting after the *gggonoz*; *balate senkena*, or *balagle senkena*, we have been to a betrothal.

N. B. (1) The name of the young man whose betrothal takes place is used in the genitive case with the intrs. *bala*, not with *balag*: *okužako balatana*? Whose betrothal takes place just now? For whose betrothal are they feasting? (2) The p. v. is used imprsly. of the betrothal in the meaning of: to take place, to be celebrated: cimtan *balasa*? When will the betrothal take place?

*balanj*, *balagñi*, and in Nag. also *balatenj*, noun of agency, one who

goes to a betrothal: en du.na.rutan-ko okoeteko?—*balutenkoge*.

\*The *bala* ceremonies with the accompanying feast takes place in the bridegroom's village at a time pre arranged by the parents of the bride and groom. They give due notice to their own relatives both in and out of their own village, in order that all of them may prepare themselves to offer such assistance, either in work or in contributions of articles of food as each one thinks proper and within his means. Although the parents of the couple to be betrothed have no clearly recognized right to any definitely specified assistance, it is considered as an obligation binding on all relatives to contribute in some way or another towards the expenses of this feast, which generally exceed the means of any ordinary Mundari family. They say that it would be a sin to try and impede a pre-arranged marriage by refusing to offer the necessary help or contribution to the feast.

On the appointed day the bride's father gathers his relatives, men and women, in front of his house and offers them a pot of beer, of which he takes the first leaf-cupful into the *adiq* (store-room) to offer it to the ancestors whilst he prays that they may keep away all harm from the impending feast. Then the remaining beer is drunk and all start on the journey to the groom's village, having appointed a meeting place in the proximity of that village, where the faster walkers must

wait for the slower ones. They take their musical instruments with them. When all have arrived at the appointed place, the musicians start playing with all their might, expecting the party from the groom's village which has to be sent to receive and introduce them. When they have arrived in front of the bridegroom's house, their sticks and weapons are taken from them and carried inside. Their feet having been washed, they sit down on the mats which have meanwhile been spread for them, to drink the *kutabagarapilli* (the fatigue soothing beer) which the master of the house presents them with. After they have drunk this together with the host's party they are offered a meal of rice with pulse stew, and then all retire to rest.

Next morning at daybreak the groom's father calls the village elders together for the purpose of settling the price to be paid to the bride's parents. Even in this quite material business they have recourse to symbolic language. After the two parties have sat down separately, the bride's party shape a first set of leaves somehow to represent bullocks, held together with bamboo needles representing yokes. A second set of leaves are shaped so as to represent cloths. Mud balls are formed to signify rupees. These things, in excess of the number of cloths, bullocks and rupees they really intend getting, are put into a large leaf-plate, covered with leaves and carried over to the groom's party

by the *dutam* (the master of ceremonies). These take out a somewhat smaller number of bullocks, cloths and rupees than what they really intend to give and return the rest through the *dutam*. Then the bride's party reduce their claim by sending the *dutam* with a slightly reduced number, whereas the groom's party this time take out a slightly increased number. Generally a third exchange is made so that they approximately meet each other's wishes. After that they meet and settle the last details orally. If a difficulty arises about which they cannot agree the matter is submitted to the arbitration of a panchayat (council) elected from both villages. Should either of the two parents, out of greed to get more or give less, refuse to submit to the decision given, then he is henceforward considered a bad man, because it is regarded as a sin to prevent a marriage that has been approved of by the omens.

The ordinary average paid as marriage price, varies in different parts of the country. In some parts it is from 20 to 23 rupees, three or four bullocks and four, sometimes five pieces of cloth, each of which has a special name: (1) the *enqabagelija*, the cloth for leaving the mother (to console her for the loss of her daughter); (2) the *jialederalija* the shred of cloth for the grandmother, so called because grandmothers generally go about in tatters. The cloth given on this occasion is of course always new, and

sometimes even 2 new cloths are given to her; (3) the *konealija*, the bridal cloth, which the bride has to wear on the marriage day; (4) the *tenjakoraduti*, the waist cloth for the bride's youngest brother, which in Has., is called *sara-duti*. Although this latter be not considered as a part of the marriage price, it is always given. In other parts the average is 6 rupees and 2 bullocks and the above-mentioned clothes.

These prices are paid for unmarried girls. For widowed brides only the half is paid.

Part of the price must be paid on the day of betrothal. The money paid is put into a leaf-cup and shown round to each individual of the assembly together with a tuft of *dublatawad*, couch-grass, before it is made over to the bride's father. If bullocks are given that day, they must also be produced before the witnesses, and the bride's father pats them on the back in token of acceptance.

After this the guests are taken for a bath in the same manner as at the *dqarāgu* ceremony. On their return to the house the unmarried youths of the village wash the guests' feet and then they are presented with a pot of beer called *karkadili* and *katmandi*, so called because it is brought out in a winnowing shovel from which it is then distributed to the guests.

Whilst the *karkadili* is being



drunk, somebody brings the bridegroom from the house, carrying him on the hip, (*keburuq*) and, placing him among the bride's party, he says: "Here is your man! Look well at him, in order to see, whether he has any defect or infirmity, so that afterwards no difficulties may be made on this score". Then the guests answer: "No! he has neither defect nor infirmity. Who would dare to speak later on of a worn-out plough or a worn-out hoe!" Then they say: "Come now! let us mark our man definitively." And then they either tie a new necklace around his neck or a new turban on his head. During the ensuing banquet the women of the groom's village either anoint the men of the bride's village with oil, or they besprinkle their clothes with turmeric-water.

At noon they gather again in their respective places, in either party the men sitting apart from the women. To this meeting a certain number of men, not belonging to the council of either village, are invited, because now a last inquiry is made to see, whether there be any obstacle to the marriage, which had hitherto escaped notice. If any be discovered, then the match is immediately broken off then and there. If none be found, then the ceremony described under *dayägu* at the end, is gone through once more, when the bridegroom, preceded by a torch-bearer is carried out of the house and given into the lap of the

bride's father.

After this follows the ceremony called *balahaparuq* or *haparuqjeer*. The bridegroom's father brings a pot of beer out of the house, which is at once prepared by one of his co-villagers. Then either party selects a representative from amongst themselves. These are frequently the chiefs or the sacrificers of their respective villages. These two, meeting, clasp each other's hands, are offered a draught of beer in a kind of ladle and after the draught, they seize each other and then greet each other from the feet upwards, i.e., each bends down, touching the other's feet with his hands, and while rising, brings his hands to his own forehead in salute. Whilst clasping hands one of them says: "On whose behalf are we two clasping hands?" The other answers: "On behalf of so-and-so." (Here he names the groom and the bride). The first asks: "Who made this hand?" The other answers: "Singbonga." Then the first says: "As we now clasp hands, so may they remain joined for ever! If ever thou break this marriage, thou shalt pay a fine of so-and-so many rupees." (Here he names the sum according to the local custom). "If not, I shall cut off thy arm, and may thy chest be torn asunder!" The second answers: "All right! and if thou break the marriage, thou shalt pay" etc., as above. In some parts the same ceremony is gone through

without the words being pronounced. By this they intimate that now the marriage contract is final and sacred.

In the evening there is a festal dinner. The two parties sit facing each other, and in the course of the meal they exchange their dishes of rice and their stew-cups (with the contents) three times, thus three times eating each other's food from each other's dishes. By this they proclaim, that now and henceforward, not only the bride and bridegroom are one, but that also the two families have become one.

Next morning the guests are formally dismissed, carrying home with them a hind leg of each of the goats that have been killed for the feast.

*balate*, *balagte* adv., denoting direction to a betrothal. This is often used prllly. with an inserted prnl. subj., in the meaning of to go to a betrothal: *balateko* sentana or *balatekotana*, they are going to a betrothal; *balagtee* senakana or *balatjana*, he went to a betrothal.

**bala** (II. *bhalā*, used adverbially) syn. of *daŋ*, *oŋ*, of course, to be sure. It may either precede or follow an accompanying adv.: *moŋ ŋakado bala ŋalekate namoa*, or, *moŋ ŋakado ŋalekate bala namoa*, *gel ŋakakore namoa?* In simple propositions, in which there is no opposition, *bala* is preceded by *kāci*: *hiŋuacoi*—*kāci balae hiŋua*. This is eqvlt to: *hiŋugae daŋ*, *hiŋugae oŋ*, he is sure to come; *moŋokoŋ-ekan hon naminan mand'i jomjaka*,

*kāci balae putioa?* That brat is eating so much rice, will it not be sure to get an indigestion?

**bala-bala**, **bala-batu**, **balu-batu** syn. of *kikŋkokŋ*, I. adj., foolish: *balabalu* honle kutaia, we sent him a foolish child

II. trs., to render foolish, to bewilder completely: *kajitele balabalukia*.

*balabalu-n*, etc, rfx. v., to behave like a fool, to act foolishly: *alom balabaluni*!

*balabalu-n*, *balaba'u-n*, *balabitu-n* p. v., (1) to be rendered foolish. (2) to become foolish: *balabalujanae*.

III. adv., with or without the affx. *tan*: *balabalutaŋ ŋrjida*, I feel foolish; *balaba'utane leloa*, he looks foolish; *balabalutane rikantana*, he purposely acts like a fool.

**balaē** (A. *balā* or *balāe*, misfortune) I. sbst., difficulty, stress hardship, sufferings of all kinds: *isu balaēteŋe ne loēŋina baiakada*.

II. t.s., to inflict great hardships on smb.: *dka balaēŋŋkoa*.

III. intrs., to be in difficulty, to suffer great hardship: *aŋŋ turai honko manakoa, inku asul erageŋ balaētana* I have six children, it is with great difficulty that I manage to feed them; *saŋagin bora sesen isu balaē*, to travel far is a great hardship.

*balaē-n* rfx. v., to worry, to trouble oneself with this or that: *aminan alom balaēna*, *etŋ kuri dōime*, do not worry so much, marry again.

*balaē-q* p. v., (1) same meaning as the intrs. (2) to be harassed with difficulties by smb.

*ba-p-alaš* repr. v, to inflict hardships on each other, to afflict each other: *kibu bapalača*, *kabu lapaga*, *jalekagebu baibarakea*, let us not inflict hardships on each other, let us not harass each other, let us settle the marriage in some way or other, i.e., without great expenses.

*ba-a-alaš* vrb. n., (1) vexations, sufferings inflicted by others: *nlekan bandalaš aloka hobag!* (2) the manner or amount of vexations: *diku binalaše balačjadkwa*, *horoko hatu rařiko bagejala*, the zemindar causes them so much vexations that they abandon even the village.

**balača** sbst., relationship between the respective parents, uncles and aunts of a married couple, i.e., between the parents of the husband and those of the wife. N. B. *Balaiča*, *sundiča*, etc., are not used for the uncles and aunts in question; but *sundi* is used also for them as vocative of address.

**balačcaban** syn. of *lolopotocaban*, *dgeaban*, *cabanamen*, is used idmly. in the meaning of to feel unduly proud of smth. one has done: *ne kitabia paračcabača*—*tobedom balačcabačkana!* I have read (studied) the whole of this book,—then thou art unduly proud of it! i.e., nothing to be proud of!

**bala-bapařuř** syn. of *hapařuřjoar* I. sbst., the ceremony described under this name in the article under *bala*.

II. intrs., to perform that ceremony.

**bala-ji** Nag. I. adj., rent-free: *balaji otec namakada*.

II. trs. to grant rent-free land: *otec balajikeda*: he gave the land rent-free; *otec balajijiņa*, he granted me rent-free land.

*balaji-g* p.v., to be granted rent-free: *en otere māl kā asioa, balajia-kana*; *ote purasa kā balajioa, karedo dikukoq dasikore*, it is generally only to his servants that the zemindar grants land rent-free.

*balaji, balajige* adv., rent-free, without having to pay rent: *balajii jomtana*, he eats (the produce of his land) without having to pay rent for it.

**\*balam** (II. *balam*; Or. *Sal. balam*) sbst., the ordinary flat lance-head. At the end opposite the point it has a hole which allows the bamboo shaft to be fitted into it. Together with the shaft it may be called *balam-lanča*, *balamsofa* or *curi-lanča*. It may be used either as thrusting or throwing weapon. Its length averages from 5 to 6 feet. The shaft at its lower end is always fitted with a *barea*, an iron point, which is used only to plant it firmly in the ground in an upright position. Pl. IV. 3. represents a *balam* (not a *barea*). Pl. IV. A. represents the *barea* as is fitted to the lower end of the lance shaft.

**\*bala-merom** sbst., a goat given by the parents of the boy to the girl's family on the day of *balasaka*. The family of the girl having reached at night, next morning the boy's father takes a *lofa* with water with a leaf above it and one below it, and presents this to the girl's father.

**bālān**

This means the giving of a goat to be killed at once and eaten by all together: this goat is called *balamerom*. The girl's father takes the *lofa* of water with the leaves between his two hands, and with that salutes in turn each one of those who are sitting around. He then appoints someone to kill the goat.

**bālān** var. of *bahālān*.

**balaṇ** occurs only as affix and i-syns. with *baya*, hither and thither here and there, all about, from place to place, round about. It appears to be practically limited to the prds. *bijir*, to glitter, to shine, to flash and *biur*, to go round, to turn round about. With *bijir* it denotes (1) the constantly moving flashes which are reflected from bright objects when in motion or when they are exposed to several unsteady or flickering lights so that now one, then another part of the object flashes: *giṇjara kaṭora bijir-balaṇtan* leloa, the chalice in the church flashes about in the wavering candle-light. (2) the effect produced by fire-flies in the night, or by numbers of small fish moving about together in clear water, because their play and constant change of position shows like silvery flashes among the darker hues of the upper parts of their bodies. In poetry the rootform *bijirbalaṇ* is freely used instead of *bijirbalaṇtan* or *bijir-balaṇtan* leloa: *cirpinakodo bijir-balaṇ* my chirpis (a tiny fish with silvery colours and darker backs) are

**bala-saka**

flashing and glittering; *ipirpiunako 'ijirbalaṇtan* leloa, the fire-flies flash about; *danagradanagriko bijir-balaṇtan* samporoakanto pūiteko senoa, youths and maidens go to the market bedecked with flashing ornaments. (3) it is used also of branched lightning: *bijirbalaṇtane* hicirjada, the lightning flashes about in all directions. With *biur* it stands in the rlx. v. *kōctan* hoṛoko *biurbalaṇtantana*, beggars move about everywhere; *en hon dāti nanamtee biurbalaṇtantana*, that boy comes back again and again to ask for a paper cover.

**balaḍ** var. of *bahalaḍ*.

**balaṇṇi** sbst., one who goes to a betrothal. See *bala*.

**balārōs, berōs** Nag (Tam. *pa'a*, many) adv., very much, exceedingly: *balārōs* sibila.

**bala-saka** syn. of *gogonota*, sbst., the settlement of the bride's price and all that is to be observed by both parties on that occasion: *bala-saka* soben pariaḍjana, *aṇandi* sekar sarākana, all the ceremonies of the *balasaka* are finished, only the marriage remains to be performed; *balasaka*, *aṇandikorandire* iniaṇ recare kabu duba, we won't take any part in his marriage arrangements or marriage feasts; *balasakare* agia omkedte miaḍ balamerom korahonaṇ aputee omakoa, ente oṛo miaḍṇi mente hatuhagako agiako telaṇa, on the day of the *balasaka* the groom's father having given the symbolic *lofa* (meaning the gift of a goat to eat) gives them a goat, and then

## balba'

for still another goat his co-villagers also receive the symbolic *lofa*.

**balbal**, (fam. *vervaci*, perspiration) I sbst., perspiration.

II. intr., construed presly. or imprisly., to perspire, to sweat : *balbaltanaiṛa* or *balbaljigina*. Note the idiom : *balbala*, it is hot ; isu *balbala*, erago *balbala*, it is very hot.

III. trs., to cause trouble or difficulties to someone : *balbalneale*.

*balbal-en* rlx. v., to put oneself into perspiration, to make exertions : upaḡgee *balbalentana*.

*balbal-ḡ*, p v., to get into perspiration : ciam *balbalotana*?—nēgea *balbalotana*, dost thou perspire? —Yes, now I begin to perspire.

Note the idiom : aminana kajireo kae *balbalotana*, however much he said, he does not mind.

**balbal-dḡ** sbst., (1) syn. of *balbal*, perspiration, sweat : *balbal* or *balbalḡ* jorotana, or liagitana, the perspiration flows. (2) the result of distillation : arki enado madukamra *balbalḡ*, native liquor is produced by distillation of the flower of *Bassia latifolia*.

**bal-by** trs., to burn a hole in wood by means of a red-hot iron : kâeḡḡjara *balbykeate* hisiriia gutuḡa, having burnt a hole through the *Abrus* seeds, I shall string them up into a necklace.

*balbu-gḡ* p. v. : kâeḡḡjara *balbugḡlana*

**bale** I. sbst., a noose, a running knot, a snare made of thread, horse, bullock or buffalo hair, when used to ensnare birds, rats or lizards ; made of thick cord if used to ensnare

## bale

jackals. The one made of horse hair is called *sadombale* ; there is no special name for those made from other material. The cpds. *cêrēale*, *kaḡcābale*, *cāḡriabale*, *ṡetēḡgabale*, *tuḡḡbale*, indicate in their first member the animals whom it is intended to ensnare, v.g., *cêrēbale*, a snare for birds : tuka unḡuleka baiakanre, cetanṛa kotore *balee* toḡṡa aḡ ṡaḡkage en unḡure *balee* manḡaḡbiurea entedo cêrē bolotanre kâre unḡatanree balea, when the nest is made like a hole, i.e., has a narrow entrance, he fastens the snare on a branch above and arranges the snare nicely around the opening, then the bird while coming in or going out is ensnared ; riēi asultanko ṡetēḡgako goleaia orḡ aḡa bḡre *balēk* pueḡkeḡei kaḡsakenko taḡḡa, those who keep a hawk whistle to a blood-sucker and having put around its neck a snare which is attached at the end of a stick) they pull it suddenly.

II. trs., (1) to catch in a snare, to ensnare, physically or morally : ḡurko, citriko orḡ gereako kaḡikaḡreko *balekna* ; en sardār purḡ horokoe *balekaḡḡko*. (2) to use as a snare, to make a snare of smth. (3) to call smth. a snare.

Note the idiom : piṡṡe senḡia sam-popoakana, do nerepḡ *balēḡḡna*, I made ready to go to the market, but you have ensnared me here, i.e., you have given me so much work to do that I cannot leave.

*bale-n* rlx. v., to put purposely some part of one's body into a running knot ; to hang oneself.

*bale-ē* p.v., to be ensnared physically or morally: *thinare ama kajitera balejana*, I have been entrapped (v.g., into forced labour) at the police station whither I went at thy suggestion or bidding; *sardāra kajitera balelena*, I was enticed by the sayings of the coolie-catcher.

*ba-p-ale* repr. v., used with *kijite*, by speech: to ensnare each other morally: *Soma orq Budua janaō kijitekina bapalea*.

*ba-n-ale* vrb. n., the action of ensnaring: *nelekan banalete mido kam balekoa*, thou wilt not catch any thing if thou puttest the snare like that; *musia banalete geleka putamkoia baleleḡkoa*, in one putting of the snares I ensnared ten doves.

*bale* poetic form of *bal*, which in songs is a var. of *lo*, to lurn: *Sinbirdo, kulaḡtera! lōtana*;

*Madbirdo, nir, tera! balelan*. O hare! look there! the forest of trees is aflame: Look there! O musk-deer, the bamboo forest burns.

*balē* (Sk. *bāla*, child, foal; Or.

*boḡo*) I adj., (1) newly born: *bilē hon*, a baby before it begins to walk, i.e., up to the age of two years; *balē merom*, a kil, etc. (2) just or recently budded or sprouted: *balē maḡ*, a newly sprouted bamboo, a tender shoot of bamboo. (3) recently or newly developed, young, fresh. In this meaning it yields the idiomatic expressions: (a) *balē keḡa* and *bilē urī*, a young buffalo or young bullock not yet full grown, but which can no more be called a calf.

(b) *balē hapanum*, syn. of *cenḡa*

*daḡgri*, a girl about twelve years old.

(c) *balē oped*, a young man having reached maturity. (d) *balē sepeḡed*, syn. of *cenḡa daḡgri*, a boy 15 or 16 years old. (e) *balē opad*, or simply *opad*, any young tree about as thick as the wrist; often applied to sal trees. (f) *balē senḡel*, charcoal in that stage of combustion in which the flames are still bluish. (g) *balē eli*, rice-beer which is not fully fermented. (h) *balē canḡu* or *balē mulu*, new moon, on the second or third day.

II. trs, syn. of *hon*, *uḡ*, *aḡar*, *poḡa*, *dēḡe*, the last being used only in jokes: to give birth to, to throw (of animals only). N. B. For birds *aḡar* and *poḡa* are used; for men *jonom* is the usual word but *hon* and *dēḡe* are also occasionally used: *merom barie balḡedḡeḡina*, the goat has two kids; *seḡa baḡḡina*, the bitch has a litter of puppies.

*balē-n* rfx. v., to act like a child, to act childishly; to pretend that one is much younger than one really is: *nido kae ratana*, andom *balḡentana*, this little fellow does not cry, but thou (who art so big) thou criest like a baby; *en hiramdo purḡ kajiree baḡentana*, that old man often acts childishly; *gelmoḡe sirmae men*, *balḡentanae*, he says fifteen years, he makes himself much younger than he really is.

*bilḡikan* is the only passive form used. It occurs as an adj. syns. with *balē*: *ili balḡea*, or *balḡakina*, the rice-beer is not quite ready; *senḡel balḡakana sipuleme*, the charcoal is not live enough, ply the

bellows.

**bale-hai** sbst., a species of fish. It grows 8 to 10 inches long, is thick-headed, with a body tapering to the tail. It has no scales, has moustaches, and the gills are thorny. It lives in rivers, pools and rice-fields.

**bale-urua** syn. of *baçarurua*, trs, with *dq* as d. o., to draw water by means of a vessel which is held in the running knot of a rope.

*balaurua-q* p. v., of water, to be drawn by means of a vessel which is held in the running knot of a rope: *kûâte dq balauruaqa*.

**bâli** Has. var. of *bahali* Nag.

**bali, bali-bica, bali-gitil** (Or *bali*; Sad. *bali loka*; ? from H. *balu*, sand) sbst., iron-sand. This ore is found nearly everywhere as deposit in water-courses and rice-fields. It gives much better iron than *bica*, iron-stone. Nevertheless the native blacksmiths generally prefer smelting iron from stone, which it is enough to break in pieces, while iron-sand requires a lot of washing before it can be put in the furnace. Iron from sand fetches a much higher price than iron from stone. Some blacksmiths make a speciality of iron from sand, and these have never to carry and sell in the markets the objects they have made; they get more orders in advance than they can attend to.

**bali-mered** sbst., iron made from iron-sand: *bicameredete balimered* bugina.

**balistar** (corruption from the

Engl.) sbst., a barrister at law.

**balți** (Sad.†; Mt. *bâldiya*) sbst., a bucket.

**balu** (Or. *bal-bay*) I. sbst., (1) madness, insanity: *môre mûlkac balulena, ranu omkîtaete balu hokajana*, he was mad for about five days, the madness has stopped since they gave him a remedy; *balu sabakia, or balu namakia*, litly., madness caught hold of him, he has gone mad. (2) hydrophobia: *tûu-koro balu hoboa ci?*

Note the phrase *balu barn*, to feign madness: *horo magoekiei kacârîre balu bainjana*, having murdered a man he feigned madness in court.

II. adj., (1) of children who have not yet the use of their reason. In this meaning it is used also as adj. prd. but not as adj. noun: *hondo eilekatee iskuloac balugea?* How can that child be sent to school? It has not yet the use of reason. (2) of grown-ups: stupid. In this meaning it is used also as adj. prd. but not as adj. noun: *en hopodo balugea*. (3) of grown-ups: mad, somewhat like the Engl. mad in the word madman, i.e., rather as first part of a cpd. word: *balu haram*, the mad old man; *balu buria*, the mad old woman; *balu horo*, the madman. (N. B. *Balu horo* may mean also a stupid man). In this meaning *balu* is never used as adj. prd., but it may be used as adj. noun: *balu hijuakana ci?* When used as a nickname nevertheless, it has the meaning of stupid: *he balu! hijua-*

kanam? In order to say that a man is mad, instead of the adj. prd., either the df. prst. of the a. v., *balutana*, or the prf. of the p. v., *baluakana*, are used. The participles *balutan* and *baluakan* are used as adj. qualifying nouns standing as subj. or object in a sentence, whenever one fears that by using *balu* he might be understood to refer to a stupid man: entedo okotaren *balutan* horo (or *balu* horo) ale orare bolejanci sobenāe ulta-pultaetckeda, then a mad fellow from goodness knows where, entered our house and began to upset everything. (4) afflicted with hydrophobia (of animals only): *balu seta* a mad dog; *balu tuwa*, a mad jackal; *balu tagukula*, a mad hyena.

III. trs., to render sub. m. d., to madden, to dement, to stupefy: ranuteko *balukja*, they made him mad by means of a drug; bonaga *balukja*, a spirit has made him mad; kajiteko *balukja* jetana kie kajiraraqko, they maddened, or stupefied him by what they said, he answered nothing.

IV. intrs., (1) to be mad, to be insane, to be demented: *balutanae*. (2) to act stupidly, foolishly: kupiko kajitee *balutana*, he foolishly follows the advice of his wife. (3) of small children, not to have yet the use of reason; it is especially the prf. which is used in this meaning: hondo *baluakana* or *balugea*. (4) to have hydrophobia: *seta balutana*. It may be used also of men when the special meaning is

clear from the context: *seta huakitee balutana*.

*balu-n* rfx. v., to act stupidly, foolishly: aloom *baluna*, do not be a fool.

*balu-n* p. v., (1) to get hydrophobia: gomke seta *balu seta* hupuglenei, alokae *balu* mente gomke tutekja, after the gentleman's dog had been fighting with a mad dog, the gentleman shot it to prevent its getting mad. (2) to become mad, to get a fit of madness: taranara horoko ponami partedko *baluna*. (3) to be rendered stupid or foolish: lebirika hosro kajite purasa horoko *balutana*, people are often made to act foolishly by a lie which excites their eagerness.

*balubalu*, *balubaluge* adv., foolishly, stupidly: *balubalun* kamitana.

\*N. B. All the aborigines of Chota Nagpur, Oraons, Kharias, Mundas, etc., believe that a person bitten by a mad dog, will become immune against hydrophobia if he eat as soon as possible the raw liver of the mad dog which bit him. It is said that this was the general practice formerly. But nowadays it seems no more to be resorted to. Other remedies are now in use, v.g., a mixture of the roots of *hupiq itike*, *garagolanci* and *pukiba*. To immune dogs against the effects of the bite of a mad dog it is still the practice to cut off a bit of one ear, though other remedies, like the one mentioned above, or the *ruhū* beetle crushed and mixed in the food, are



likewise, or concurrently administered to them. I have heard of at least one case where the cutting of the tip of an ear proved inefficient.

**balu-batu** var. of *balabalu*.

**balu-candoa** see *aq-lasaq*.

**balu-sêrâ** sbst., (1) childishness (of children who have not yet the use of reason). (2) stupidity (of grown-ups), used of habitual stupidity: *inĩtare balusêrâ mena*, he has no sense, no common sense: *ama balusêrâ kâ cabaqtana*, *ama balusêrâ cimtara bagea*?

**balu iãö, balu iêöa, balu iöëa** syn. of *iãö, iêöa, iöëa*, sbst., Coriaceous indica, the Blue Jay or Indian Roller. This bird is called the mad or stupid *iãö* because, when shot at, it does not realize its danger and does not fly away at once, but looks stupidly at the hunter.

**Bamârê** sbst., a Brahmin.

**bamârê-mocaq** p. v., lily, to become brahmin-mouthed, i. e., not to have eaten any meat for some time past: *turui candutgeten bamâjê-moca-gipakana*.

**bamârê-gosaiãq** syn. cf. *gosaiã-bamârêq, oqrikag, gurumukho nauadhubiq*, p. v, to become hinduized: Sandigãörenko goãa hatuko *bamârê-gosaiãakana*, the whole village of Sandgaon has become hinduized.

**bamba** Nag. syn. of *hø* Has. childish for *uri*, bullock.

**bambakaö** (Sad. *bambaklak* syn. of *bulukö*, but may be used also when only one individual is scared and runs away.

**bambar** f. sbst., delirium: *bambar-*

*tee kajila*, he said it in his delirium.

II. trs., to frighten or excite so as to make run or fly about madly: *niliko soãate soboleqkocii bambar-taqkõa*: *kanako gitiakan darure togo dekeneci bambarkeqkõa*.

III. intrs., to be delirious, to rave.

*bambar-en* rflx. v., to be frightened or excited so as to run or fly madly about.

*bambar-q* p. v., same meaning.

**bambaru** (Sad. *bambun*) I. sbst., (1) a torch consisting of some rags or fibres, like hemp, drenched in any kind of oil or grease, tied around a sickle or some other piece of iron and then lit: *nidadipliko daparom-tanre bambaru* idiia, when it is at night that they go to meet the marriage guests, they take torches. (2) a piece of tin suspended by the four corners and bearing a fire, often carried in winter by shepherd boys and used also in searching for mangoes under the trees at night.

II. adj., with *seagel*: (1) the same as *bamburu* in the second meaning, (2) a great heap of burning materials from which a strong heat radiates, consequently not used for a *bursiseagel*; the heap should be about a yard in diam. and a foot high.

III. trs., with *seagel* as d. o., to make a *bamburu seagel* (in each of the two meanings): *seagel bambarupe*. (2) with *sân* or *gõlta*, to heap up firewood or dry cowdung on the fire so that this becomes a great heap radiating a strong heat.

(3) to use rags, or fibres in making a torch: jîribæarko *bambaruakada*.

*bamburu-u* p.v., (1) with *seagel* as sbj., to be made into a great heap which emits much heat: *seagel bambaruakana*; to be put on a square suspended piece of tin: *seagel tinare bambaruakana*. (2) with *sân*, or *gôŕta* as sbj., to be heaped up on the fire so that this becomes a strongly radiating heap: *gôŕta bambaruakana*. (3) of rags, or loose fibres, to be used in making a torch: jîribæar toltompejanci *bambaruakana*, the hemp fibres having been thickly wound around serve as a torch.

**bambi** (H. *bāmhni*, a styne on the eyelids) sbst., a relapse; is used only for conjunctivitis of the eye. and occasionally for sores; otherwise *dunuaŕa* is used: *medbambirŕe beŕekane sadaŕŕtana*, he is very much harassed by his relapse of conjunctivitis; *gaŕdbambi*, the starting afresh of a sore which had healed.

*bambi* intrs., or *bambi-g* p.v., to have a relapse of conjunctivitis, to have a sore starting afresh: *gaŕde bambigŕana*; *baria hupurŕa honkia medŕkia bambijana*.

**bambu** (Engl. *bamboo*) sbst., sometimes used in Nag. instead of *bogaŕŕ* for a pole used to carry a load between two men.

**bambud** adj., used of edible, many-seeded berries which happen to have only a few seeds, or undeveloped seeds. The

term is applied also to the individual trees which always bear such fruit: *bambud âri*, figs of *Ficus Conia*, Wall.; *Urticaceae*, with badly developed seeds and consequently scarcely edible; *bambud âridaru*, a *Ficus Conia* which always bears such fruit; *bambud tambâras*, a few seeded guava; *bambud tambârasdaru*; *bambud taŕar*, a cucumber with few or badly developed seeds; *bambud kanŕara*, a jack-fruit with few or badly developed seeds; in such a fruit there is also but little *kosas*, pulp surrounding each seed, and much *gabr*, stringy and uncatable substance which separates the *kosas* from each other; therefore the contrary of *bambud kanŕara* is *kosaaŕan kanŕara*.

**bambudg bambud-orŕaŕg** Nag. p.v., to rise very slowly at the end opposite to that which is being pushed or hammered down, in entrd. to *pinŕulrakabŕg* Nag. or *cimŕulrakabŕg* to see-saw, to balance around an axle, one end rising when the other goes down, in the free air, not connoting like *bambudoroŕg* that the object is embedded in smth. or closely applied to the surface of smth. immovable: *netareŕ kilatanre hanŕare bambudŕtana*, while I hammer down the nails on this side, those on the other side rise.

**bamgo'a** syn. of *golabân* I. sbst., a cracker exploding with one sharp crack.

II. intrs., to explode such a cracker *apirako bamgolakeda*.

**bimorot-hulaw** sbst., the second

day after the flower feast, when everything is over and nothing remains of the feast, not even a remnant of rice-beer. *Naikayākom*, the day on which they sacrifice stewed fish, generally the eve of the flower feast, *bāparoh*, the flower feast, and *bābasi*, the day after the flower feast, when they feast still on the remnants of the feast's banquet, are used intrsly. as well as sbstly., whereas *bāmoroŕ* is never used intrsly. because on this day nothing special is done.

**bān** (Tam. *wentu*, burning; Mt. rocket; perhaps H. *bān*, arrow) sbst., fireworks. These are distinguished as follows: *lukabān*, a fire-pot; *cicibān*, a cracker exploding with a series of cracks; *golabān* or *bamgola*, a cracker exploding with one shrp crack; *akāshbān*, or *sorgobān*, a sky-rocket; *cunggebān*, a hand-rocket; *carkabān*, a fire-wheel: *bān arandireko calaŕea*.

**\*bān** (Sad. a spell; Or. *bān*, ditto) sbst., is restricted to the terminology of sorcery or witchcraft and denotes a spell, or, as the Mundas conceive it, a sickness-producing poison, which wizards or witches command their *najombogas* to shoot (in an invisible manner) against their victims, even as a hunter drives an arrow at game. These spells are specified by placing before them the names of the sickness they are meant to produce or the particular harm they are destined to inflict: *danukūbān*, the tetanus producer, *seragēbbān*, the one

destined to throw the victim into the fire. It is believed that spells can never fail to produce their effect so that spells which are diverted from the intended victim by virtue of the mantras of *deŕŕas* (neutralizers of witchcraft) fall back on the wizards or witches or some member of their families.

The trs. *calaŕ* with *bān* as d. o. means to throw a spell, to cause a sickness or other infliction in the manner just described. The agent, i.e., the sbj. to this prl. is always the witch or wizard (the evil spirit directing the arrow to its victim, is forced by the secret power of the wizard or witch to act as a will-less instrument): *najomburia aŕŕ gūnte bāne calaŕea*, the witch throws the spell by virtue of her secret power. The victim against whom the *bān* is directed stands as d. o., not as ind. o.: *bānko calaŕŕja*, *iduŕŕe bugioa*, they have thrown a spell on him, I doubt whether he get all right again.

The passive *ŕogg*, specified by *bān*, means to become or to be the victim of a spell. Medicine-men use this expression of any sickness for which they cannot assign a natural cause: *bāne ŕŕakana*, he is the victim of a spell.

**\*bān** (Sad. seedlings; H. *bihan*, seed) sbst., as d. o. of *biŕ*, the first bundle of paddy seedlings, planted for a family, after the *pakār* has come to the field and given leave to plant, generally having first offered a sacrifice on the spot.

This he does for each family in turn : roapunare oraŕa *bānko* bidea, tundu-redo kurihonko losodreko susuna, in each family at the beginning of the paddy planting they raise, i.e., they plant the first bundle of seedlings. (These seedlings are planted one by one like the others.) At the end of the planting the girls who help in it, dance and splash about in the mud.

**bāna** IIas. **bahana** Nag. (II. Mt. *bahānā* ; Sad. *bana*) I. sbst., a false pretext : *bānam* kajitana.

II. alj., falsely pretexted, or falsely pretending : *bāna* hoŕo hosōrote kamii bancaōntana, a false pretexter frees himself from work by a lie.

III. trs., to falsely pretext, to free oneself from some work by a false pretext, to lie about an intention or cause : kacārire bancaōnmēnte eskarko *bānaea*, in court they lie about the intention they had, only in order not to be condemned ; *bānaked'eae*, he told us a false pretext.

*bāna-p* p. v., to be falsely pretext-ed, is used with the subj. *kaji*, speech, expressed or understood : hon hasutana mente *bānājana*, it was falsely pretexted that the child was sick.

*ba-p-āna*, repr. v., to invoke false pretexts towards each other : denagale apasijanre alo ciulao kale *bapīna*, we amongst ourselves never invoke false pretexts when our help is asked for.

IV. *Bāna* as affix to trs. prds. forms strongly idiomatic cpds. in which the affx. may be rendered by the Engl. phrase : in its stead, as a make believe : akoge jiluko jonre, *aiā cikanaiā jombānaca* ? (from a tale) if they eat (human) flesh, what shall I eat in its stead as a make believe (so as to make them believe that I too am eating human flesh) ? Soben darurā nutumia nantina, mendo alom *udub-bānaiā*, I want the names of all trees, but do not give me falsely pretended or concocted names ; en kitah alom *otubānaā*, i ku're ciulao kam taikena, do not turn the pages of that book pretending to be able to read them, thou never wentst to school ; aiā hake daru *mabānae* idi'ā, entee kumbāyula, he took my axe under pretence of cutting a tree, and stole it : soŕaina idi'ā hon *tambānamente*, I took a stick, making believe that I was beating or going to beat the child.

**bana** syn. of *burī*, *birminī* sbst., *Melursus ursinus*, the Sloth-Bear, the black bear of the Indian Peninsula : *bana* hoŕokolŕo daparon-junree diŕina, aēarkatae ripinaripina-ea oŕo lacoe labarlabarea oŕo pūrea, en ulidate tojanre miŕbar piŕleka babāta taiā, when a black bear comes face to face with a man it rises on its hind legs, waves up and down its forepaws, shakes its lips and spits (with a sound like *pur*) ; if one is hit by the spittle it will itch for more than a week.

**bā-na-batañli** sbst., ltly. : neither the flower feast nor the *batañli* feast, i.e., no feast whatever: niā okoe nelakada *bānabatuñ ire?* Who ever partook of his rice or beer in any feast whatever? (i.e., he is a miser).

**bā-nakī** sbst., a nice little comb which young men stick in their hair and maidens in their *chignon*, as an ornament. It has only one range of teeth while *barandar nakī* or *burā-nakī*, has two ranges of teeth. Both *bānakī*, and *burānakī* are made of bamboo by native artisans; *bānakī* ūbre bādarōa.

\***banam** (probably in imitation of the sound produced by the instrument, with inserted *n*, so that it means an instrument sounding *bam-bam*, though the Mundas themselves in their songs describe this sound as being *piolo-piolo*, in the case of a small *banam*, and *bāsūmsūmsūm-bāsūmsūmsūm*, in the case of the larger *banam* which is called *hāyam banam*) I. sbst., a single-stringed fiddle made by preference of *kasom-bar* wood (*Gmelina arborea*), having a total length of about 19". See Pl. XXVIII, 4. The more or less rectangular part is the sounding box, 2" broad and about five and five-eighths of an inch high. Fig. E shows the section through its centre. The open space on the top of it is covered with a *varan* (*toro* or *boŕeŕega*) skin. When the skin of a *varan* cannot be procured it is replaced by a goat skin. This piece of skin 6" long by 2" broad is fixed

by means of small pegs of various lengths and about two-twelfths of an inch thick. Right in the middle of the anterior part of the sounding box, where the arm begins its curve there is a hole 1" broad and 1½" high pierced through the side of the box to allow the sound to escape. The string is a brass wire about one-twelfth of a millimetre thick and about 17" long; it is fixed to a small knob in the middle behind the sounding box at one end and to the peg regulating its tension at the other or arm-end of the instrument. This peg is about three-tenths of an inch thick on the top and about 4½" long. The bow is made of a slice of bamboo about five-sixteenths of an inch broad and a trifle over three-tenths of an inch thick. The horsehairs are very thin, their aggregate making a rubbing surface of about one-sixteenth of an inch broad. The height from these to the centre of the bow is about three inches and one-eighth of an inch, the length at the base being about 10". The bridge supporting the string is three quarters of an inch high, seven-eighths of an inch broad on top, one and a quarter at the bottom and one-tenth of an inch thick. On the side, in the arm-curve there sticks a lump of resin of the *Boswellia thurifera*, with which the horsehairs are rubbed.

In many places the brass wire is replaced by a bundle of from five to ten horsehairs, while in the bow there are only three or four horsehairs.

## banam-ḡandī

II. intrs., to play the fiddle: njdo siṇṣatube *banamea*; alo, Santau, *banamea*, (song), do not, Santal, play the fiddle.

**banam-ḡandī** sbst., the shaft or arm of a fiddle.

**bana-nakī** syn. of *gomanakī*, sbst., *Lencas cephalotes*, Spreng.; Labiatae, —an annual herb, 1-2 ft. high, with white flowers in large, terminal, globose whorls. In Gangpur it is used as a potherb under the name of *nukīnṛṇṇ* or *nukīṇṇṇṇ*.

**banār** (Sad. information, trace of whereabouts) often used as a syn. of the Mund. *sirih*. I. sbst., a clue, a trace, a hint. (never used of foot-prints): aiñṇṇ sadom adjana, iniṇṇ *banār* tisiriṇṇṇ namtada, *banārdo* janaḡ kajite hobaa, *banār* means always information by word. II. trs., to get information about the whereabouts of smb. or smth; adakan sadomle *banārakīṇṇ*; *banāra-ḡleako* (with inserted ind. o.) they have given us information about his whereabouts.

*banār-ḡ* p. v., to be indicated by some information as to whereabouts: kae *banārḡlana*, we don't hear anything about the place where he may be.

**bana-rama** syn. of *banasarsar*.

**banār-baṛa** trs., to look for information as to whereabouts: *banār-baṛaṇṇ*, ju! or *banārbaṛaṇṇ*, ju Go and search for information of his whereabouts.

**banār-rikan** rflx. v., to frequent places from which information o. one's presence may easily reach

## barcaḡ

others: kae *banārrikantana*, he lies low, he is in hiding, keeps aloof from places from where some news about him might reach us, or might reach the authorities.

**bana-rua** syn. of *baṛsinrui*.

**bana sarsar, bana-rama** syn. of *burisarsar, pusirama* Has. *gaimuci* Nag. sbst., *Martynia diandra*, (Glox.; Pedalinoae, — the Devil's claw, a tall coarse herb very common on roadsides and near villages, with nice gloxinia-like flowers and a fruit which, when dry, is sharply double-clawed: hence the name.

**banāt** (II., woollen cloth, broad-cloth) I. sbst., a cotton blanket.

II. trs., to weave cotton into a blanket, *banātdo* calani liṇṇ: hoḡoko akoḡ kṇsom kako *banātea*, cotton blankets are all imported, the Mundas don't use their own cotton to make blankets.

**ban-ban** var. of *bhanbhan*.

**bān-barud** or simply *bān*, sbst., fireworks.

**bancaḡ** (H. *bacūnā*; Sad *bacaeḡ*) I. sbst., salvation, deliverance, escape: *bancaḡ* kā nanao, there will be no escape, escape is impossible.

II. trs., to save, to deliver: *bancaḡ* kaina dapiṇṇṇ, I was unable to save him. *bancaḡ-n* rflx. v., to escape, to deliver or save oneself: jeheletee *bancaḡn-jana*, he managed not to be put in jail, or he escaped from jail.

*ba-p-ancaḡ* repr. v., to save each other: *gunaciṇṇṇe bapancaḡḡpe*, in accusations, true or false, save each other.

**bancað-hora**

*bancað-ḡ* p. v., to be saved or delivered: *sajūietee bancaðjana*.

*ba-n-ancāḡ* vrb. n., (1) the amount of saving: *en okil sabakanko banancāḡe bancaḡkedkoa miado kae jehelikakedkoa*, that pleader saved those who had been caught, to such an extent, that he did not let them put even one into jail. (2) the result, i.e., the people saved: *misa banancāḡko saḡruarjana*, those who escaped once or for the first time, were caught again.

**bancað-hora** sbst, a way, a means of saving, a way of escape.

**bancañ-hora** sbst, a way, a means of escape, of saving oneself.

**bāncañi** noun of agency, one who will save.

**bāncañi** noun of agency, one who is in the habit of saving: *Bānciñi*, the Saviour.

**\*banda** (H. *bandh*, a weir; Sad.) 1° syn. of *dhvā*. 2° I. sbst., a bund, a more or less large sheet of standing water, produced by drawing a dam across a ravine with running water and then allowing an outlet for the water at a spot higher up, on the side so as to obtain the desired depth and surface of water. This method of storing water is extensively and often cleverly used by the aborigines in Chōṭa-Nagpur in order to turn great parts of their hilly and undulating country into rice-field terraces. It has a double advantage: (1) The lands under or behind such embankments are easily levelled into rice-field terraces of several different levels, because the running water is

**banda-dḡ**

now kept away from them. But the water oozing through under the dam keeps them always supplied so abundantly with water, that those fields yield most and are practically independent of the vicissitudes of the rainy season, often so disastrous to other rice-fields. (2) The kind of tank erected by the embankment gets silted up with the time and thus yields a new series of very fertile fields: *bandac tolkeda*, he has made a bund, litly.; he has tied a bund.

II. trs., to make a ravine into a bund, to make a weir across a ravine: *netarebu bandaḡa*, or *ḡara netarebu bandaḡa*.

*banda-ḡ* p. v, of a ravine, to be made into a bund: *ne ḡara apitḡ bandakana*, this ravine has been banked up in three places.

*ba-n-anda* vrb. n., (1) the manner or amount of making bunds: *banandako bandakeda*, *ḡoṭa ḡarako cabakeda*, they have made such a number of bunds that nothing remains of the ravine. (2) the result of the work, i.e., the weir or bund in as much as it is made: *misa banandaḡe hakeda*, *ṭṭa somte bandarupaakana*, the water broke through the first embankment they had made; they have had to make the bund afresh.

**banda-bḡ** syn. of *bandatunnṛiṇṇ* sbst., the upper end of a bund, i.e., the side where the water flows into it.

**banda-dḡ** sbst., the water in the

bund, or water brought from the bund : *dāridam aulā ei bandadā?*

**banda-kunḍam** sbst., the ground or field at the foot of the embankment of a bund.

**bandar** (H. *bandhak*; Sad. *bandha*) I. sbst., a mortgage. There are two kinds of mortgage: the *nendā-bandar* and the *dōbandar*. The first in which the price can be refunded only at stated times, is again subdivided in *jarpeski*, in which the debt remains even after the period of mortgage has expired without the money being refunded, and *dōbandar*, in which the debt is cancelled at the end of the period of mortgage. The law does no more permit *dōbandar* for more than seven years, nor *jarpeski* for more than five, not even by renewal of the mortgage deed, so that in any case the mortgager may retake possession of his field as soon as the period has expired. In the *dōbandar* the mortgager may refund the money at any time he is able to do so: *ote janaō nendābandarteko auia, dō-bandartedo kā*, fields are always mortgaged by *nendābandar*.

II. adj., which one holds in mortgage: *bandar otere kā janālena*, the field which I hold in mortgage has produced nothing.

III. trs., to mortgage: *ote soben tače bandarakada Somatāre*, or *bandarte Soma omakāia*, he has given all his fields in mortgage to Soma. *bandar-g* p. v., (1) to be mortgaged: *bandarakan urī goṣjanre ūrrā gononā ḥaransāre haṭinaṣa, ṭakado kū*

*halruar hobaa*, if a mortgaged bullock comes to die, the price of the skin is divided between the mortgager and the mortgagee, but the money has not to be refunded; *bandarakan otera ari, bandarte autan hoṛoge cirgal lagatina, ḥajanre aḍ kae baiuarkere, ṭaka halruar hulana pancāitṛa bicārleka ṭakae namruārea*, the mortgagee of a rice-field has to take care of its embankments: if they get broken through and he do not repair them, he will receive on the day of payment only such a sum as will be allotted him by a judgement of the panchayat. (2) as used in *tīgūṭinunṛa*, see description of this game.

*ba-n-andar* vrb. n., (1) the action of mortgaging: *miṣa banandardo halurujana, eṭa somte bandarakana*, the first mortgage has been paid back, but it is mortgaged afresh. (2) the amount of mortgage: *banandare bandarkeda miṣḍ jakeḍ ḍokeḍ kae sarāana*, he mortgaged his fields to such an extent that he has not kept in his possession the least little rice-field. (3) the result of the mortgage, i.e., the object mortgaged: *aputeṣa banandar honko aūriko halurūārea*, the sons have not yet freed the fields their father had mortgaged.

*bandarte* adv., used with *om*, to give and *au* to acquire: through mortgage, in mortgage. Note the idiom. opd. *mocabandarte*, by simple promise of refunding or restoring, also used with *om* or *au*.



*bandarkedā* sbst., a mortgaged thing.

*bandarkedī*, *bandarkīnī* or *bandarakanī* sbst., a mortgaged animal.

*bandarkenī* or (v. g., *ote*) *bandarkedī* sbst., the mortgager.

*bandarte aukenī* sbst., a mortgagee. In the aboriginal villages of Chota Nagpur it generally means one who enjoys the usufruct of fields owing to a loan advanced to the mortgager: *hambil loṣṇa mindge taikenataiṇa*, *ena bandarte aukenī sītante*, *honko orṇḍo asul kairā dāriakoa*, I had one second-class rice-field, since my mortgagee is cultivating that I can no more feed my children.

**bandar-kundar** jingle of *bandar* used in the same meaning and manner, but without corresponding vrb. n. *Kundar*, in songs, is the var. of *bandar*.

**banda-tunurīṇa** syn. of *bandubh*.

**bandela** sbst. occurs in the Asur legend in the meaning of *bandi*, *bund*, and in songs as var. of *ikur*: *Nupelebā nikiredo gūlegīle*, *Tārāēbā bandela bijiribāṇa*. The pool where is the lotus flower, looks black. The *bund* where the *taraḥ* flower is, glitters in the sunshine.

**bandi** (Sad. *benī*) I. sbst., (1) syn. of *āṭṭal poṭom*, a large rice-bale containing at least twelve maunds of paddy. (2) In Nag. syn. of *bōṇḍ*, a straw rope, also used as a trs. prd.: *nea sagāṇiko bandiukada*, *diri harautege*, this cart they have netted with straw rope to bring stones on it. See *bōṇḍ*.

II trs., to make a *bandi* bale, to bale up in a *bandi* bale: *miaḍle banditada* we made only one large rice-bale; *geliril salale banditada* we made a bale containing eighteen maunds.

*bandi-g* p. v., (1) of a bale, to be made: *miaḍ bāṛige bandiakana*. (2) to be baled up in a *bandi*: *geliril sala bandiakana*.

*bu-u-andi* vrb. n., the size or number in making large rice-bales: *banandiko* *bandikeda apiupun hoṇḍe enaṇa ṭasakaḍaṇḍo*, they have made so large a bale that they will not be able to shove it unless they are three or four men; *banandiko* *bandikeda ora tukidgiriakana* they have made such a number of large bales that the house is propped full.

**bandi-baba** sbst. the rice in the *bandi*, or rice taken from the *bandi*.

**bando**, **bangdo**, **banredo** Nag. syn. of *kāredo* Has. if not.

**bandu** (Sad. *bendo*) sbst., the seed pod of *bandunāri*.

**banduk**, **bandukū** (II. *bandaḡ*) sbst., a musket, a rifle.

**banduk-cirgal** trs., to put birds or animals on their guard against the gun, by its frequent use: *dudāmul-koe bandukcirgalkeḍḍkoa*.

*bandukcirgal-g* p. v., of birds and animals, to become shy of the gun.

**bandu-nāri** syn. of *ṣeṇāṛī*, sbst., *Spatholobus Roxburghii*, Benth.; *Papilionaceae*,—a very heavy, woody climber of the jungles, which yields a good fibre for ropes; lac-insects are reared on it, and it is used to poison fish: *bandundriko koṭṣea*

## bandu-bačār

haiko helomente, the stems of the *bandu* creeper are pounded and used to poison fish; oko darure *bandunāri* pataakana, en darure ora lagað kã lagatina, binao boloa, no house should be built under a tree on which a *bandu* creeper is spirally twisted; it would be frequented by snakes.

**bandu-bačār** sbst., *bandu* fibre or twine made from it or strips of fibrous bark of the *bandu* creeper.

\***bandūnu** (Sk. *bandhan*, binding, *bāndhnā* to bind) trs., restricted to the terminology of witchcraft: (1) to deprive of the power of motion harmful beings such as snakes, bears, tigers and witches or wizards by means of mantras. The witch-finders credited with this power, are obliged to set the immobilized beings free again, *aṛṇ*, after having obtained the purpose of the immobilisation. Should any of the beings rendered motionless by a mantra, die or be killed in that state, the witch-finder would lose his power for ever: *bandūnuliṇae* auriṇ aṛai jakede taina, he deprived her of the power of motion and so she will remain until he release her.

(2) to force witches by virtue of a mantra, to continue in their weird dances as long as it pleases the witch-finder. A Munda describes these dances as follows: Tuṭuki jonṭeko lijana aḍko susuna aḍ durana daru subare, purate soraيسان-dihulan nida; kula dubakangee taina, iniṇ bṛeko diaea. Inku

## bandūnu

*bandūnulakore* sinagi jakeḍ nidaakan lekako aṭkarea aḍ susuntangeko taina sinagio. They are dressed (girded round the waist) with a worn out broom, opened out (Pl. XXI, 7, C) and they dance and sing under a tree, especially during the night preceding the Sorai feast; a tiger keeps sitting close by into whose head they place a light (so that it shines through his eyes nostrils and mouth). If at that time they be immobilized by a mantra, day appears to them like night and they go on dancing also in the day-time.

(3) to force monkeys by means of mantras to run to that tree on which Birhors have tended their nets. The practice here referred to is as follows: When Birhors have set their nets on a certain tree, they go to each of the surrounding trees and whilst touching these with their hands they utter the mantra which is supposed to have the power mentioned above. N.B. Both Oraons and Mundas maintain that, as a matter of fact, monkeys recognize by their sense of smell and instinctively avoid a tree which has recently been touched by any of these inveterate monkey hunters.

(1) to protect by means of a mantra a field crop or the lac-insects reared on trees, against the depredations of thieyes: kumburuko hijure, misa irjaḍḍ tiko hadoa, kare kula botonakoa, kare bina huakoa, kare bon ga horoleka lelrikanjantee

## bandu-sunum

kulaðkoa, if thieves should happen to come (after such a mantra has been said) with the first stroke of their sickle they would cut their hand, or a tiger would threaten them, or a snake would bite them, or a spirit in the shape of a man would chase them.

(5) to protect the house of a sick man against a witch by means of a mantra said over the entrance to the court-yard: najom buria hijure anakaduar tebajadlge deatee sandaŋoa; bane calaðere en bān aḡate ruara, if, after such a mantra, a witch were to come she would be thrown on her back on reaching the entrance to the court-yard, and if she were to throw a spell, the spell, would turn against herself.

(6) to protect by means of a mantra against the meeting with any wild animals a traveller who has to pass through the jungles: birhora sentaure jetan kulamindi alokako naminaka menteko bandū-nuia.

(7) to protect those who begin to learn the art of snake-sweeping or witch-finding against the spells of any witches who might try to interfere with and spoil their studies: binjɔ kare deðrakami itun eṭelgeko bandūnuia.

bandūnu-ɣ, p.v., of a mantra to be said in any of the circumstances just described.

bandu-sunum sbst., oil extracted from the seeds of *bandunāri*: *bandusunumko* jomɔa, it is used for

## banda

culinary purposes, ltly., it is eaten.

banda, bahaṇḍa, bāḍa, bahaḍa (Sk. *bhaṇḍā*, *bhāḍā*) syn. of *matea* Ho, sbst., an earthen waterpot of about half the ordinary size, in which girls from about 8 to 10 years old fetch water for the household. Note the strongly idiomatic expression connected with this: *bāṇḍadɔ* means water brought in one of these half-sized chatties; this is used intrsly. in the prf. ts. of the p.v. *bāṇḍadūakanac* and then predicated of a girl to indicate her age. It means: she is between 8 and 10 years old.

banda (Or. Sad. *bandā*, docked; perhaps H. *Vanḍurā*) I. sbst., occurs in the cpds. *korabanda* and *kuṛibanda*, the curtailing of a song or dance, the undue stopping in the middle of a song or dance: *korabanda* hobajana, the men could not finish the dance song; *kuṛibanda* hobajana, the women stopped in the middle of a dance.

II. adj., (1) of animals, whose tail has been cut: *banda seta*; of birds, whose wings have been clipped: *banda dudmul*; of flying white-ants, who have shed their wings: *banda burduluɔ*. (2) with *sukuri*, a fattened pig, so called because Mundas are in the habit of cutting the tail of pigs they castrate to fatten them (they force them to swallow their own tail!). (3) of long hair cut at the height of the neck: *banda uḡ*. (4) of the stump of tail which

## banda

remains after cutting : *banda* cadlom.

(5) idmly. it occurs in the sentence : *nj maraṛa banda*, abbreviation of *mararṛa bandauri* (See *banda uri*), and is used as a nickname given to people with a very small pugnose.

III. trs., (1) to dock, to curtail an animal : setako *bandakia*. (2) to fatten a pig. (3) to curtail a song or dance : korako *bandakeda*, or durarṛako *bandakeda* ; kuriko *bandakeda*, or susunko *bandakeda*. (4) to curtail someone's long hair so that it does not reach down to his shoulders : ūḷko *bandakia* ; iniṛ ūḷko *bandakeda*.

*banda-n* r flx. v., to cut or let cut one's long hair as stated above, ūbe *bandanjana*, or ūbe *jubuluakuda*.

*ba-p-anda* r pr. v., to cut each other's hair as stated above : ūḷko *bandanjana*.

*banda-q* p. v., (1) of animals, to be curtailed : seta *bandaakana*. (2) of pigs, to be castrated and fattened. (3) of dances or songs, to be curtailed : durarṛa *bandajana*, susun *bandajana*, korakoṛ *bandajana*, kurikoṛ *bandajana*. (4) of hair, to be curtailed : ūbe *bandaakana* ; iniṛ ūḷ *bandaakana*. (5) of a tail or stump of tail, to be or have been curtailed : niṛ cadlom *bandaakana*. Note the idiom : *ne sonoirṛ bandaoa*, this coat will reach down to my waist only.

*ba-n-anda* vrb. n., the number or amount of curtailings or of fattening pigs or of stopping in the middle of a song or dance : ale hature *sukuriko banandako bandakedko*

## bandaṛ-bunduḷ

*miado curu kako dōkia*, in our village they have fattened such a number of pigs, that they have not kept a single uncastrated one ; *banandako bandakeda misa jaked* *bēseleka susun kū hobajana*, they stopped so often that there has not been a single dance without a hitch.

*banda besera* sbst., a short-tailed species of hawk, probably the same as *banda titruḷ*.

*banda-buca* Nag. adj., tailless and hornless, of cattle.

N.B. (1) In order to protect their cattle against the effects of the so-called evil eye, owners frequently use this cpd. of their cattle by way of depreciating them : *barialeka bandabuca urikomenṛkoatairṛa*, I have a few miserable oxen. (2) Note also the saying : *Bandabuca horokolṛ karbar borogea*, mirroko *niradena*, it is dangerous to enter into dealings with people without tail and horns, i.e., people without land or wealth ; if they run away they will not come back (you cannot hold or catch them by the horns like a bullock, nor by the tail, you have no hold on them).

*banda-gundā* used only as adj. noun corresponding to *banda* : one whose tail has been cut.

*bandaṛ-bunduḷ* (Sad. *banrka-bunrki* ; Or. *bandā*, too short and tight) I. adj., thick-waisted or short-dressed, or both : used of women wearing the *sari* very short, so that it does not reach down to the knees. Also used as adj. noun. This, in the pl., is applied to the

**banda hara har**

Naguri women, who resent the appellation very much because, though they are not as long-dressed as the Hasada women, their *sari* nevertheless reaches below the knees.

*bandaḡbunduḡ-n* rflx. v., to dress with a short *sari*: *bandaḡbunduḡnākanac*.

*bandaḡbunduḡtan* adv., with a short *sari*: *bandaḡbunduḡtane senbaratana*.

**banda hara har**, ltly., to drive the tailless plough-ox. This idiom is used to denote the toast the Mundas are in the habit of proposing whenever they gather to drink rice-beer on the various domestic and social occasions on which relatives and friends are invited.

**banda kerere** syn. of *urgār*, *banda ṭikiuḡ* Nag. *banda ṭitiuḡ* Has. (Sad. *bāsa* or *uragān*) sbst., Falco peregrinus, the Peregrine Falcon, a winter visitor to India, feeding chiefly on ducks and crows.

**banda-leleḡ** Siripati, syn. of *lurbiḡ*, *rulbiḡ*, sbst., (1) the snake which is believed to produce the rainbow. (2) a rainbow.

\*The Mundas explain the formation of the rainbow as follows: *rulbiḡ soben saēade onacabatada, en saēad sirmare kuṭidakana aḡlo otere unḡu bītarree goḡakana, ante māṛitemāṛite en saēad aḡrege boloruṛa oṛe jīḡruṛa*, the rainbow snake has blown out all its breath, its breath has spread in the form of a bow in the sky, the snake remains lifeless in its hole on earth; little by little its breath re-enters its body and it revives; *bandaleleḡ kuṭidakana*, the

**bandj**

rainbow has been arched, has been spread in the form of a bow.

**banda mara** sbst., a short-tailed peacock.

**bandar** and **bandari** see *bhanḡar* and *bhanḡari*.

**bandasaka**, **bandasika**, **barisaka**, **barisika** I. sbst., a simple swelling of the lymphatic gland in the groin, consequent on a hurt of the leg or foot, or previous to the outbreak of syphilis.

*bandasaka* intrs., or *bandasaka-g* p. v., of the lymphatic gland in the groin, to swell; to get a swelling of the same gland: *bandasakaḡkanac*; *kaṭakore gaḡjanre bandasakaḡ*; *kaṭakore gaḡjanreko bandasakava*.

**banda ṭikiuḡ** Nag. *banda ṭitiuḡ* Has. same as *bandu kerere*.

**banda ṭitiuḡ** same as *banda kerere*.

**banda urj** sbst., a tailless bullock. Note the idiom: *nīḡlo maraṭa bandu* or *nīḡlo maraṭa bandu urj*, he is a big bullock with a cut tail, which has learned by experience and would not let itself be caught and have its tail cut a second time! i.e., he is very clever in avoiding difficulties or extricating himself from them.

**bandj** (Tam. *pinṭu*, split, divided) I. trs., to cut clean through, to sever, to divide into two parts. It stands frequently as aff. to the words *haḡ*, *icḡ*, *tagoḡ*, and syns. *haḡbandj*, to cut off, *icḡbandj*, to pinch off with the finger nails, *tagoḡbandj*, to bite off: *agomakan sim lelurumimente moḡ sarsarko tagoḡbandjia*, in order to recognize

**bandi****bandia-kunja**

a fowl they have vowed to sacrifice they bite off one of its toes.

*bandi-n* rflx. v., to cut off a part of one's own body: *biṇ huaḷjae bandiutarenjana*, a snake bit him in his finger, he cut it off altogether.

*ba-p-andi* repr. v., to maim each other: *tikaṭakina bupandijana*, they maimed each other in hand and foot, or in hands and feet.

*bandi-gg* p.v., to be cut clean through, to be maimed.

*ba-n-andi* vrb. n., the extent or amount of cutting clean through especially of maiming: *biṇ huaḷji banandiko bandikja miado gandarā uṭi kako sarṅkja*, after a snake had bitten him they maimed him to such an extent that not even one joint remained of his finger; *simko banandir bandikedkoa goṭa oṇaren simkoe cabakedkoa*, he maimed fowls promised for sacrifice in such numbers, that he did it with all the fowls in his house.

II. *Bandi* is used adjectively preceding the word which denotes the limb lost, forming with that word a cpd. which is used (1) as adj. noun or nickname: *bandicadlom hijutana*; *miad bandikaṭa tebaakana*. (2) as cpd. qualitative, with or without the addition of *ten*: *bandicadlom seta* or *bandicadlomten seta huaḷja*; *banditi hoṇoko* or *bandititen hoṇoko oilekateko kamia*? The prsl. prnl. affxs. *i*, *kiṇ*, *ko*, affixed to this *ten*, yield prnl. nouns: *bandicadlomtenkiṇ*, the two tailless ones; *bandikaṭatenko*, the one-legged ones.

Note the idiom: *bandi pāl* Has.

syn. of *dunda pāl*, a ploughshare with the point broken off; to be carefully distinguished from *bandi pahal* Nag. a ploughshare to which only one point has been forged.

**bandi** is used instead of *banda* when speaking of females, as adj., trs. prd. and also in the p.v. It is not used of pigs, neither of the cutting of the hair. As a nickname it is used for women with a small pug-nose, and more often for a woman with a short dress.

**bandia** (Sad.) sbst., the ridge-piece in the middle of a 4-sloped roof, in entrd. to *dunda*, *mutuljaragi*, the ridge-piece of a 2-sloped roof.

II. trs., to make into a *bandia*, to use as ridge-piece: *ne daribu bandiaṣa*.

III. intrs., to put on a ridge-piece in the middle of a 4-sloped roof: *diṇagaṣepe bandiaakada*, you have made the ridge-piece too short.

*bandia-g* p. v., (1) of the roof, to be made with such or such a *bandia*: *ne oṇ jiliage bandirakana*. (2) to be used for a *bandia*, to be made a *bandia* of.

**bandia**, **bandia-ratam** sbst., a rat-trap consisting in a passage through an hollowed-out piece of wood surmounted with a plank which has the same breadth as the hollow underneath; when the rat enters this passage the plank falls down and crushes it to death.

**bandia-kunja** syn. of *mālkunta*, I. sbst., the upright piece of wood, resting on a *darna*, beam, and supporting the *bandia*,

II. trs., to make a *bandiakunŋa* of, to use as a *bandiakunŋa*. (2) to make the roof with such or such, a long or a short, *bandiakunŋa*.

*bandiakunŋa-g* p. v., to be used for a *bandiakunŋa*, to be made into a *bandiakunŋa*. (2) of the roof, to be made with such or such a *bandiakunŋa* : *dingaŋge bandiakunŋaankanre saŋima ataraŋoa*, the roof, if made with a short *bandiakunŋa*, will not have a sufficient slope.

**bandia-ratam** sbst., a rat-trap. See *bandia*.

**bandi-ŋunŋi** fem. of *bandaŋunda*, adj. noun, a she-animal with its tail cut. It is used also of short-dressed women.

**bando** Nag. (Sad., Or.) sbst., any species of wild cat ; nevertheless the largest species is sometimes called *baŋr-bando*. It is only in Has. that wild cats are distinguished in *bāgrunŋa* (or *bāŋpusi*), *pusirunŋa* and *barirunŋa*.

**bandua** var. of *bhandua*.

**banduj** Nag. var. of *bandi* Has.

**banduj pahal** Nag. syn. of *bandi-pal* Has. a ploughshare with broken point.

**bandur** (Sad. *banrul*, shirking work) trs., to neglect or omit work by mistake or through laziness : *iskūle bandurkela*, he left off going to school or he is absent from the school.

**bandur-en** rflx. v., to neglect or omit work through laziness.

**bandur-g** p. v., of work, to be omitted or neglected by mistake or laziness.

**bandusara, bandusuta, bonḍosara, bonḍonsara** var. of *bhandusara*.

**bani** Nag. (Sad. *bana*, Or. *bannā*, coloured stripes along length of garment) syn. of *raza* Has. I. sbst., one or several parallel-running stripes along the edge on the long side or broad side of cloth. These two positions are distinguished by the use of the cpd. nouns : *maci-bani* (*maciranga*) one or several coloured lines running along the edge on the long side, and *acarabani* Nag. each of the individual lines which form the *acira* Nag. or *mundiraza* Has., a broad space covered with numerous coloured lines running parallel to the edge on the broadside of a cloth.

N. B.—In Nag. *bani* is also used idmly. as syn. of *onol* Has., the stripes of a tiger, *hamsikula* or *maraz kula*, of the palm-squirrel, *turu*, etc.

II. trs., to ornament a cloth with one or several coloured lines along an edge or the edges : *lijako bania-kada*,

*bani-n* rflx. v., used idmly. instead of *kodan*, to get one's body tattooed with one or several stripes : Teli *kuŋiko banina*.

*ba-p-ani* repr. v., used idmly. instead of *kopoda*, to tattoo each other with stripes.

**bani-g** p. v., of a garment, to get adorned with coloured lines along a border or along the borders. *Baniakan*, prf. p. is used both as adj. prd. and as adj. preceding

nouns : *lija baniakana*, the cloth has coloured stripes along the edge on the broad side ; *baniakan lija*, a cloth with coloured lines along the border on the broadside ; *macire baniakan lija*, a cloth with a coloured line or lines along the border on the long side. In the same way *bania-kan* is used idmly. instead of *onolakan*, of the stripes of tigers and squirrels : *hamsi kula baniakana* ; *baniakan turu*.

**bāni** Has. syn. of *sorol* Nag. sbst., a large earthen waterpot, 2 feet high.

**bani-botoŋ** syn. of *raŋgabotoŋ*, sbst., a loin-cloth with numerous, bright-coloured stripes along the broad side, (both ends), in entrd. to *kodelete-botoŋ*, a loin-cloth with numerous, dull-coloured stripes along the broad side, and *sada botoŋ* Nag. or *songara lija* Has., a plain loin-cloth.

**bani-gamca** syn. of *raŋgagamca*, sbst., a men's shoulder-cloth with numerous bright-coloured stripes along the border on the broadside, (both ends), in entrd. to *kodelete-gamca*, and *sala gamca*, *songara gamca*. *Songolparia gamca* has in addition to the numerous bright stripes a line of birds on all sides.

**bani-lahaŋga** syn. of *raŋgulāŋga* and *acaraliŋga*, sbst., a woman's waist-cloth, not much more than 3 cubits long, with numerous, bright coloured stripes along the broadside at one end only, in entrd. to *songolparia lahaŋga*, *caŋtara lahaŋga*, *kodelete lahaŋga*, and *sada lahaŋga* or *songara lāŋga*.

**bani-lija** Nag. syn. of *raŋguliŋga*, Has. sbst., a cloth with numerous bright-coloured lines along the broad side (at both ends, in the case of a man's cloth, at one end only in the case of a woman's cloth), in entrd. to *kodelete-lija*, in which the same stripes are dull-coloured, the white thread not being covered all over with the coloured thread ; *songolparia lija*, in which in addition to the bright-coloured stripes on the broadside there is a line of coloured birds all around ; *caŋtara lija*, in which in addition to the bright-coloured stripes on the broad side there are several coloured lines along the border on the long side ; and *sada lija* Nag. or *songara lija* Has. which is a plain cloth. Properly speaking *songolparia lija* and *caŋtara lija*, since they have a bright-coloured *raŋga*, are kinds of *banuliŋga*, and might be occasionally called *banuliŋga*.

**banita** syn. of *barnika*, I. adj., with *kaji*, (1) a narration, a description, also sometimes a new composition : soben karama duran Rām, Lao-man oŋ Sitaŋ *banita kajite* *perākana*, all the Karam songs are full of narratives about Rām, Lachman and Sita ; ne goŋa duran *banita kajige*, the whole of this song is a narrative or a description, or, the whole of this song is a new composition (aŋ baiked kajige, sidaete kā calaŋakana, he made it, it was not sung from the beginning, i.e., of old). (2) a false pretext.

II. trs., (1) to narrate, to describe



kulako kain̄ lelakaḍkoa, kulakoḍ  
*banitaleṃ*, I never saw tigers, tell  
 us all about tigers; miaḍ k̄ni  
*banitaḥme*, relate a story. (2) to  
 compose (smth. original, smth. new):  
 miaḍ duran̄ *banitaḥme*! compose  
 a new song. In this meaning it is  
 syn. of *jurni*. (3) to pretend, to  
 advance a false pretext: *alom*  
*banitaḥa* is eqvlt. to *alom b̄naḥa*.

*ba-p-anila* repr. v., to relate stories  
 to each other, to describe to each  
 other.

*banita-q* p.v., to be narrated, describ-  
 ed, newly composed, pretended falsely.

\**banita bonga* sbst. Mundas do  
 not quite agree about the exact  
 meaning of this word. Some say  
 they never heard it at all. If told  
 that others speak of such bongas,  
 they maintain, that in that case,  
 they are certainly "*sidaete k̄a-*  
*manatizakan bongaḥko*," spirits that  
 were not worshipped from the  
 beginning, i.e., they must be some  
 newly invented or introduced bongas.  
 Others say that they have heard  
 the name used, and these give either  
 of the two following meanings:  
 (1) an imaginary spirit, i.e., some  
 known bonga, who is supposed, for  
 some personal reason, to be indwell-  
 ing in some particular object. The  
 following was given by way of  
 illustration: the blacksmith of the  
 village Chendagutu, near Sarwada  
 brought home a stone of a rather  
 uncommon shape, because he believ-  
 ed or pretended to believe that  
 Mahadeo bonga was dwelling in it,  
 and he thenceforward became a

witch-finder. That pretended  
 Mahadeo is called a *banita bonga*.

(2) Any ordinary bonga, whom  
 smb. supposes to be the cause of  
 his own or another person's illness  
 or other misfortune, before he has  
 tried to ascertain, by the rice-grain  
 test, what spirit did cause the mis-  
 fortune or illness. *Banita bonga*  
 is therefore a spirit, who is, without  
 sufficient reason supposed to be the  
 cause of a certain illness or misfor-  
 tune. Both of these meanings  
 agree with the general meaning of  
 the word *banita*, as explained above.  
 On page 486 of *The Mundas and*  
*their Country*, Sarat Chandra Roy  
 divides the bongas into *manita*  
*bongas* or those beneficent spirits  
 whom the Mundas worship, and  
*banita bongas*, the evil spirits whose  
 anger they appease with sacrifices.  
 This is not quite correct, because  
 the Mundas themselves do not attri-  
 bute this categorical meaning to the  
 word *banita* in this connection, nor  
 can it be attributed to it by any kind  
 of transfer, from its original mean-  
 ing. It is however true that, as he  
 says, the word *banita bonga* is used  
 only of such spirits as belong  
 to the witchcraft system or that  
 form of worship, of which the sooth-  
 sayers and witch-finders are the  
 official ministers.

*banjaḍ* var. of *banjaḍ*.

*banji* (Sk. *bandiya*, sterile) syn. of  
*baṭila*.

*baṇḡ* I. adj., is used (1) with  
*hoṛo* (a) without any restriction, as  
 syn. of *lāṛeṛaḡḡ hoṛo*, a poor man,

a man who lives in want. *Banqteni*, *banqbanq hoŕo*, and *banqbanqteni* are used in the same meaning: *banq hoŕoko mente riŕagare isu sadao* hobaoa, there is much trouble for poor people in time of famine; *moŕsidaete neka banqgeko taikena*, they have been poor like this from the very beginning. (b) as postp. to a sbst. which restricts to one thing what the man is said to be in want of: *sŕā banq hoŕo*, a man without wisdom, *paŕsa banq hoŕo*, a man who has no money. *Sŕā banqten hoŕo*, *sŕā banqteni*, *paŕsa banqten hoŕo*, *paŕsa banqteni*, have the same meaning. (2) with other liv. bgs, as postp. only, devoid of the kind of things denoted by the noun to which *banq* or, for the matter of that, *banqten* or *banqteni* are postponed. (3) with inan. os., as postp. only, same meaning. The noun of the inan. o. may be replaced by *teq* affixed to *banq*: *daru banq piŕi*, a high ground without trees; *daru banoteq*, one where there are no trees.

II. trs. caus, to cause to be without: *herq canaba dæ banqkeda* or *banqkedŕea*, when the sowing (of paddy) was at an end the rain failed, or failed us; *diku laŕaite paŕsae banqkedŕea*, the zamindar by his lawsuit made us use up all our money; *maharaŕ rōg urikoe banqkedŕea*, last year's epidemic has left us without cattle.

*bāng-n* rfx. v., to bring want on oneself: *laŕaite ŕakapaŕsako banqnjana*. *bāno-gq* p.v., to get into want,

to be without: *banogoale*, we will be in want; *maharaŕ rōgte urikole banqjana*, we have been deprived of cattle by last year's epidemic. *Banqakan* is often used as adj. either instead of *banq* or to indicate an accidental or temporary want.

*banqbanq* intrs., to say or pretend that one is poor: *ne hoŕo menaŕtee banqbanqjada mendo Leltanŕ enka kae sukua*, this man pretends that he is poor, though he is not in want, but the One who sees (Singbonga) does not like such behaviour.

N.B. (1) *Banq* is used everywhere instead of *kā*, not, *kūre*, or, if not, in disjunctive sentences like the following: *miad banq*, *miad auipe*, or *miad kāre*, *miad auipe*, if not the one, bring the other; or *miad banq* *miad auipe*, *miad kāre* *miad auipe*, or, in Nag., *miad bando* *miad auipe*, bring the one or the other. All these sentences mean: bring at least one; *ainainteko perŕtada*, *okoā banq*, *okoābu manatinaŕa* (or *manatinaea*)? or, *ainainteko perŕtada*, *okoā kā*, *okoābu manatinaŕa*? They have overwhelmed us with laws, which ones shall we obey, which ones not? i.e., they have made so many laws that we do no more know what to do and what to avoid; *iduurōe hiju ci banq*; *iduurōe hiju ci kā*; *iduurōe hijūa ci kā*, who knows whether he will come or not! *iduurōe namana ci banq* (or *ci kā*), who knows whether he has got it or not! (2) *Banqge*, is used in Nag. instead of *kā*, in short negative replies to questions, and

therefore means no: *bañm menäia ei?* —*banqge*, is thy elder brother at home?—No! (3) Neither *banq* nor *banqge* may be used instead of *ka* as negative particle in ordinary negative sentences: I will not go, must be rendered by: *kaiñ sēna*.

*banoa* is the contradictory of *menq* and therefore means:

1<sup>o</sup> not to be, in the sense of not to exist: Pormesor *banqaiia* mente *edkanko* orq *balutanko* *kajia*, bad men and mad men say that there is no God. 2<sup>o</sup> not to be living any more, to be no longer alive, to have died: Mangra *banqaiia*. 3<sup>o</sup> to be absent, not to be present, not to be here or there: bar *hoṛo* *dasikia* *banqikia*. 4<sup>o</sup> not to be at home: *apuia* *banqaiia*, made *majana*, my father is not at home, he went to cut bamboos. 5<sup>o</sup> Even as *menq* is used as eqvlt. of the English: to have, to possess, so *banoa* is used as eqvlt. to the phrases: not to have, not to possess. These eqvlt. are obtained by two different constructions: (1) The appropriate pos. adj. may be placed before the word denoting that which is owned or possessed. If that be a liv. bg., then *banoa* agrees with it in prs. and number, but if it be one or more inan. os., then it remains unchanged: *amq* *sadomko* *banqkoa*, thou hast got no horses; *akoq* *ote* *banoa*, they have no fields. (2) The pos. affs. *taiñ*, *tam* *tae*, etc., are added to *banoa*, with or without the aff. *q*. In this construction too *banoa* agrees in prs. and number with the

word denoting the liv. bg. owned: *ote* *banoatako* or *banoatakoq*, they have no land; *meromko* *banqkoataleg*, they and I have no goats.

*Banoa* has a somewhat intricate tense formation: I. In the prst. ts. the ordinary *n* occurs only in the neuter form; in all other numbers and persons it is replaced by *ñ*: *banqñia*, *banqaiña*, I am absent; *banqmea*, thou art absent; *banqaiia*, he or she is absent; *banoa*, it is not here; *banqlaiia*, thou and I are absent; *banqlitq*; *banqbena*; *banqikia*; *banqbua*; *banqlea*; *banqpea*; *banqkoa*, *banqkua*, they are absent.

II. It forms a past ts. in *jan* with the following df. meanings: to have died, to have disappeared completely, to have gone away and never returned. This very limitation of meaning limits this tense form to the 3rd prs. sgl. dl. and pl.: *katutaina* *banqjana* my knife has disappeared; *Etwa* *banqaijana*, *Etwa* has died; *bañintekin* *banqikijana*, my two elder brothers have gone away and have never returned nor given any sign of life any more; *Asurko* *banqkojana*, the Asurs have died out.

III. In all its other meanings *kā taiken* is generally used as past ts. of *banoa*: *gel sirma* *sidare* orq *nere* *kā taikena*, ten years ago there existed no house on this spot; *en hulan* *apuia* *kae taikena*, that day my father was not at home; *maha aiñq* *uriko* *kuko taikena*, last year I had no bullock

IV. The future of *banoa* is formed

by the use of the following substitutes : (1) The future of the meaning : not or no longer to be alive is formed by the negative phrases *kā jidq*, *kā sareq* : *api sirmare ne buria orqdo kae jidoa*, after three years this old woman will no longer be alive ; *moq saē sirmare Asurko orqdo kiko sarcoa*, after one hundred years the Asurs shall have died out, ltly.,) no Asurs will be left over.

(2) The future of the meaning : no more to exist, referring to inan. os., is formed by the negative phrase *kā taiq* or *kā taiy* : not to remain : *moq saē sirmare ne orq orqdo kā taiua*.

(3) The future of the meaning : no longer to be here or there, referring to liv. bgs., is formed by the same negative phrase of the act. v. : *môre sirma taēomte ne gomke nere orqdo kre taiua*.

(4) The future of the meaning : not to possess, may be rendered either by *kā taiu* (referring to liv. bgs.) or *kā taiy* (referring to inan. os.) or by *kā sareq*, not to remain over : *apum gojore amā dasiko kako taiua*, after thy father's death thou shalt have no more any servants ; *ne nalis cabajanre amā miado loēoa kē sarcoa*, when this lawsuit is over, thou shalt not have a single rice-field left any more.

N.B. Idmly. *banoa* is rather frequently used with a meaning eqvlt. to such English phrases as : very little, hardly any, nothing worth mentioning, low price : *garare dā banoa*, there is very little water in the river ; *ne sirma tilmirā*

*gonora banoa*, this year sesame seed sells at a very low price.

**banqcaba** ! or *banqcabajanna* ! interjection, there is absolutely nothing left !

**banqcaba** trs., to deprive altogether : *orq lūge lijae banqcabakeqlea orq kareao banqcabakeqlea*, the burning of our house has deprived us of all our clothes and also of all our provisions.

*banqcaba-q* p. v., to get into absolute want of : *tisiagapa goṭa orq lijakole banqcabaakana*, nowadays we have no clothes at all, only rags, left in our house ; *paēsatele banqcabaakana*, we have absolutely no money left.

**banqdo** var. of *bando*.

**banqge** ! Nag. negative interjection, no !

**banqtare** adv., in a place devoid of the kind of objects denoted by the noun to which this adv. is postponed : *bir banqtare kulakoo barakoa*. It may be used intrsly. with inserted prnl. sbj. : *bir banqtarekoa*, they are in a place where there is no forest.

**banqtate** adv., to a place devoid of the kind of objects denoted by the noun to which this adv. is postponed. It may be used intrsly. with inserted prnl. sbj.

**banqteq** prnl. noun, an inan. o. devoid of the kind of things denoted by the noun to which *banqteq* is postponed : *daru banqteq cinamente marcagea* ? Why are the treeless tracts lying fallow ?

**banqten** prnl. adj. (1) of a man, destitute, living in want : *banqten hoṭo*. (2) of any liv. bg., devoid of

the kind of things denoted by the noun to which *banqten* is postponed : poësa *banqten* hoṛo, a man without money.

**banqtenj**, *banqtenkiṇa*, *banqtenko* prnl. noun, (1) a destitute man. (2) a liv. bg. devoid of the kind of things denoted by the noun to which *banqtenj* is postponed : caḍlom *banqtenj*, the tailless one.

**banqtuka** syn. of *cabatuka*, *tundu-tuka*, used in connexion with *karca*, provisions. I. sbst., the condition of being definitively without provisions : *karca banqtukare* nalatumbalko enaṇa baḥu, if one has no provisions left, the only thing remaining is to work for daily wages, glean, or do other small work of that kind.

II. trs., to exhaust definitively the provisions, ltly., to exhaust and then go away : herotunuḍure *karca banqtukakedlea*, or *banqtukaadlea*, at the end of the sowing season provisions failed us definitively.

*banqtuka-g* p.v., contrary of *bologg*, to be definitively without provisions, no more to have food in store for the next day : *karca banqtukajana*, the provisions are definitively exhausted ; *karcale banatukajana*, we are entirely without provisions, without food in store for the next day.

**banre**, **banredo**, **bando**, **banqdo** Nag. syn. of *karedo* Has. if not, or else.

**banṭha** Nag. (H. *bhontha*, dull, obtuse) adj., stupid, used often as a nickname : ama, *banṭha*, hijjme ! come hither, thou stupid ! ne hoṛo

*banṭhajana*, this man is stupid (he has grown up like that).

**baṇ** Has. syn. of *gel* Nag. trs. caus., to put some one out of the game. It is used as syn. of *ṭkeseḍ*, and *gulikeseḍ* (see *guli inuṇa*), of *kūkeseḍ* (see *bāḍra inuṇa*), and *curkeseḍ* (see *curgadainuṇa*).

*baṇ-en* rflx. v., to do purposely smth. which puts one out of the game : *baṇenjanae*.

*baṇ-aṇa* repr. caus., to do each smth. which puts the other out of the game : *baṇaṇjanakiṇa*.

*baṇ-g* p. v., to be put out of the game, to get out of the game, v. g., in the game at marbles, by not hitting an opponent's marble or by passing between the two "dove eggs" : *baṇjanae* ; nēgee' *baṇṭana*, he is going to be out, he is going to miss ! *guli inuṇare cilekateko baṇoa* ? How do they get out of the game at marbles ? N. B. Instead of *baṇjanae* they say also *baṇgaia* and *baṇia*.

**baṇ-baṇ** (Sad.) trs., to open wide, to open altogether, to open too wide : *duar alom baṇbaṇca*, hoēo bolotana.

*baṇbaṇ-g* p. v., to be opened wide or too wide : *duar baṇbaṇakana*.

*baṇbaṇtan*, *baṇkenbaṇken* adv., wide open : *rimbil oṭaṇkeda*, *sirma baṇkenbaṇken* lelṭana, the wind has cleared the clouds, the sky looks wide open ; *kiṛki baṇbaṇtane nṭada*, he opened the window wide.

**baṇ-baṇ** var. of *bhaṇbhaṇ*.

**baṇgaḍ-buṅguḍ** Has. **baṇgra-buṅgru** Nag. I. adj., speckled all over or covered all over with a small

pattern of various colours, said of quadrupeds and of cloths, v.g., chintz : soncita *baṅgaḍburaṅguda*.

II. trs., to make (a cloth) with a small pattern of various colours : lijaḱo *baṅgaḍburaṅgudāda*.

III. intrs., to be speckled all over or covered all over with a small pattern of various colours : ne lija *baṅgaḍburaṅgudāna*.

*baṅgaḍburaṅgud-ḡ* p.v., of cloth, to be woven or printed with a variously coloured pattern.

*baṅgaḍburaṅgudān* adv., with speckles all over or with a small, variously coloured pattern : lija *baṅgaḍburaṅgudān* baiskana ; soncita *baṅgaḍburaṅgudāne* lelqāna. N. B. *Baṅgaḍburaṅgud* is never used to describe the stripes of the tiger or of the Indian squirrel ; for this they use *bani*, *baṅgabaraṅgi* or *onolḡ*.

**baṅgāla** (II. *baṅgla*) I. sbst., a dwelling; a house. It is applied to the houses of Europeans and Indian gentlemen, or to houses built in that style, and therefore implies a larger and more solid building than those generally erected by ordinary natives. A sign or a consequence of its being smth. entirely foreign to the Mundas is the fact that it has not the functional elasticity of its Mundari eqvlt. *orḡ*, which may mean, house, to live in a house, to dwell, to make a house, to establish oneself and, in the rflx. v., even to marry (of a woman).

II. intrs., to make a bungalow : netā-reko *baṅgālaca*.

*baṅgala-ḡ* p.v., of a bungalow, to be built : netāre apia *baṅgālaoa*.

**baṅgala** adj., (of recent introduction) pertaining to the Bengalis : *baṅgala* disum ; *biṅgala* kaḱi ; *baṅgala* onol.

**Baṅgala** I. sbst., a Bengali, an inhabitant of Bengal.

II. adj., pertaining to the Bengalis : *baṅgalia* disum, *baṅgalia* kaḱi.

III. trs. to speak Bengali : *baṅgalia-jadae* ; *baṅgaliakeḍieae*, he spoke Bengali to us.

*baṅgalia-n* rflx. v., to adopt the language, religion and customs of the Bengalis : isu Manbhumren Horoko *baṅgalianjana*.

*baṅgalia-ḡ* p. v., to be said in Bengali : jagar misa dikujana, misa angrāḱijana, misa *baṅgalianjana* ; they began in Hindi, went on in English, and finished in Bengali, or, they said it once in Hindi, once in English and once in Bengali.

**baṅgali-muḱ** sbst., a small ant distinctly larger than *lupmuḱ*, with a darker body, but the abdominal parts not so decidedly black. It is found only in and around Ranchi, i.e., in the country inhabited by the Kera-Mundas and therefore the other Mundas call it *keramuḱ*, whereas the Keras give it the name of *baṅgali-muḱ*.

**baṅgam** trs., (1) used of tigers which when they have killed a man, are said to put him behind their back and lie down for some time before eating him : kula horokoe ḡḱekḱoate misa *baṅgamkoa* entee jomkoa. (2) used in the idiom :

alom *baɾɒgamea*, or, alom *baɾɒgamaka*, jomtabeme, do not wait, sitting before thy meal, eat it at once (said in scolding). (3) used of the way of preparing the wild yam called *haɾaɖbɔ*, which, after having been boiled till soft, is peeled, cut in slices and boiled again, this time in potassic water (obtained by draining water in which wood-ashes have been mixed) in cntrl. to *taɾa*, which denotes boiling in the same potassic water without previous boiling in ordinary water, as is done with the seeds of the sal tree, with another wild yam called *ku'usaɾaga*, and with the kernels of mango seeds: *haɾaɖbɔ o'oraɪsinkeateko urɪa aɖko hadea, ente toroɖateko baɾɒgamea*; *saɾjom, ku'usaɾaga, kursi o'ɔ uli-kubuko taɾaɪa, haɾaɖbɔdoko baɾɒgamea, sabagɔka mente*.

*baɾɒgam-ɔ* p. v., (1) seems to be rarely used of the man whom the tiger keeps behind his back, before eating him: *baɾɒgamakan hoɾo nirjanako men, they say that a man who was kept in this way by a tiger succeeded in running away*. (2) of *haɾaɖ-bɔ*: to be cooked and prepared as described.

*ba-n-aɾgam* vrb. n., (1) the length of time a tiger keeps a man before eating him: *bananɒgame banɒgamkɪa bar ganɬare enaɪe jomkɪa, the tiger kept the man so long that it ate him after two hours had elapsed*. (2) the way in which one boils and otherwise prepares the *haɾaɖbɔ*, and also the extent of boiling it, the quantity prepared or the result of

that preparation, i.e., the yam prepared: *alom banɒgamea amdo, ama bananɒgam ɬorakangea, don't thou prepare the haɾaɖbɔ we know too well how it would be done*; *bananɒgame banɒgamkeda setao kae pucaɔjada, she has prepared such a quantity of wild yam that even the dog does not want to eat it*; *bananɒgame banɒgamkeda leuterjana, she has boiled the wild yam so much that it is reduced to a paste*.

*baɾɒgao* Has. *baɾɒgraɔ* Nag. (Sad. *baɾɒgrack*; ? H. *bhānzī*, dissuasion, interruption) 1. sbst., the action of dissuading the conclusion of a contract, v.g., by revealing or pointing out a defect in the object to be contracted for, also the effect of that action: *baɾɒgaɔɾate aɾandi kã hobajana*; *nekan baɾɒgaɔ okoe sɔjɛruare daɾia*? Who can counteract such dissuasions?

II. adj., with *hoɾo* or *kaji*: dissuading: *baɾɒgao hoɾoɔ kajite kakoajana, they refused on account of the talk of a dissuading man*.

III. trs., to dissuade, effectively or not, from clinching a contract: *en kuɾilelmente alom sena mente baɾɒgaɔjɪɪɪe taikena, he was trying to dissuade me from going and seeing that girl (as a step to marrying her)*; *alom sena mentee baɾɒgaɔkɪna, he dissuaded me (effectively) from going*.

*ba-p-aɾgaɔ* repr. v., to dissuade each other: *urɪa rakabɪa, kɪriako bapanɒgaɔjana, I offered a bullock for sale, the would-be buyers dissuaded each other*,

## bangað

*baŋgað-q* p.v., to be dissuaded : aŋandi *baŋgaðjana*, the marriage was dissuaded ; aŋandiko *baŋgaðjana*, they were dissuaded from that marriage.

*ba-n-aŋgað* vrb. n., (1) the dissuasion : misa *banagaðdo* bairuarjana eŋa somteko *baŋgaðkeda*, the first rupture on account of dissuasions, had been made good, they have spoiled the thing once more by new dissuasions. (2) the amount of dissuasion : aleŋ koŋahon *banagaðko* *baŋgaðkja*, jetaŋa sala kae aiuntana, they have dissuaded our boy so strongly that he refuses however much we insist on the proposed marriage.

**baŋgað** I. sbst., occurs in the cpd. *ortobaŋgað*, a translation : ama *ortobaŋgað* kã taŋka.

II. trs., with *orto*, meaning, as d. o., to translate, in entrd. to *orto kandað*, to explain the meaning : enara *orto baŋgaðuiŋme*, translate that to me. *baŋgað-q* p.v., with *orto* as sbj., to be translated : orto aŋri *baŋgaðqre* iskũlhonko kako bujaðjana.

*ba-n-aŋgað* vrb. n., with *orto*, a translation with reference to the time of translation : orto misa *banagaðle* kako bujaðparcijana, oŋ misa *baŋgaðka*, they did not understand it perfectly by the first translation, let it be translated a second time.

**baŋgað** (Sad. *baŋgaek*) I. sbst., a second player who matches off with a first one : *baŋgað baŋgaia*, or *baŋgað kaira namana*, mar luŋurikainaŋe, I have no one to match with me, come, let me play as a supernumerary.

## bangað

\**baŋgað-n* rflx. v., to match with another, or match with each other for a game, so as to take part in it in opposite camps. This always takes place in the following way. The two hide their identity under some secret denomination and so submit themselves to the choice of the captains. Sukuram, Sanika, Birsa, Budua, Kaera and Cepa, v.g., are going to play a certain game, never mind which. Suppose Kaera and Cepa are the two captains (*gũika*). Sukuram and Birsa go aside and one (Birsa) says in secret to the other (Sukuram) : amtalan *kaŋara aume*, aiatalan *kadal*, thou take jackfruit, I will take plantain. Then they present themselves before the captains and say : Hirĩ ! (or hiriŋiri !) *Gũikakiŋare Kaera, Pakã !* okoe *kaŋara okoe kadalben aua ? Hirĩ !* thou Kaera, who art one of the two captains, *Pakã !* Who chooses jackfruit, who chooses plantain ? Though they have addressed Kaera, it is Cepa who makes the choice. If he says : plantain, Birsa will be on his side and Sukuram on Kaera's side. In the meantime Sanika and Budua have also made their secret agreement. Sanika has said : Thou take sun, I will take moon ; they too come to the captain and say : Hirĩ ! *Gũikakiŋare Cepa, Pakã !* okoe *siŋgi, okoe candũben aua ?* This time Cepa in his turn has been spoken to, but again it is the other captain who chooses. If Kaera says : Aiŋdo *siŋgia aua*, I will take sun, Kaera, Sukuram, and



**baŋgað-rika**

Budua will take sides against Cepa, Birsā and Sanika. Sukuram Birsā-lōe *baŋgaðnjana*, or Birsā Sukuram-lōkina *baŋgaðnjana*, or Sukuram oŋ Birsakina *baŋgaðnjana*, Birsā and Sukuram have paired together and submitted themselves to the choice of the captains.

**baŋgað-rika** trs., to match someone with another for a game: Sukuram Birsāloko *baŋgaðrikakina*, or, Sukuram Birsāloko *baŋgaðrikakedkina* or Sukuram oŋ Birsako *baŋgaðrikakedkina*.

*baŋgaðrika-q* p.v., to be matched together for a game: Birsāloina *baŋgaðrikajana*, or Birsāloina *baŋgaðrikajana*, or aia oŋ Birsāina *baŋgaðrikajana*.

*baŋgaðri-p-ika* repr. v., to make each other pair off for a game: Kabu *baŋgaðripika*, apanapan *baŋgaðbu* namjoma: do not let us be paired off by the others, let us choose each his own pair.

*baŋgaðri-n-ika* vrb. n., (1) the action (the order) of pairing players together: *baŋgaðrinika* auri hobaoa. (2) the time of such an action, misa *baŋgaðrinikate* sobenko *baŋgaðca-banjana*.

**baŋgaŋað** var. of *bhaŋgaŋað*.

**baŋgra-buŋgru** Nag. var. of *baŋgaŋbuŋguð* Has.

**baŋgrað** Nag. var. of *baŋgað* Has. dissuasion of a contract.

**baŋgru-bā** var. of *baŋaŋgubā*.

**baŋgur-daru** var. of *baŋaŋgudaru*.

**baŋja, baŋja** var. of *baŋgaia*, used only in games: he is out of the game.

**baŋki**

**baŋka** (Sad. H. *bānkā*, curved; Mt. *bānkra*) syn. of *kokq*, adj., with a hook-like curve at one end: *podasoŋa baŋkagea* a hockey-stick has a hook-like curve at one end.

Note the idiom: *baŋka daru sojēa daŋia*, *soje daru baŋkaiŋ daŋia*, I can bend the end of a straight stick into a hook and can straighten a stick with a crook at the end, i.e., I can bend people to my will, I can break any settlement made by others, or resettle any broken one at will.

**baŋka, baŋa** Nag. var. of *baŋq*.

**baŋkara, baŋkara-baŋkoŋo** (Mt. *bānkra*) syn. of *bekoŋ*, crooked all over. Note the idiom: *enka baŋkarakolo* (or *baŋkarabaŋkoŋokolo*) *kaji kā bapaia*, it is impossible to treat with people who, like this one, in a quarrel turn against those who try to pacify them.

**baŋken** adv. modifying *ma*, to cut, making a gaping wound or cut in the belly: *baŋken merome maŋja*, with his axe he made a gaping cut in the goat's belly.

*baŋkenbaŋken* adv., syn. of *baŋ-baŋtan*.

**baŋki** Nag. var. of *baŋi* Has., a certain worm pest of the rice-plant.

**baŋki, baŋki-daru** sbst., two long poles tied on to the two *ulaŋas* (bottom poles) of a block-wheeled cart and prolonging them before and behind so as to nearly double the bottom surface of the cart. This is done only when it is intended to load straw: *baŋkidaru aujam*, sagārite *busybu hariditea*.

## baṛkq

*baṛki* trs., (1) to use as a *baṛki-daru*: ne darubu *baṛkīa*. (2) to fit a block-wheeled cart with *baṛki* poles: sagāripe *baṛkiakada* ci aāriḡe?

*baṛki-g* p. v., (1) to be used as a *baṛki* pole: ne daru hondero *baṛkulena*. (2) of a cart: to be fitted with *banki* poles: sagāri jiliraḡe *baṛkiakana*.

*baṛkq* var. of *bakq*, to catch or pull with a hook fixed on a stick.

*baṛkura* (Mt. *bānkṛā*) I. adj., (1) of sticks, poles, trees, broadly carved or bent: *kokq dandate andā ituua*, *baṛkura dandate kā ituua*, one can stir the paddy in the drying-pan with a stick curved at the end, but not with a broadly curved stick. (2) of horns: curved and pointing forwards (also *baṛkuraṛarakana*), in entrd. to *lampa*, more or less horizontal; *menda*, much curved and pointing back to the head; *leṛa*, going straight downwards, may be curved lower down; *bindu*, spiral, i.e., winding round a centre; *bentā*, spiral, i.e., twisted screw-like; *ruṛka*, which in the case of bullocks means pointing straight forwards, and in the case of buffaloes, starting backwards, turning upwards and pointing straight forwards; *siḡani*, used of the horns of goats instead of *ruṛka*, pointing straight forwards.

II. trs., to impart a lasting broad curve to a stick: *podasoṭa kae kokqḷariada mendoe baṛkurāakala*. *baṛkura-gḡ* p.v., (1) of sticks, poles, trees, to be or become broadly curved. (2) of horns, to be curved

## baōna

and pointing forwards: en urīḡ dirīḡ *baṛkurāakana* (or *baṛkuraṛarakana*) or en urī dirīḡe *baṛkurāakana* (or *baṛkuraṛarakana*), that bullock has curved horns which point forwards.

*baṛ-sia* sbst., must be the same as the *baṛsia* of the Santals, *Artemisia parviflora*, Roxb.; Compositae, —a shrubby plant, 1-3 feet high, with flabellately lobulate leaves. The Mundas nowadays seem to have forgotten the name of this plant, except for the fact that they call *Baṛsia* the village of Basia and the adjoining country.

Note the saying ne hoṛo jipilīḡe *kaṭaakana*, *uḡuḡkōre Baṛsiaḡo* leloa, this man has long legs, when he bends and looks between them, he can see the Basia people!

*baō* var. of *bhaō*, to consult the husked rice-grains.

*bāō*, *baō* var. of *bhaō*, market-rate.

*bāq* Has. sbst., a species of egret, heron, or night heron, so called.

*bāō*! *bā*! (Sinh. *pā*, to show) interjection, I have seen thee! (said to a child who plays at hiding, each time one sees it or finds it out).

*bāq* the call of one of the species of *bando* Nag., wild cat, which in Has. is called *bāḡpuni*, *bāḡrunḡa*.

*baōāta* var. of *babūta*.

*baōna* (Sk *vāman*; H. *baunā*, a dwarf; Sal.) syn. of *nala*, I. adj., of men or animals, undergrown, stunted: en hondo *bāōnḡea*. Also used as adj. noun, a dwarf: *baōna* jatidem haraakaanre cin tebāea? Dwarf, if thou hast grown

so little canst thou reach it? i.e., if thou hadst grown more thou wouldst be able to reach it.

*bañna-q* p. v., to remain stunted *enagaapukira bañnaakanre* kaci honko *bañnaoa*? If father and mother are both undergrown won't the children too be stunted?

**bañni** Nag. feminine of *bañna*, used as adj. and adj. n. and in the p.v.

**bāq-pusi** Has. sbst., a species of wild cat so called from its call.

**bāq-runḍa** Has. sbst., var. of *bāq-pusi*.

**bapaḍ** syn. of *goroḥ*, I. adverbial affx. added to any prd. for the purpose of showing the strong determination of the speaker either to do smth. himself or to have it done by all means by smb. else: *tambapadigeaiṇ*, I am bent upon giving him a thrashing, or, I will not let him escape without a sound thrashing; *senderare siliḥle namlija, goḥbapadli enaṇle bokajana*, while hunting we met a deer, we did not give up the chase until we had killed it; *ni eḍkan hoṇo mente alom kajia, biṇaḍree niḥbapadḍea*, do not say that he is a bad man, only he cannot help succumbing to temptations; *en kuṇi aubapadime*, by all means marry that woman.

N.B. *Kajite kajime, kirizte kirizeme, sente senme*, etc., have the same meaning as *kajibapademe, kirizbapademe, senbapadme*. If it be wanted to stress still more what is said, *bapaḍ* is affixed to the repeated word: *kajite kajibapademe, kirizte kirizbapademe, sente senbapadme*.

II. It occurs as independent prd. in a song of the magicians who cure paralysis by the "sweeping" process.

*Naiṇaḷtem bapaḍredo gadākiriain kiriaṇea*,

*Naiṇaḷtem badire ūṇukoṣṭoin kosṭomea*.

If thou resist me, I will curse thee so that thou mayest get the fate of a donkey. If thou show thyself reluctant, I will call down on thee the fate of a camel.

**\*bapañ** (Sk. H. *bāpḥ*, steam, vapour; Sad. *bāp, bāpek*) trs., (1) to steam smth. v.g., a cloth held over boiling water in order to kill the lice, in contrd. to *oḍoṇ* which is to boil by steaming, and *sāra* to parboil paddy for the second time, this being done in a *caṭu* with only a very little water. (2) to kill the silk-worms in the cocoons either by steaming them in a *caṭu* (with a little water surmounted by a layer of brush-wood and a layer of straw, with the cocoons over it; this process is also called *oḍoṇgoḥ*), or by heaping them under a mat, in a hot pit, dug in the ground, which has been strongly heated by fire, and the sides of which have afterwards been smeared with a solution of fresh cowdung. (3) to provoke abundant perspiration of a man (who suffers from dropsy) by making him sit on a stool, in a hot pit like the one just described. A very original prototype this of the electrical sweating box, modern medical men are so proud of.

*bapaḍ-n rlx. v.*, of a man (suffering from dropsy) to let him-elf be treated as just described: *mar! tarakana, nādo bapōnme*, well! it is ready, enter the oven.

*bapaḍ-g p.v.*, to be subjected to steaming in one of the ways described above: *sikuakan lija bapaḍ-lente soben sikuko goḡjana*, the cloth in which there were lice, having been steamed, all the lice died; *lumamko bapaḍakina sutam kako gerea*, the silk-worms have been steamed, they won't gnaw the thread (bore through the cocoon); *api māe bapaḍjana enrege soben dā urunabajana*, on three different days he has been subjected to the hot oven process, now he is rid of his dropsy, no water remains.

*ba-n-apaḍ vrb. n.*, used of the actions described above, of their extent, and of the objects or silk-worms steamed, but not of the man who was submitted to that process: *sikukodo misa banapaḍteko goḡgea*, lice are sure to die with one steaming; *misa banapaḍte kae bugioa, barapisa bapaḍ hobaoa*; *ne lija holarā banapaḍ kape rōrokeda*, you have not dried this cloth which was steamed yesterday; *banapaḍko bapaḍkedkoa soben sutam martomjana*, they have steamed the cocoons to such an extent that all the thread has become brittle.

\**bā-parāḥ*, generally *bā-poroh*, sbst., the flower feast. With regard to this feast the Mundas have the following tradition. Long ago our forefathers said: "Whilst we

are living on and working on we forget our deceased ancestors. This is not right. We must recall their memory once a year. When the new leaves and flowers appear on the trees we know that one year is over. So at that time let us remember our deceased forefathers". From that time to this the flower feast has been kept.

This clearly indicates both the purpose and the time of the feast.

It is not kept on any fixed day, nor is it attached to any phase of the moon. It does however coincide more or less with the end of February or the beginning of March, because during that time the sal tree throws out its new leaves and gets covered with bunches of small whitish flowers. The feast is kept at different times in different villages, on any of the three *dies fasti*, Monday, Wednesday or Friday. Even in the same village it changes yearly so that one year it may be kept at the beginning, and another year at the end of the flowering season. The day is fixed yearly by common consent. A death or some other untoward accident in one or several houses of the village suffices to postpone it somewhat. About a week before the day agreed upon, the pahanr or his assistant goes through the village calling out: "On such a day we are going to keep the flower feast!"

This feast is interesting because it contains certain features which seem to show that ancestor worship was

practised by the Mundas before they accepted the religious system which is based on the legend of Singbonga's descent to earth for the purpose of destroying the rebellious Asurs. The features are.

1<sup>o</sup> In a certain number of villages the ministration of the pahanr as religious head of the community is not accepted, and in others where the pahanr did at one time officiate on this day, his services are dispensed with for rather trivial reasons, such as a quarrel and the like.

2<sup>o</sup> This exclusion of the pahanr is met with mainly in villages which contain no alien elements and which do not border on tracts in which Mundas are living amongst aliens.

3<sup>o</sup> Even in those villages where the pahanr officiates on behalf of the whole community, all the heads of the family are nevertheless obliged to sacrifice each in his own *adik* (the store-room in which the shades of the ancestors are supposed to reside) to the ancestors of the family, even as the heads of families do in villages where he does not ministrate on behalf of the community.

4<sup>o</sup> The pahanr's character as religious head of the community rests distinctly on the Asur legend. In that legend *Lutkum Hāram* and *Lutkum Buria* figure as distinct in race and caste from the Asurs and as having given a friendly reception to Singbonga in the disguise of the *Toro kora*, the itch-covered youth. Though the legend does not, in its

ordinarily received form, state explicitly that this couple were Mundas, it is rather generally believed that they were the progenitors of the Munda race. A certain number of Mundas however, whilst taking the legend as it stands, say that they are not sure whether this legendary couple were really Mundas. Anyhow the pahanr does on this day direct his sacrifice and prayer first and foremost to these two and only secondarily to all the ancestors of the village. But, whereas in the sacrifice offered by the heads of each particular family, a certain number do mention *Lutkum Hāram* and *Lutkum Buria* before the names of their own ancestors, in other villages, especially those in which the ministrations of the pahanr are not accepted on this day, they do not mention them at all.

It is highly improbable that such a characteristic feature should have dropped out of a sacrificial formula if it had ever belonged to it. Hence, there where it now exists it appears to be an addition to a more ancient formula, which recognises only distinctly Munda ancestors, and which existed before the Asur legend gained universal recognition.

5<sup>o</sup> The sign or mark by which, according to the introductory legend, the old year is recognized as past, appears also to point to a far greater antiquity than the Asur legend can claim for itself.

However this festive remembrance of the deceased at the particular

time of nature's rejuvenescence is probably not so much a mere mark of time, as a highly poetic expression of man's instinctive revolt against the idea of complete destruction by death, as well as of the persistent hope in a real rejuvenescence beyond the grave or the funeral pyre.

Another peculiarity of this festival may possibly be taken as a sign that the matriarchal system existed once among the Mundas. If this be so it would be an additional probability in favour of the view that ancestor worship among the Mundas reaches back to a very remote time. In certain villages, even such as accept the pahaur's ministrations on this day, the matrons are allowed to perform the sacrifice to the ancestors in the *adiq*. This custom evidently appears strange to the present-day Mundas, and, having no longer any remembrance of the matriarchal system they try to explain and legitimize this anomaly by the following story. One day when, in the house of a certain Munda, everything was ready for the sacrifice to the ancestors in the *adiq*, the head of the family was informed that one of his bullocks had got lost in the forest. He immediately went to look for it. As he remained away for a long time, the children (who have on this day, to keep fasting till the sacrifice is over) began to cry for food. At last the mother, unable to stand the children's crying any longer, performed the sacrifice herself. That

year nothing went wrong in that family. Then all the people said: "On the flower feast day the mother of the family may perform the sacrifice in the *adiq* just as well as the father". It is true that, if a man happen to be the only member of his *ki'i* in a village and he comes to die before his children are grown up, his widow must perform the various prescribed domestic sacrifices until the eldest son is of age to perform them himself. But this does not take away the significance of the practice, which allows matrons to sacrifice on the flower feast whilst their husbands are still alive.

From what W. Crooke says about the Mirzapur Kols, in "Tribes and Castes of the Northwest provinces and Oud" it is evident that they are a hinduized branch of the Munda race. Though monogamy is no longer obligatory, it is highly praised by them. Among them the *head-wife* worships the ancestors. This fact favours the inference drawn above from the practice of allowing matrons to worship the ancestors on the eve of the *bāporoh*.

In the villages in which the pahaur officiates the observances are as follows.

*On the eve of the feast*, which is a fast day for all grown up people, the pahaur goes to the *bājuer* (see article on this word) with those unmarried young men who are supposed to be still chaste (*dindā*). Any one known to have had sexual intercourse with any woman, is

excluded. There they clean and plaster (with cowdung) a spot west of the trunk because during the sacrifice the pahanr must stand before the trunk and face the east. They then fetch two chatties (round earthen pots) brimful of water from the village spring (*daṛi*). These they place on the clean spot in a north-westerly direction from the trunk of the tree and tie them together by passing a cotton thread round the necks of the chatties. Then they measure the depth of the water by immersing two thin branches of sal, and breaking them off at the surface of the water, so that the whole length of the stick represents the depth of water in either chatty. In many villages these two chatties are not put directly on the ground but on two rings or rests made of cotton thread. After this they return to the village, the pahanr leading and the young men following and singing one or several *japi* songs.

Meanwhile all the women of the village have gathered at the entrance of the village with chatties of water. On arrival of the procession they wash the feet of the pahanr and his assistant. (The feet of the accompanying youths are not washed). If there be no special dancing ground in the village or if it be not on the way to the pahanr's house the youths go through some *japi* dancing and singing on the spot. If the dancing ground be on the way to the pahanr's house, the dances

are gone through there, but the girls are not allowed to take part in them. After this they proceed to the pahanr's house and in front of it there is some more *japi* dancing and singing, in which the girls also join. After the dance the pahanr regales the whole party with some rice-beer and then all disperse to their own homes.

The pahanr now designates four different houses, which must each keep one of the four sacrificial fowls under a basket overnight for the next day's sacrifices. Of these four fowls one must be red, to be sacrificed to *Iutkum Haṛam* and *Iutkum Buria*, the second, to be sacrificed in honour of the ancestors of the whole village, must be pearl-grey, the third, in honour of Nageera and Bindiera must be black and the fourth, in honour of Burubonga, must be checkered black and white.

On the feast day itself, very early in the morning, the pahanr and his assistant go to bathe and then pluck bunches of sal blossoms from the *bājaer*. If, however, the blossoms of the *bājaer* be too high to be reached, they may take them from any other sal tree. These he takes to his house and leans some against the wall inside the hut. Then he and his assistant take to the *bājaer* all the things required for the sacrifice: the four fowls, *adda* rice enough for the sacrifice itself and for his own meal, which on this day must consist of *adda* rice, a new earthen

chatty and sal blossoms. Nowadays he also must carry with him the winnowing shovel and the sacrificial knife. Formerly these two articles remained the whole year through leaning against the trunk of the *bājaer*, but, say the Mundas, men of late have become so unscrupulous that they do not hesitate to steal even such things. Besides this a quantity of ordinary rice is taken along so as to suffice for the meal of all those who assist at the sacrifice. One man from each house accompanies the *pahanr* to assist. All the people of the village must bathe and fast till the sacrifice is over.

Arriving at the *bājaer* the *pahanr* first measures the water in the two chatties placed there the previous evening. If it has diminished, a bad harvest and an unsuccessful hunt are apprehended for that year. If it has not diminished, all hope for a plentiful harvest and a good bag at the year's hunt. The Mundas, like all people, being *laudatores temporis acti*, maintain that *pahanrs* of old could, from the water in the chatties, foretell what kind of grain would succeed best that year and what kind of game they were going to slay.

The *pahanr* now, with the water of the two chatties washes first his own hands and feet and then the beak and feet of the red fowl. Then he sticks a bunch of sal blossoms over his right ear, makes the fowl, which he holds in both hands, eat

some of the rice from each of the three small heaps by holding its beak close over each (since the fowl has been kept fasting under a basket it naturally eats greedily) and then he recites the following sacrificial formula :

"Ter, aben Jaerburia, Lutkum-haram Lutkumburiakina! nādoia omabentan cedabentanaina, ruarasirna ruarakutuilre. Bghasu banogōka, lāyhasu banogōka! lugiakan-kale! urjēga meromega poa-posaqkako! babaenga kodeenga rasūrisin adesinleka gārāqka butaqka! Senderare nitirre rusoq dal-sodqkako! Tuinajilu da, baba om-ruralem, cedruralem!"

"Look, both of you, matron (and old man) dwelling in the *jaer*, Lutkum Haram and Lutkum Buria, now that one year has elapsed and the time (for this sacrifice) has come again, I give and offer you (this fowl). Let there be neither headache nor stomach ache! Let us keep constantly well! Let our cattle (ltly., the cow-mother and the goat-mother) multiply! Let our grain (ltly., the rice-mother and the millet-mother) throw out many roots and stems even like the garlic and the ginger plants! During the pursuit in the chase may we club and strike them (the game) to death! Give game, give in return rice." At these words he cuts the fowl's throat, observing the usual rite. After that he sacrifices the pearl-grey fowl in the same manner, addressing and naming in



the beginning all the known ancestors of the village and saying: "Even as you have observed the custom from the beginning and handed it down to us, so I now give, etc."

Then the black fowl is offered to *Nageera* and *Binliera*, these two names being followed in the formula by the names of all the other village bongas. Finally the speckled fowl is similarly offered to *Burubonga*, his name too being followed by those of all the other village bongas. After these four sacrifices two meals are prepared there and then, one for the pahaur and one for those who assisted at the sacrifices. The pahaur's meal consists of pearl-rice and the red fowl. First the rice is cooked in a new chatty and then the fowl is stewed in the same chatty. When both the rice and the fowl are ready, he places three sal-leaf cups near the three little heaps of pearl-rice, puts into each some of the rice and the meat stew and offers them under one collective formula which begins as follows: "Here now, Jaer matron, Lutkum Haram, Lutkum Buria, Burubonga, (here follow the names of all the village bongas) you who sit together on the same stool and on the same seat! Here, all you ancestors, (here he names all the known ancestors of the village)." The rest of the formula is as above.

He then pours a little rice-beer into each of the three leaf cups and

offers them up under the same formula. Finally he prepares another leaf cup, pours some water into it and placing it near the three others he says: "Here all of you (spirits to whom I sacrificed), wash your hands and your mouths".

Whilst the pahaur now takes his meal and consumes the rest of the sacrificial beer, the others also take their meal, which consists of ordinary rice and stew made of the three other fowls that have been sacrificed.

When all is over, the pahaur fills the winnowing shovel with sal flowers and keeps it under his left arm. In this manner he is carried on the hip of one of the men towards the village. After a while another man takes him up and carries him a little further and so on until they reach the entrance of the village. There all the women of the village are waiting with chatties full of water. Each, after washing the pahaur's feet, empties her chatty over his head, so as to drench him perfectly. This is done to obtain an abundant and timely rain for the fields. He is then carried by the men to his own house. As he arrives he sticks a bunch of sal flowers over the house door, then he distributes flowers to all the inmates of the house saying: *Mar ngdo bānpe!* Well, now put on flowers! Then everyone sticks flowers, the boys and men over their ears and the girls and married women into their hair. After this the pahaur treats all those

who assisted at the sacrifices to a good draught of rice-beer.

In many villages he is afterwards carried from house to house in the way just described and sticks a bunch of sal flowers over every house door. In return for this he must accept a draught of beer in each house. This beer is called *horskodili* (itly, flower sticking beer). Whilst he is sticking the flowers above the door, a youth pours a full chatty of water over the roof to obtain abundant and timely rain.

On this day the pahanr is called *pāḥār rāja*. Here there seems to be a survival of the magic practices deemed efficacious for bringing down rain, and the word *pāḥār rāja* is but a modification of the *rain-king* used by other tribes holding the same belief.

It has already been stated that the whole ministration of the pahanr at this feast has not got a very strong hold on the Mundas and that they do not hesitate much to dispense with it. Of course the pahanr will not readily and at once give up the sacrifice at the *bājaer*. But a quarrel suffices to make the people keep aloof. When this happens, then, the triumphal entry into the village with the accompanying rain-making ceremonies and the title of *pāḥār rāja* fall away by themselves. In these cases the pahanr, after the sacrifices at the *bājaer*, walks humbly and alone to his house and is satisfied with having his feet washed by his own wife only.

In the villages where the pahanr officiates, the families keep the feast the previous day. They all bathe and fast until either the head of the family or the matron has brought flowers and sacrificed to the ancestors in the *adiṛ*. This sacrifice consists generally of *ramṛa*, a very coarse kind of pulse, and fish stew. Slight variations occur from clan to clan. To explain the rather general use of this particular kind of pulse, they say that certain of their ancestors, in order to find out what they ought to offer, placed both pearl-rice and *ramṛa* before the fowl they intended offering, and that the fowl preferred the *ramṛa* to the pearl-rice. Thence they concluded that the ancestors too preferred it and so they did not offer a fowl either but prepared fish stew instead. Hence this day is also called, *harkaykom hulaṛ*, the fish and crab day.

This explanation is of course somewhat lame. It is much more likely that these offerings point to the fact that ancestor worship was practised by the Mundas before they came to a rice-producing country, or before they themselves had taken to the cultivation of rice in a rice-producing country. Their congeners, the Birhors and the Korwas, though living side by side with the Mundas, even nowadays find rice cultivation too troublesome. They are satisfied with planting by means of a pointed stick, precisely this and one or the other kind of coarse pulses on mountain-sides without ploughing. The

use of fish instead of the fowl now so generally used in sacrifices, would seem to point the same way, and show that ancestor-worship was practised by the Mundas, when they lived in regions where fish was much more abundant and much more easily obtained than in Chota Nagpur. As pointed out elsewhere, their dexterity in knitting fishing nets and making fishtraps, shows that they must have lived in some such country before they came to Chota Nagpur.

In the villages in which the pahanr officiates, the Mundas nowadays are generally no longer satisfied with this one sacrifice on the eve of the representative feast in which the pahanr figures. After his whole performance is over each family offers a pearl-grey fowl in its own *adiṇ*.

In the villages where the pahanr does not officiate at all, the sacrifice of *ramṛa* and fish is the only one, and is offered on the public feast day itself.

In the afternoon all the young people of the village turn out for a dance in honour of the ancestors outside the village. The elders and children accompany them to assist and look on. This dance is called *bāgiṛi* (the throwing off of the flowers). At sunset the dance ceases and all go home for a feast dinner with plenty of rice-beer.

N. B. Before this feast the people are not allowed to eat the flowers of the *kuṭar* tree or the mahua tree. Nor may they prepare cups and dishes from new sal tree

leaves or use brooms of new broom-grass of the kind called *garajopong*.

The day after the feast is also called *bābasi*, stale flowers, or *bāgiṛi*, *giṛiḍa*, throwing off of the flowers. The second day after the feast is called *bāmoroḥ*, sour flowers, i.e., altogether faded flowers.

*bapī*, *bapia*, *bapu*, *bapāa*, like *baḥ* and *bāca*, are used by children instead of *banoa*, it is not here, or, it is not there : *jetanā bapī*, or *jetanā bapīa*.

*bapurāa* var. of *bapurī*.

*bapurī* (Sad. H. *bapurā*, helpless, distressed ; Mt. a poor female) I. In Mundari this seems to be more of an interjection than an adj. It stands not before but after the word it refers to and is to be rendered by such phrases as : poor fellow, the helpless, or the unlucky man : Soma *bapurī*, the unlucky Soma, that poor fellow of a Soma ; oikaeae *bapurī* ? What on earth is the poor fellow to do ? N. B. In the following song *bapurī* evidently connotes commiseration, nevertheless the Mundas say that it does not : Mundako racare iligeke nūtana, *bapurī* ! Iligeke nūtana, *bapurī* ! Santako baṭere mandigeke jomtana, *bapurī* ! Mandigeke jomtana, *bapurī* ! Nairi ! The Mundas in their courtyard are drinking rice-beer ! The poor creatures ! They are drinking rice-beer. The Santals in their courtyard are eating rice ! The poor fellows ! They are eating rice. Alas !

II. trs., syn. of *balaz*, to render miserable, helpless, to distress: *dandeteko bapuriŋiŋa*, soben otee *bandarcabakeda*, they have overwhelmed him with fines, he has had to mortgage all his fields. N.B. The trs. *bapuriŋ* differs from *balaz* in this that the use of *bapuriŋ* connotes commiseration in the speaker.

*bapuri-g*, *bapuri-gg* p. v., to be rendered miserable, worthy of pity; to become or be such as to be pitied: *bapuriakunae*. The rootform of the df. past *bapuriŋan* is currently used as adj.: *bapuriŋan* hoŋoko daŋa lagatiŋa, it is incumbent on people to show mercy to the unfortunate. It is also used as adj. noun: *bapuriŋanko* daŋa lagatiŋa.

**bapuri-giri** trs., to render utterly helpless and pitiable.

*bapuriŋiri-g* p. v., (1) to be rendered or to become utterly helpless and pitiable. (2) to feel quite miserable: *miŋhisi takataŋako kumbaru-keda enamenten bapuriŋiriŋana*.

**bapuriŋam** var. of *bapuriŋ*.

**bar** short form of *baria*, two. I. It must be used (a) before the higher numerals *kisi*, 20, *an* or *saŋ*, 100, *kajar*, 1000; *barhisi*, 40 *barsaŋ*, 200; *barhajar*, 2000. (b) before the words *oŋa*, *hoŋo*, *bi*, whenever these occur in enumerations of families, people or cattle: *hoŋoko bar oŋa menŋlea*, we are two families of Mundas here; *Uraŋko bar hoŋo eskargeŋa hijuŋana*, only two Oraons have come. (c) before nouns denoting measure: *bar muka liŋa*, two cubits of cloth; *bar gaudi*; *bar*

*taka*. (d) in the approximate expression *barapi*, two or three.

II. It may be used instead of the distributive nl. *babar*, two by two, or two and two. In that case it must stand twice and be followed each time by the noun it qualifies: *bar hoŋo bar hoŋo senpe*, go two together.

**bār** Has. *barkār* Nag. (H. *bhār-kār*, a load of business) trs., to be many doing the same thing: *landako bārkedā*, *eperan*, *raŋko bārkedā*, many were laughing, quarrelling, etc.

*bār-en* Has. *barkār-en* Nag. rfx. v., (1) same meaning. The action is construed with *te*: *landate*, *eperante*, *raŋteko bārenjana*; *landateko bāra-kana*. (2) to appear, to come out in great numbers, used of flying white-ants, of puff-balls: *jatiŋ-utukoŋko cabajante simroŋko bārena*; *tisiŋ-gapa burduludŋko bārenjana*.

*bār-g*, *barkār-g* p. v., (1) to have a lot of work to do. The kind of work is expressed without any affix or with the affix *te*: *jūnjulaŋre herŋko bāroa*, in June and July people have a lot of sowing to do. (2) to be fully occupied with some work. The kind of work is expressed with the affix *re*: *kamirele bāra-kana*, *hasutanŋ kale jogaŋdaraŋatana*, we are fully occupied with our work, we cannot take care of the one who is sick. (3) to have at one's disposal an extraordinary quantity of things that can be collected, to be in the season of: *tisiŋgapa madukamteko bāroa*; *ulitele bāra-kana*; *bātele*

*bārakana*. (4) figuratively, to have an extraordinary quantity of things (*kymanda, hasu, duku, gonoŋ*) to suffer. The thing in question is construed with the affix *te*: en hature *ky-māndateko bārakana*. (5) of flowers and fruit, to be in their season: *uli bārakana*. (6) figuratively of sickness, etc., to be prevalent: en hature *hasu bārakana*, sickness is plentiful just now in that village. *bār, bār-kār* adv., (1) many together: *bār-ko landatana, eperatana, rātana*; *simroŋko bārko omontana*. (2) with the prds *bā, jā, jarom*, plentifully: *uli bār jōtana*; *uli bār jaromakana*. (3) figuratively, (a) with the prds. *kymanda, hasu, duku, gojō*: en hature *bārko hasutana*, in that village many people are sick. (b) with the prds. *daŋgŋaŋ, daŋgŋiŋ*, of men, 'and *peŋeŋ*, of men and animals, fully, completely: *uŋko purakō taēom-sirma bārko peŋegoa*, one year after they have got all their teeth, then it is that bullocks get their full strength; *bāre daŋgŋiakana*, she is a full-grown girl; *koŋako mordo-akanre bārko peŋegoa*, *kurikodo jōdamakanre*, men attain their full strength in mature age, and women a few years after becoming adult.

**bara** syn. of *basa* Has. *ekenŋa* Nag. sbst., (1) the leader of a herd of wild pigs (small kind). (2) a full-grown male wild boar (large kind), *Sus indicus, Sus cristatus*.

**barabandū** var. of *bacubindū*. Also used as affix to prds.

**barabari** (P. *barābar*, abreast, uniform, equal) 1<sup>o</sup> I. adj., uniform, equal, equal in size: *simtolre barabari simkina juri lagatina*; *niŋq barabari hon*, or *barabariŋ honina namtana*, I want a boy of the same size as this one. This adj. is mostly used as adj. prd. and is then eqvlt. to the pf. past *barabariŋkan*: *barabariŋeako*, they are alike.

N. B. *Barabari kuji*, Itly., an equal word, is sometimes used as syn. of *jonoka kji, kujing jugutu*, a simile, a parable, a comparison. *Barabari* is also used as adj. noun in the dl. *barabariŋina*, two who are a match to each other: ne *haramdo janaŋe eŋaposoŋalea tisinado barabariŋina nupamakana*, this old fellow always cowers us with his scoldings, but to-day he has met his match.

II. sbst., occurs in the alv. *horabarabarire*, half-way.

III trs., (1) of material things, to equalize, to make both sides equal, to balance correctly: *mar nādobu barabariŋa*. (2) of persons, to put on the same level with: *ankanŋiŋ cipe barabariŋiŋina*? What! Are you putting me on the same level with a fellow of that sort?

*barabari-n* rflx. v., to put oneself on the same level with, to consider oneself equal to: *munŋalŋ cim barabarina*? *barabari-ŋ* p. v., (1) to become equal in size, power, wealth, etc.: *suuutŋi maraŋniŋkina barabarijana*, the elder child

and the one following have grown to the same size. (2) to be equalized, to be balanced: *gařido niralge barabarilena mendo en đonđo kořa taěomsa đejantee cimřulrikakeda*, the cart was indeed nicely balanced, but then that stupid fellow mounted on it from behind and caused it to tilt over.

IV. adv., equally, in an equal way, regularly: *niku ne piř barabariko hijutana; barabarikuř haraakana*. Note the idioms: (1) *nikia barabarigekuř sapađutana*, Itly., these two breathe together with each other, i.e., these two are thick friends. (2) *ořare barabari menakoa*, the family is complete, it comprises the people necesary for effective work, viz., one who cooks the meal, one who ploughs the fields and one who grazes the cattle.

2<sup>o</sup> *Barabari* is used also in connection with *ji* in the following idiomatic ways:

I. sbst., (1) good or perfect health: *ji ka barabariřte kami ka angađ-jji-na*, not being in good health I do not feel inclined to work. (2) satisfaction or ease of mind, contentment: *ji ka barabariřte ořle kulitangea*, our mind not being at rest, we are asking further questions.

II. trs., (1) to restore to good health, to make smb. feel comfortable again: *lajdulteate jiia barabarilja*, I restored him by means of a purge. (2) to appease, to quiet, 'somebody's' apprehensions, doubts, anxieties of mind; to satisfy smb., to reassure

smb.: *iminanle kajilja, enre ji kale barabaridariada*.

III. intrs. imprsl., (1) to feel comfortable in body, to feel well: *ku-mandalenaina, nađo ji barabariřina*. (2) to feel at ease, at rest, satisfied; to have no longer any doubts, apprehensions, anxieties: *aletare ji ka barabariřia*.

3<sup>o</sup> *Barabari* is used as afx. to other prds. with the meaning of: (1) so as to make smooth, level. In this meaning it is a syn. of *sam*: *lqbarabari*, to pare and level; *duřbarabari* to pour earth, sand, etc., so as to level the ground. (2) to the same thickness, to equal length: *lqirabari*, to pare to the same thickness; *hulřbarabari*, to cut to the same length. (3) up to half the work, up to half way: *lqřarabari*, to do half the paring; *senbarabari*, to reach half way.

4<sup>o</sup> *Barabari* is the spelling used in songs, on account of the variant being *sarāsari*: *Nikudaga mode candu nonekoci? Nikudoko barabariģea*. *Nikudaga bare candu gārā-koci? Nikudoko sarāsari*. Were all these children born the same month, that they all look equal? Were all these children born within the space of two months, that they have all the same look?

**barai** (Sad.) sbst., *Phaseolus radiatus*, Linn.; var. *grandis*, Prain; *Papilionacæ*,—a suberect or erect, annual, leguminous plant, with horizontally spreading pods and black seeds. It is a cultivated pulse: *barai cotanre jōtana, rambrado*

## barai-mugi

sakamlq, the *barai* has terminal pods, those of the *ramya* are axillary

**barai-mugi** (Sad. *barai-mug*)  
 sbst., *Phaseolus radiatus*, Linn.  
*Papilionaceæ*,—a suberect, annual  
 leguminous plant, with horizontally  
 spreading pods and green seeds  
 It is a cultivated pulse.

**barākaiti, barkaiti, barākat** (A.  
*barakat*; Sad. *barakait*) I. sbst.,  
 prosperity: kumbūrukoā *barākait*  
 ne disumce kā botmoa, orq bitarpurre  
 isu dukuko namea, thieves will never  
 thrive in this world and in the next  
 they will have to suffer much.

II. adj., with *ote*, land, and *dq*  
 water: *barākaiti* otere miq-alarege  
 baria habeko potomea, fertile land  
 produces a hundredfold, Itly., if  
 people sow one maund on fertile soil,  
 they will store two bales; nea *barā-*  
*kaiti* dādo kā, nea babarā rōgdā,  
 this is not the kind of rain which  
 brings prosperity, it is the kind of  
 rain which produces paddy pests.

III. trs., to bless with prosperity:  
 Hāram baēmān hořoko kae *barākai-*  
*tikoā*, God does not bless dishonest  
 people. (2) to cause the production  
 of a good crop: bōkandurrā dā baba-  
 caūlii *barākaitiā*, kařajambarā dādoe  
 ringaēa, rain from the north is a  
 blessing for the crops, but rain from  
 the south causes famine.

*barākaiti-q* p. v., to be blessed  
 with prosperity, to be caused to  
 produce a good crop: baēmān hořoko  
*barākaitiakun* purāsa kako lelakana;  
 ne kalom babacaūli *barākaitijana*.

baran sbst., a dwarf.

## barandar

**baran, boron** adj., of different  
 kinds, many kinds, a variety of: isu  
*baran* bā menā. It may be intensified  
 by repetition or by juxtaposition  
 with *nana*: *baranbaran* kajii ituana;  
*nanaboron* kaji ařumakana.

**baran** nl. adj., both: *baran* orāre  
 duku ulujana; *baran* urikinataia  
 gořjana.

**barana** nl. prn., used of inan. os.  
 only: orāre ciminā kuřlam sarēa-  
 kana?—baria eskarge;—he mar, *bar-*  
*ana* auime, how many hoes are  
 there left in the house?—Only two.  
 —All right, bring them both.

**barandar** I. adj., Itly., two-edged:  
*barandar* katu, a knife with two  
 blades; *barandar* gāiti, a pickaxe  
 with a double arm; *barandar* nakī,  
 a comb with a row of teeth on both  
 sides, in cntrd. to *burianakī*, a comb  
 with only one row of teeth,  
 and *bānakī*, an ornamental comb.  
 II. trs., to make with a double  
 edge, with two blades, with a double  
 row of teeth: *nakī* *barandarakuda*.  
*barandar-en* rřlx. v., to be dou-  
 ble faced, to have double-dealings:  
 alope bisūasia, janaēo *barandarena*.  
 To describe an insidious, treacherous  
 man, a so-called snake in the grass,  
 the Mundas say: cetanre sunum  
 bitarre holade lagaōjada, or cetanree  
 sunumkoa bitarre holade lagaōkoa,  
 on the surface he rubs oil under-  
 neath he applies the razor.

*barandar-q* p. v., to be made dou-  
 ble-edged, etc., taraūřio *barandar-*  
*oa* ci?

## barandu

**barandu** syn. of *birbiri*, *cirbiri*, *bocotupuri*, *duqmurtlasađ*, *kalu-keasari*, *marceia* sbst. *Spilanthes Acmella*, Linn.; Compositae,—an erect annual herb, 1 ft. high, with opposite leaves and yellow, disciform flowerheads on long peduncles. The plant crushed is used as a fish poison. When in the rainy season, the children playing about in the water get their feet and legs covered with rash, they rub them with the leaves of this plant to soothe the itching. The plant is called also *marceia* because poor people chew its seeds instead of *marci*, Spanish pepper, to provoke salivation when their mouth is dry.

**barankiä** nl. prn. of liv. bgs. both, both of them, the pair of them: *barankiä momođ ʔaka omakinäne*.

**baransä** adv., in both directions on either side, on both sides, at both ends: *Hořo-Mundakoř pahal baransä gojaakana miđtare eskar gojaakanre bandi pahalko meta*.

**baransäre** adv., in both places: *enkanä baransäre namoa*.

**baransäte** adv., towards both places, in both directions: *ne kaji uduřko baransäte kulkom*, send people in both directions to tell this news.

**baransäete** adv., from both places, from both sides: *baransäeteko nir-aulena*.

**barantä**, **barantäre**, **barantäte**, **barantäete** are used also instead of the forms in *sä*, *säre*, *säte*, *säete*.

**barat-barat** (A. *barrät*) I. adj.,

## barangu-daru

of a nearly full moon, shining brightly.

II. intrs., of a nearly full moon. to shine brightly: *ipilko birinbirin-tana, candu baranğbaranğtana*, the stars twinkle, the full moon shines brightly.

*baranğbaranğtan* adv., with *lelę*: *candü baranğbaranğtane lelętana*, the moon looks bright.

**barangu-ara** (Sad. *panne säg*) sbst., a diffuse, aromatic, marsh plant, used for making a kind of chutney.

**barangu-bä** Nag. syn., of *ote-barangu* Has., sbst., *Carum Roxburghianum*, Benth.; Umbelliferae,—an annual herb 1-2 ft. high, with dissected leaves and white flowers, cultivated for its aromatic seeds and generally sown around cotton fields, its strong scent keeping off the rats. (2) *barangubä* is also used of the flower of *barangu-daru*, especially in songs: *Raji bandare barangubädo, bä nuraëbaraë* (song), on the rajah's embankment behold the *barangu* flower, the *barangu* flower which is in full bloom.

**barangu-daru** Has. *bauger-daru* Nag. sbst., *Acacia Farnesiana*, Willd.; Mimosaceae,—a shrub or small tree with bi-pinnate leaves, long, straight spines and yellow, strongly scented flowers in globose heads. The root has a still more intense smell than the flowers, which, as people believe, snakes can not stand. Hence they plant it on the embankments of tanks to keep away the *dora* snake which



would spoil the embankment by boring holes through it. They also put pieces of the root into snake holes to drive the snakes away.

**barāṣa-barāṣa** (Sk. H. *barḥaṣ*, delirious talk) 1<sup>o</sup> intrs., syn. of *bae*, to be delirious: *barāṣabarāṣatanae* or *barāṣabarāṣaḍae*.

*barāṣabarāṣa-q* p.v., to become delirious: *barāṣabarāṣatanae*.

*barāṣabarāṣatan* adv., deliriously: *barāṣabarāṣatane rikaq'ana*; *barāṣabarāṣatane rikātana*; *barāṣabarāṣatane jagartana*.

2<sup>o</sup>. The same word is used figuratively in scorn and scolding, of people who talk nonsense: I. adj., with *kaji*: *barāṣabarāṣa kaji hokatam*, stop that nonsense.

II. intrs.: *ili nūkedate moḍ nidae barāṣabarāṣakeda*, being drunk [he talked] rot the whole night long.

III. trs.: *barāṣabarāṣaazkeḍleae*, or *moḍ nidae barāṣabarāṣakeḍleae*, he kept us awake the whole night with his nonsensical talk.

*barāṣabarāṣa-n* rflx. v.: *cinam barāṣabarāṣantana*?

*barāṣabarāṣatan* a.lv.: *barāṣabarāṣatane jagartana* or *barāṣabarāṣatane rikātana*, he is talking nonsense.

*barāṣabarāṣanī* noun of agency: *amlekan barāṣabarāṣako kale namtana*, we don't want such nonsensical fellows as thou art.

**barāṣabarāṣa-aṣa** trs., to talk nonsense the whole night long, to keep people awake the whole night by one's nonsensical talk.

**barātko, baratiako, bariatko** (Sk. *barāt*, company at a marriage feast)

sbst., wedding guests.

**barbadi** trs., to make one or both ends of a cloth thicker by weaving into them double or treble cross-threads: *lijako barbadikeda*.

*barbadi-q* p.v., of cloth to be made with one or both ends thicker.

**barbandu** var. of *bacabandu*, but unlike this last, it may be affixed to prds. indicating the way in which the wound is inflicted: *hola kulale barbandukia* or *tuiṣbarbandukia*, yesterday we severely wounded a tiger which nevertheless escaped, or, we shot it inflicting a deadly wound though it escaped us.

**barbaraō** (II. *barḥarānā*, to talk as in a trance; Sad. *barbariek, barbari*) describes excitement and rapidity of speech, (1) trs., with *kaji* as d.o.: *kaji barbaraōjuda*, he speaks excitedly and rapidly.

(2) causatively, to cause to rave, to cause to speak wildly: *rua barbaraōkia*, the fever made him rave; *bonaga runkiatee barbaraōkia*, a spirit having entranced him made him speak fast and excitedly.

II. intrs., to rave, to speak wildly in a trance, to speak wildly in a passion of anger or fear: *rumtee barbaraōtana*, kiste *barbaraōtana*. *barbaraō-n* rflx. v., to speak excitedly or wildly in a passion of anger or fear: *alom barbaraōna*, *sugam-sugam jagareme*, do not get excited, speak calmly.

*barbaraō-q* p.v., to begin to rave, to begin to speak excitedly, wildly: kistee *barbaraōqlana*.

**bar-bor** (Sad. *borbor, borboroa*)

## bar-bur

syn. of *bābbōt*, *laqlaṛa*, *liqlaṛa*, adj., used of numerous trees with long, straight, clean stems (of only one such tree they say *borbor*): netāre sarjom *barborgea*, here the sal trees have long, straight, clean stems. Also used as adj. noun: en birre *barborko* namoa ci?

*barbor-q* p.v., to grow into trees with long, straight, clean stems: netāre sarjom *barborakana*.

*barbortan* adv., with *haraq*, to grow, same as *barborq*.

**bar-bur** syn. of *burbur* and used in the same way, but used also in the following meanings and functions: I. trs., syn. of *ḡabaḡḡuḡu*, to trample smth. into the mud: aleḡ baba keḡako *barburkeda*.

II. intrs., (1) to plod in soft mud: *losoḡreṇa barburtana*, I sink in the soft mud; ne *losoḡre* senlere *barbūra*, if one walks in this mud one sinks in it to a certain depth. (2) of mud, to open under the foot and shut up again in a short time: *losoḡ barburtana*. This sentence may also mean: this mud is *burbur* *losoḡ*.

*barbur-en* rfx. v., to walk purposely sinking in *burbur* *losoḡ*, soft mud, or in cowdung which in the rainy season is of the same consistency as *burbur* *losoḡ*, or in a *barsi* fire.

*barbur-q* p.v., (1) to be trodden into the mud: keḡako bolobaḡajanci baba *barburjana*. (2) same as intrs. and rfx. v., when it is not done on purpose: nida dipilli hijṡtaniṇa taḡkena, dubireṇa *barburjana*.

\**barca* (H. Or. *barchā*; Sad. *barca*; Mt. *barci*) I. sbst. (1) This is pro-

## barca

perly only the iron part of a spear (Pl. IV. A.), i.e., the spear-head when the shaft is of wood, and the whole spear, when the shaft and point are one single piece of iron, in which case the cpd. *merēḡbarca* (Pl. XXXVI. 1.) is used. (2) Nevertheless, when no equivocation is possible, *barca* is also used instead of *barcaḡanda*, a spear with a wooden shaft. This wooden shaft is made from a bamboo stem and sometimes a rosette of side-branches cut at a length of about 4", is kept near the spear-head, serving as a stay to prevent bears or tigers coming close enough to claw. This special kind of *barcaḡanda* is used only in bear and tiger hunts; it is held with the left hand while the right hand fights with the *kapi*, axe. It is never used as a throwing weapon. Neither is the *merēḡbarca* used as a throwing weapon; it is too heavy for that; but the common *barcaḡanda*, with simple bamboo shaft, though essentially a thrusting weapon, is also thrown like a javelin when a favourable occasion presents itself. The *balamḡanda*, lance, is always armed with a *barca* at its lower end; but this is used only to plant the lance firmly in the ground in an upright position.

The length of the spear-head, and also of the *merēḡbarca*, varies according to the quantity of iron the smith can dispose of: the spear-head is generally about 7" long, and the length of the *merēḡbarca* is from 4 to 5 ft, with a shaft about 1" thick,

## barca

The bamboo shaft of the *barcaḍanda* is 5 ft. long and is fitted into the hole made for this purpose in the spear-head at the end opposite to the point.

The spear-head is variously shaped according to the desire of the one who orders it to be made. It is conically or pyramidally pointed, generally with a neck-like depression, as shown on Pl. IV. A. The figure shown on Pl. IV. 3. represents a *ḍalamḍanda*, not a *barcaḍanda*. In the *meredḍanda* there is generally, but not always, an iron knob separating the head from the shaft and destined to prevent the spear from penetrating deeper into the wound.

Another weapon which, though in reality a kind of *barca*, is never called by this name, is the *ḍārisoḍa*, or *ḍāriḍanda*, the jingling stick, so called on account of the jingling noise made by the two or three iron rings which are slipped on to the very thin iron shaft and are kept there sliding about between two broad iron knobs, one near the spear-head, the other at the bottom-end of the shaft. This *ḍārisoḍa* is still occasionally seen on the dancing ground in the hands of the young men, who beat the measure of their dance with them. It is said that formerly, when big game was plentiful, it was used as a throwing weapon in the chase, and that the rings were inserted because the jingling noise they make, is just sufficient to trace a wounded animal which might have fled and remained

## bare

hidden somewhere with the spear still sticking in the wound.

II. trs., (1) to forge a piece of iron into a spear-head: ne mered *barcaiaḍme*. (2) in conjunction with a nl., to pierce once, twice, etc., with a spear: *moḍbarcaiaḍne*.

*barca-q* p.v., of iron: to be forged into a spear-head: *aia auled mered barcaakana ei*?

*barci* a rarely used var. of *barca*.

*tardu*, *baruḍ* (P. *barūd*, *barūt*) sbst., gunpowder.

*barduli* Nag. var. of *barduliḍ*.

*barduliḍ* Has. (Sk H. *badur*; Sad. *badur*) sbst., is a general term which occurs in the names of the three different kinds of bat: (1) *cutubarduliḍ*, ltly., the mouse-bat, *Pipistrellus abramus*, the Pipistrelle, a small bat appearing on the wing rather early in the evening. (2) *kaḍebarduliḍ*, ltly., the rat-bat, the Nose-leaved Bat, *Rhinolophus* sp. (3) *setabarduliḍ*, ltly., the dog-bat, so called on account of its snout, or *sukuri-barduliḍ*, ltly., the swine-bat, so called on account of its call, *Pteropus medius*, the Flying-Fox.

*barduliḍ* Nag. sbst., the pipistrelle. Occurs also in the cpd. *huniḍbarduliḍ*, the nose-leaved bat. As for the flying-fox, it is called *ḍaḍḍ* in Nag.

*barduli*, *barduluḍ*, *barduluj*, *barduriḍ* Nag. var. of *barduliḍ*.

*bar-ḍāḍ* adv., and *barḍāḍḍ* p.v., see under *ḍāḍḍ*.

*bare* sbst., is used by women speaking of their brothers or male

cousins, and therefore also by anyone else, speaking to a woman about her brothers or male cousins. In the s. it means the brother of a woman. In the as-similative pl., *bareteko*, it means either the brothers or the male cousins of a woman. Both take the prsl. prns. as pos. afx. : *bare<sub>2</sub>*, *barem*, *barete*, my, thy, his or her brother. In the pl. these afx. stand infixed before the assimilative pl. afx. *teko* : *bare<sub>2</sub>teko*, *baremteko*, *bareleteko*. The dl. and pl. forms are not used as pos. afx. In their stead the pos. adj. *ala<sub>2</sub>*, *ali<sub>2</sub>*, *abeng*, etc., precede the word *bare*, but even then corresponding singular prnl. afixs. remain inserted in the pl. *bareteko* : *ala<sub>2</sub> bare<sub>2</sub>teko*, *abeng baremteko*, *aki<sub>2</sub> bare'eteko*, *abu<sub>2</sub> bare<sub>2</sub>teko*, *ape<sub>2</sub> baremteko*, *ako<sub>2</sub> bareteko*. N.B. The cpds., *ai<sub>2</sub>g honbareko*, *am<sub>2</sub>g honbareko*, *ae<sub>2</sub>g honbareko*, etc., may always be used instead of the forms, *bare<sub>2</sub>teko*, *baremteko*, etc.

\*The profusion of terms denoting relationship and their correct use is a great difficulty to non-Mundas, who desire to acquire a practical knowledge of the language.

These terms are classified according to different points of view :

(1) Some are vocatives of address connoting the respect due to the persons addressed, owing to the position they occupy in the family : *aba*! father! *ea<sub>2</sub>*! mother! Some denote the different degrees of blood-relationship arising out of common descent : *apu*, father, *ea<sub>2</sub>ga*,

mother, *hon*, son.

(3) Some denote the different degrees of relationship arising out of marriage connexions : *sumdi*, the father or uncle-in-law of one's son or daughter.

(4) Some denote only the sex of some relatives, not their age : *missi*, sister.

(5) Some denote only the age, not the sex of some relatives : *boko*, junior brother or sister.

(6) Some denote both sex and age : *bai*, senior brother, *aji*, senior sister.

(7) Some denote only relationship without either age or sex : *haga*, brother or sister, relation.

(8) Some are used only by men speaking to or of certain relations and consequently by others only when speaking to men about those same relations, whereas others are similarly restricted to women : *guiram*, used by men, speaking to or of their brothers-in-law ; *bare*, as explained above.

(9) Certain cpds. arising out of a combination of the terms mentioned above, denote various degrees of relationship with or without connotation of sex : *bokoboča*, uterine brothers and sisters ; *missiabarea* male and female cousins. The exact meaning and use of all are given as they occur in the alphabetical order.

Some of these words arise directly out of that tendency of the language, which prefers the use of different concrete terms instead of a single common noun specified by different adjectives ; such are all those which

**bare-cuka**

connote age, *bañ*, senior brother, *aji*, senior sister, *kaka*, junior uncle. Others arise directly out of the strong and detailed organization of the family, which insists so rigorously on respect being shown by juniors to seniors. Others again arise out of the prophylactic measures in use against dangerous familiarities between married members and unmarried juniors of the family. Hence so far as conclusions may be drawn from this profusion of terms, regarding the sexual relations between members of the family, these point all to a strong and detailed organization of the same. It is, therefore, almost incomprehensible, how an argument could have been drawn from it in favour of promiscuity among primitive man. And yet, this was actually attempted at the time, when this promiscuity was still considered as a scientifically established fact, and when it was considered that ethnology had to serve no other purpose than to force ethnographic facts into agreement with the unproven assumptions of extreme evolutionism. Westermarck, a staunch evolutionist himself, has very effectively disposed of that argument in Chapter V of his *History of Human Marriage*.

**bare-cuka** sbst., a small earthen pot with a snout. Vessels of this kind are not much used among the Mundas although they could easily procure them nowadays. For an ordinary draught of water or even of rice-beer they use their leaf-cups

**bargiko**

or even their hands held together so as to form a kind of cup. Hence if we find that this particular form of vessel is prescribed in certain sacrifices performed by the *pahār* in the name of the whole community as, v.g., at the *herboraga* (the sowing sacrifice), in which the rice-beer must be offered in a vessel of this kind, we are naturally led to surmise that this kind of vessel was introduced among the Mundas together with the sacrificial rite which prescribes it. And this again is one of the tokens which concur to show that the system in which the *pahār* acts as representative priest or sacrificer for the whole community, was preceded by a still simpler form of religion, and that therefore this system itself has been adopted from outside.

**bare-kiria** sbst., an oath with imprecation on the head of one's brother. The prsl. prn. as poss. aff. is inserted after *bare*: *bare-kiriaiz kiriajada* (or *kiriantana*), I swear on the life of my brother *bare-kiriaiz kiriajadma*, I dare thee to swear on the life of thy brother.

**bargiko** sbst., occurs only in the opd. *telezga-bargiko*, raiders, a numerous band of robbers of whose depredations the Mundas have kept the tradition. They mean the Mahratta raiders: *telezgabargidipili*, *isu hature horoko magogajana*, at the time of the Mahratta raids the Mundas were massacred in many villages.

The same cpd. is also used trsly. and in the p.v., disumko *teleṅgabargikeda*, the Mahrattas raided the country; disum *teleṅgabargilena*, the country was raided by the Mahrattas. As the Mundas have no remembrance of the nationality of these raiders in the past, this cpd., may be used of any warlike robbers or lawless soldiery: Ang-raji sarkār senḡjanre disum orḡḡe *teleṅgabargioa*, if the English Government were to leave, the country would be raided again by hostile soldiery.

**barhasīl-baba** syn. of *garababa*, sbst., a thick-grained, tall and late variety of paddy sown or planted in low fields. The grain is black and the ears are barbed: *barhasīlra* maṇḍi mogomogotan soana, it has, when cooked, a very pleasing taste of its own.

**bar-hisi** nl., adj., two scores, i.e., forty.

**bar-huṛ, bar-uṛ** var. of *bar hoṛo*: *baruṛ* Rancitekin sena, two men will go to Ranchi; *baruṛkin* Rancitekin sena, the two men will go to Ranchi.

**bāri** Has. **bālr**, **bāiri** Nag. (Sad. *bhur*, only. Perhaps contraction of H. *bahabahrī*) adv., (1) only: Simbuako *bariko* senkena, only the people of the village of Simbua went. (2) modifying words or clauses of time, during the time that: *kamiaiame aia jomnūtan bārige*, work for me whilst I take my meal. (3) with *aūri*, only till: *baūira aūri hijxruaṛ bāri taime*, remain here only until my elder

brother returns. (4) as postp., to cōt or *dari*; with one's whole strength: *aḡa cōt bāriḍ dalliṇa*; *aḡa cōt bāridoe nirla*, *kae tebakina*, he ran as fast as he could, but he did not overtake me; *aīṇa dari bāriṇa koṛamleka*, *ne diriṇa rapudea ei*? Let me hammer with my whole strength to see whether I can break this stone.

**baria** I. cardinal nl., two: *baria* eskar loḡon menataḡa.

II. trs., (1) to double, to make into two parts, two plots, two heaps, etc.: *bariaḡabu*, let us make it into two lots. (2) to call a thing by two names, to have two words for the same thing: *enado hoṛoko baria-keda*.

**baria-apialeka** approximative nl., some two or three. N.B. When this is applied to rice bales, it means some four. The Mundas never tell the true amount in this matter, so as not to have the air of vaunting their wealth.

**bariagad** contraction of *bariagaled*, both of them, both of them together, the pair of them.

**bariatko** var. of *barātko*.

**bariḍ** postp. to nouns or prns.: together with what is on or in it: *mēj sobenaṇ bariḍ dondoauime*, lift and bring the table with all what is on it; *aṛka tamras bariḍ idiime*, take the basket together with the guavas which are in it.

N.B. *Naḡa bariḍ* means *naḡarege*, whilst it is quite new: *naḡa* seems to be the sole adj., with which *bariḍ* is used: *naḡa bariḍ lijāe*

## bari-runḍa

lōkeda; *naḍa bariḍ* kitabina aḍtada.

**bari-runḍa** Has. syn. of *baṣar-baṇḍo* Nag. sbst., the largest and paler kind of wild cat; the two other kinds are called *pusirunḍa* and *bāḡrunḍa* Has., or simply *baṇḍo* Nag.

**barisak** ! (H. *bhar sak*, by all means) interjection, it is almost certain! *nekan lasapanda cingalan heroko barisak nekanakore kako torikana*, it is almost certain that people who are on their guard against such implication in another's guilt will not fall into that kind of trouble.

**barita** adj., flavoured with oil smoke: *barita hañ jomt-na*. Also used as adj. noun: *nī barita kae sukuḡ*.

II. trs., to impart a flavour of mustard-oil smoke to baked food, by putting a live coal on it, dropping on this some mustard-oil and covering it up so that the smoke of the oil reaches the whole of it.

*barita-g* p. v., to be flavoured with mustard-oil smoke: *baritaakana purasa kaina jōma*.

**barjaḍ** Nag. (Sad. *barjaek*, to forbid) trs., (1) syn. of *mana*, to forbid to do smth: *barjaḍkiako*. (2) syn. of *loaḡ*, to soak earth with just enough water to soften it without depriving it of its consistency: *keḡ baiḡako barjaḍakada*, they have softened (with water) the clay with which they intend to make tiles.

*barjaḍ-g* p. v., (1) to be forbidden to do smth. (2) of earth, to be soaked, to be softened: *hupina dare hasa barjaḍoa*, *purā dare leaḡoa*,

## barkaḡ

with a little water the earth gets soft, with much water it gets dissolved. *ba-n-arjaḍ* verb. n., the amount of clay softened for the making of earthenware: *banarjaḍko barjaḍkeda miḡ haḍate keḡ kū cabaoa*, they have softened so much clay that they will not be able to bake in a single kiln all the tiles they will make with it.

**barjiḡ, barjiḡ** p. v., to become pregnant to be with child, litly, to become two-souled, used only of women, not of animals: *aloma! barjiḡren eikana?* Don't, if I were to become pregnant what would I do with myself, where would I go? N. B. The prf. past *barjiḡkuna* is used only for the six last months of pregnancy. During the three first months they say: *hormokore menḡ*, it is in the body.

**Barjo** name of a clan of the Mundas, see *Kili*.

**barkaḡ** I. sbst., the inner hard wood of a tree, in contr. to *hartaḡ*, *hartaḡ*, or *bukḡḡ*, the bark or rind, and *opa*, or *oendām*, the softer white wood under the bark. In some trees, like *sisā*, *jojo*, *birmuni*, all the wood is *barkaḡ*. In some, like *sisā*, *jojo*, *ruta*, *tiriḡ*, *hatanaḡ*, the innermost part of the *barkaḡ* is dark and very hard: this is called *maja*, *manja*, or *mea*. But *maja*, or *manja*, (not *mea*) is sometimes used as a syn. of *barkaḡ*. The whole woody part of the tree without the bark is called *jaḡ*. Each of the four sides which are rejected in squaring a tree is called *bukal*.

## barkaō

II. adj., with *daru*, the same inner hard wood.

*barkaō-ḡ* p. v, to become hard-wooded: sarjom eimin sirmare *barkadoa*? after how many years is there hard wood in the salt tree? N. B. *Barkaō-avan* or *barkaōḡḡiakan* is used figuratively of old people who are still hale and strong, or rather, who can still work well.

**barkaō** (II. *bharkānā*; Sad. *barkick* trs., to slake lime, to slake very dry potter's clay: isinakan ḡaṭi dātem *barkaōlere* holonalekaoa; keḡḡ baimente nāḡkahasa janaō tasirōrokeateko *barkaōea*.

*barkaō-n* rlx. v, to submit oneself suddenly to the coolness of water, by drinking it or plunging oneself into it, when one feels hot, and so bringing on strangury (*tān*).

*barkaō-ḡ* p. v., (1) of lime or clay, to be slaked: cuna *barkaōakana*. (2) of men or animals to be cooled suddenly by fresh water, and so get strangury: kūḡ jeṭetante kerako dāre haraderle-koreko *barkiōea*.

*ba-n-arkaō* vrb. n., the quantity, the time, the manner, the result of slaking lime or clay: *banarkaōe* *barkaōkeda* miḡ sirmare kā cabaoa jomte, he has slaked such a quantity of lime that it won't be eaten in a whole year; *banarkaōe* *barkaōkeda* miḡ raṭi regoē banoa, he has slaked it in such a way that nothing solid is left; nea okoḡ *banarkaō*? Who has slaked this?

**barkār**, **bharkār** var. of *bār* Has.

**barkasa**, **barkasa** ili sbst., first quality *cipawī*, squeezed out rice-beer,

## baria-barī

i.e., the produce of the squeezing after water has been poured for the first time on the fermented mass, in contrd. to *pacāri*, *pacāri ili*, the second quality of *cipali*, resulting from the squeezing of the dregs on which water has been poured after the squeezing out of *barkasa ili*; and to *sabq*, *sabq māṭa*, *sabq ili*, inferior quality of *cipali*, which is obtained by pouring water again over the dregs out of which *pacāri* *ili* has been squeezed and letting it stand for a day or two before squeezing it out.

**barki** (Sad. *barki*; Or. *barkā*, double cloth) I. sbst., also *barki* *lija*, a very large, thick cloth made of two *picuris* sewn together. It is folded over itself and so worn by men.

II. trs., to sew together two *picuris*: *baria* *picuri* *kiriakateka* *barkia*. *barki-ḡ* p. v., of two *picuris*: to be sewn together into a *barki*.

*barki-n* rlx. v. to buy for oneself or sew together for oneself a *barki*: sobenko *barkinjana*, aiado miḡ tepenātepenako omāina, they all bought a double *picuri* for themselves, but to me they gave only a narrow cloth.

**barki-lija** syn. of *barki* but only as sbst.

**Baria** sbst., name of a clan of the Mundas. See *kili*.

**baria-barī** (Sad *baria*) sbst., *Ficus elastica*, Roxb; *Urticaceae*,—the Rubber-Fig, a large thick-stemmed, fast-growing tree, with aerial roots



**barlaṅga-maḍ**

and milky juice, and oblong, pointed, thick, firm glossy, persistent leaves. This tree is found only planted, in stations. Of late, people have begun to eat its fruit.

\***barlaṅga-maḍ** sbst., a species of bamboo which was formerly found in the jungles, much thicker than the ordinary bamboo and with internodes longer by half. It has no more been found by anybody within men's memory. But people who have worked as coolies in Assam, say that it grows still there. This must be the *Bambusa Tulda*, Roxb.; Gramineae, which is called *barlaṅ mat* by the Santals. To ordinary people however it is only a mythical bamboo. In the *kahanis* (folk-lore) it is said that this kind of bamboo was growing during the *sotojūg*, i.e., in the golden age, when the world was virtuous and honest, and that it was this kind, Singbonga used to make his own house with. Afterwards however, lest men should use that bamboo for the same purpose he destroyed his house and all the *barlaṅgas* of the world, and ever since small bamboos are in use for house-building. In memory of that house built by Singbonga, people do not take an oath on bamboos, for fear they should be childless.

**barma** (II. *ḍarmā*) sbst., a gimlet.

**bar-moca** Nag. used instead of *konoró* Has. of two men of which the second repeats what has been said by the first to make it clearer, because people seem not to have

**barsa**

understood it properly.

**barṇa** Nag. var. of *barang*.

**barnika** syn. of *banita*.

**baro** (II. *bārah*) cardinal nl., twelve, rarely used.

**barogaṇḍa**, **barogaṇḍa** *ṭeḍa* sbst., a grain measure eqvlt. to one *ser*, i.e., about 2 lbs.

**bārom** Has. **baharom** Nag. var. of *bhārom* Nag.

**baromasia** (Sad.) adj., bearing fruit all the year round.

*baromsia-g* p. v., to begin bearing fruit all the year round: *ne loā sā loage taikena*, *ne huṛiṇa sirmatācte baromasiajana*, this fig tree bore fruit formerly only in its season, it is only of late that it began to bear fruit all the year round.

**baror**, **barorkiṇ** contraction of *bar hoṛo*, *bar hoṛokiṇ*, both the two men.

**bar-orā** intrs., to be a bigamist: *barorḡṭanae*.

**barsa** I. proportional nl., twice: *barsae hijūlena*.

II. trs., to do smth. twice or a second time: *dalina barsakiṇ*, I beat him twice; *soben honko ciniṇ barsakeḡ-koā*.

III. intrs., same meaning: *barsake-naiṇ*, *misao kaina ṭola*, I tried twice, but did not hit even once.

*barsa-n* rflx. v., same meaning: *ciminsam hijūlena*?—*nealqiṇ barsanjana*.

*barsa-g* p. v., (1) to be subjected to smth. or to get smth. twice or a second time: *dale barsajana*, he was beaten twice; *kajii barsajana*, he was told a second time; *dale barsajana*, twice we got rain.

## bar-sat

(2) to acquire the right of playing twice, v.g., the right of throwing twice one's spinning top : ando Birsam barsaakuna.

bar-sat, bar-saō cardinal nl., two hundred.

barsaŕleka, barsaŕleka approximate nl., about two hundred.

barsaŕsa, barsaŕsa proportional nl., two hundred times.

bar-saŋ I. adv., ltly., two half days, or fore and afternoon, i.e., a full working day : barsaŋjem kamikeda ci moŕsaŋj bārige ?

II. trs., to use two half days, or a whole day over a work : ne kamibu barsaŋjea.

barsaŋj-en rflx. v., to pass a whole day doing smth. : ne kamirebu barsaŋjena.

bar-siŋ I. sbst., two days, a couple of days : barsiŋ senŋjana.

II. trs., to finish a work in two days, to use two days over a work : ne kamibu barsiŋjea ; eraŋe barsiŋ-koŕlea, he scolded us for two days.

barsiŋ-en rflx. v., to pass two days doing smth., to do a work in such a way that it takes two days : ne kamire alepe barsiŋena.

III. adv., two days : barsiŋ bārigeŋ taindaria, I can stay only two days.

barsiŋdo adv., (1) only two days : barsiŋdoe taikenā, he remained but two days, or, but he remained two days. (2) nowadays : barsiŋ-dole bugitangea.

barsiŋleka adv., (1) about two days, a day or two, a couple of days. (2) nowadays : barsiŋlekaŕle bugitangea.

## baru

barsiŋ nagen occurs in songs in the meaning of for a short life : ne jonom barsiŋ nagen, hiritipiriti salaŕ bugin, Enamēte disum tambaŕakana gatiŋ ŕoreme, our birth is for a short life and the peace of friendship is good, on its account there is no trouble in the world, i.e., it makes our troubles bearable, remember that, O my friend.

Baru sbst., name of a clan of the Mundas. See *kili*.

baru, baru-daru sbst., Schleicheria trijuga, Willd.; Sapindaceae,—a tall forest-tree. Lac-insects reared on it give the most valuable lac. The rind of the fruit is acid and edible, but the oily kernel is never eaten, being poisonous enough to kill cattle : en sunumko jomea sukul maraŕlere, berelredo būbula, the oil is used for culinary purposes, but it has first to be boiled until it ceases to reek, otherwise it is narcotic in small quantity, poisonous in larger quantity. It has been found that this oil is most valuable for oiling machinery, so that the seeds find a ready market. The bark of the tree ground into a paste is rubbed on in *hoŕmohasu*. The timber is strong and used for implements and building purposes. *N. B.*—There is a peculiar superstitious belief connected with the seed of this tree : when such seed has passed through the digestive organs of some animal, and is afterwards pounded, mixed with a pinch of black gunpowder and eaten by a pregnant woman, it will cause abortion and

## baru-ara

prevent conception once or twice after.

**baru-ara** sb-t., the young leaves of *barudaru*, when used as a vegetable.

**baru-câea** sbst., a red bug, about  $\frac{1}{2}$ " long, with black tips on the wings.

**barud, bardu** (P. *bārūd*, or *barūt*) sbst., the ordinary black gunpowder. \*N. B.—The Mund's maintain that a stiff pinch (about 2 oz.) of this powder mixed with about half a tumblerful of strong alcohol (generally mahua liquor) will, if taken by a pregnant woman, cause abortion and make her permanently barren.

**barunda, bharunda** (Sad.) sbst., *Rana tigrina*, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are eaten.

**barunda-landi** a nickname given to persons with thick thighs.

*barundalandi-g*, *barundalandigiri-g*, p.v., to get very thick thighs.

**barunda-ud** sbst., an edible mushroom of the jungles,  $\frac{3}{4}$ " high, solitary, blackish on the top, with pale converging lamellae underneath.

**baruṛ** var. of *barhur*.

**baru-sunum** sbst., oil extracted from the seeds of the *baru* tree.

**bara, bada** Nag. syn. of *guga* and *kuku* Has. (Sad.; Or. *baras*) I. sbst., senior paternal or maternal uncle or either's nephew; also great-grandfather and great-grandson. To avoid confusion, *loṛa* is often added to *bara* and *guga* in speaking of the nephew or great-grand-

son. *Bara* and *guga*, but not *kuku*, take the prsl. prns. as pos. affixes: *baraiṇ*, *baram*, *barale*, etc. my, thy, his or her senior paternal or maternal uncle, or great-grandfather; *baraiṇkora*, my nephew or great-grandson.

II. intrs., to call someone senior paternal or maternal uncle, or great-grandfather: *baraiṇṇ*, *baraiṇam*, *baraiṇce*, *baraiṇalaṇ*, etc., I, thou, he, she, thou and I, etc., call him senior paternal uncle, great-grandson, etc. These forms are regularly used as eqvts. of the Engl. phrases: he is my senior paternal uncle, etc.

**bara** Has. Nag. **bera** Has. To judge from its actual use in the present stage of the language, this word denotes the idea of distribution, recurrence and frequency both in time and in space, in a rather vague and indeterminate manner, so that although it generally denotes a moderate frequency only, it may however in certain contexts denote a greater multiplicity. Hence it lends itself naturally to the function of adverbial affx. to all kinds of prds. Its translation into English varies much according to the context.

(1) Affixed to intrs. prds. denoting rest, it may mean: here and there, in several places, about: *tiṇḡubaraṇtanako*; *bagaicareko duḡbaraakana*.

(2) Affixed to intrs. prds. denoting motion, it means hither and thither, to different or to various places, to and fro, from place to place: *samagee senbaraea*; *tisiṇagapa sardarko sobensateko nirbaraea*. (3)

Affixed to trs. prds. it may be rendered by any of the above or by syns. phrases adapted to the context : gota orāia *dārābarakeda*, I have searched all over the whole house ; jāimtagee *ku'barajaiña*, he sends me right and left at any time of the day or night ; amā lija *ceegbaraakana*, thy cloth is torn here and there ; sobonsā *bybaraakana*, it is full of holes. (1) In contexts showing that there is question of time, it means : now and again, sometimes, occasionally : hage en sirna *hijgharatane taikena*, indeed during that year he was coming occasionally ; alea jagar auri itubeseae *ekbaraea*, he does not yet know our language well, he makes mistakes now and again ; āui *ri-ri-baraea*, he forgets sometimes to bring it. N. B. *Riri-barā* and *pahambara* may mean also : to forget or remember details of, parts of : ena kāni kaini dapiaina *riri-barakeda*, I cannot relate that story, I have forgotten it partly ; ena isu dinra kajige enreo huriialekaina *pāmbarajada*, that happened very long ago, nevertheless I still remember details of it.

**bara** Hās. **baḍa** Nag. (Sad) trs, (1) used alone or in the jingles *bara-ara* Hās. *baḍakula* Nag. and in the cpds. *barabuti* Nag. and *bara-hundi*, to pick up, to gather one by one, to collect single grains left here and there about or on threshing grounds, in entrd. to *tumbal* which means to glean, to pick up such ears with grains still in them as are here

and there on reaped fields. The general idea underlying these expressions is the same as that which is denoted by the adverbial aff. *bara*, so that we may conclude that this is really also the very same root with a slightly modified function (2) *bara* and *barahundi* are used also with *saraga*, sweet potatoes, as d. o., when speaking of people who go and look whether they can find any that were left in the ground when the crop was gathered. These words might in the same way be used in connection with any crop which has to be dug out, v.g., ground-nuts : *saragae barakeda*, or *barahundiseda*.

*bara-2*, *barahundi-2* p.v., of grains abandoned on the threshing floor and of tubers left in the field, to be gathered : api māre miḍ sala baba *baralena*.

*ba-n-ara* vrb. n., (1) the manner or extent of the picking up of grains on the threshing floors, or sweet potatoes in the fields : *banarae barakeda ne hon*, musiarae birhaṭatada, this child has picked up paddy-grains on the threshing floors in such quantity that it has filled three winnowing shovels. (?) the things so picked up : musia *banara* honḍe-jana, barsinara sareakana, the paddy gathered in one day has been par-boiled, that gathered on the two other days is left. (3) the action of so picking up grains or tubers : musia *banarate ciminaraem hundi-keda* ? In one day how much didst thou pick up ?

**bara-ara** Nag. syn. of *gunguara*.

## bara-bara

**bara-bara** (H. *barbarānā* ; Sad. *barbar*) I. sbst., very fast speaking : nekan *barabarare* jetana kā bujaōa.

II. adj., (1) with *horo*, who has the habit of speaking very fast : *bara-bara* horokoā kaji mundijanre mundioa kāre kā, the talk of very fast speaking people may happen to be understood but not always. Also used as adj. noun : nido janaō nekan *barabara*. (2) with *kaji*, very fast speaking : *barabara* kaji oilekaterā bujaōa ?

III. trs., to speak very fast : alom *barabaraēa* kā bujaōa ; kajii *barabarajada* ; miq ganta jakede, *barabarakedlea*.

*barabara-n* rflx. v., to speak very fast : miq gantae *barabaranjana*, jetaēo kale buj ōjana.

*barabara-q* p. v., (1) with *kaji* or *jagar* as sbj., to be said very fast : kaji *barabarajante* kā bujaōjana. (2) only in the past ts., to become a very fast speaker : inido jatiregēe *barabarajana*, he is a very fast speaker by habit.

*barabara*, *barabaratan* adv., with *kaji*, *rika*, *rikan*, to speak very fast : *barabara* alom kajia ; kaji *barabaratan* alom rikaca ; *barabaratan* alom rikana.

**bara buru** sbst., clumpy, cloddy earth, a field which has been ploughed so that large clods of earth have been thrown up : *baraburure* alope herea, *ḡela* sida koram lagatina, do not sow in clumpy earth, the clods must be broken first.

II. adj., (1) with *ḡela*, large clods : *baraburu ḡelako* koramepe. (2) with

## bara-buru

*lokoq* or *piri*, a field on which there are large clods : *baraburu loōtare* alope herea.

III. trs., to plough so as to throw up large clods of earth : alope *baraburua* (or *loōna* alope *baraburua*), ali kā taina, do not plough so as to throw up large clods of earth, the dampness will not remain ; *ḡela* alope *baraburua*, do not throw up the clods in large size.

*baraburu-q* p. v. of earth : to be thrown up in large clods : *loōna* *baraburukana*, *ḡela* koram hobao ; keṡe loōna sitanre naēal ouṡikere *ḡela baraburua*.

*baraburu*, *baraburutan* adv., too clumpily, with large clods of earth : *baraburutan* *ḡela*kana. With *si*, to plough, or *gaō*, to make a furrow, it has the same meaning as the trs. : *baraburu* gaōte oterā ali oṡanjana, by ploughing so as to throw up large clods, all the dampness of the field has been evaporated.

**bara-buru** (Sad. *barar-burur*) intrs., to become or be half mad, to have a screw loose, to be of unsound mind, crazy : *baraṡurujanae* ; *bara-burutanae*, he is getting crazy.

*baraburutan* adv., with *jagar*, (1) to talk crazily. (2) to talk aloud to oneself : korare miaḡ *buria baraburutane* jagaridikeda.

**bara-buru** (H. *badbud*, a bubble) I. sbst., large bubbles of air rising here and there or all over to the surface of the water, in cntrd. to *borboroṡ*, general term, used also for tiny bubbles, and for bubbles rising on one spot only, and *seṡṡboroṡ*, numerous

## baŕa-buŕu

## baŕat

tiny bubbles, as, v.g., those of soda water: menaŕkoa haiko, *baŕa-buŕu* lelotaŕana, there are fish in this water, their air bubbles are seen.

II. intrs., to make large bubbles here and there in the water: haiko dæreko *baŕa-buŕujada*.

*baŕa-buŕu-n* rflx. v., same meaning: haiko dæreko *baŕa-buŕuŕanta*.

*baŕa-buŕu-gg* p. v. with *dæ* as sbj., to have bubbles rising to the surface: *dæ* aæteo *baŕa-buŕugoa*, water also bubbles by itself.

*baŕa-buŕuŕtan* adv., with *rika* and *rikaq*, in a bubbling manner: haiko dære *baŕa-buŕuŕtanko* rikajada; *dæ* *baŕa-buŕuŕtan* rikaŕtana.

**baŕa-buŕu, buŕu-buŕu** (Sad. *buŕu-buŕu*; cfr. H. *baŕbaŕana*) imitative of the sound of muttering, of the murmuring of low voices. An intensive of this is *baŕaŕbuŕuŕu*, *buŕuŕbuŕuŕu*, which however is used also of murmuring sounds other than those of voices.

I. adj., muttered: *baŕa-buŕu* jagar cimtaŕben hokaæa? When are you two going to stop speaking together in a low voice? Also used as adj. noun: abenaŕ *baŕa-buŕu* kâ cabæŕtana, you two do not stop muttering together.

II. trs., to mutter, to say smth. in a low voice: *baŕa-buŕujadakiq*, or jagarkia *baŕa-buŕujada*; alom *baŕa-buŕuŕaina*, kaklate kajiime, do not mutter to me, speak loud.

*baŕa-buŕu-n* rflx. v., to speak or converse in a low voice: cinaŕqoben *baŕa-buŕuŕtana*, enaŕaŕtele aiumjad, bona?

*baŕa-buŕu-gg* p.v., to be muttered, to be spoken in a low voice: inkiŕaŕ jagar *baŕa-buŕujana* enamente kâ alumbæŕjana.

*baŕa-buŕuŕtan* adv., in a muttering way: *baŕa-buŕuŕtan* alom jagaraia.

**baŕa-buti** Nag. syn. of *baŕakura* Nag. *baŕaŕuŕa* and *nalatumbal*, I. collective noun for all kinds of small gains, for all kinds of occupations which produce small gain (begging is not included in this): *baŕabutiteŕa* asulotaŕana, I live on the little I can pick up or earn here and there; disumre *baŕabuti* menaŕ, there are small means of livelihood in the country, i.e., even poor people can manage to live in it.

II. adj., living on small earnings: *baŕabuti* hoŕokotaŕe puræ punji kâ taina. Also used as adj. noun: ne hature *baŕabutiko* baŕaŕkoa, all people are well-to-do in this village.

III. intrs., to pick up grains on the threshing floors, glean in the fields, work for daily wages, or procure other such like small profits: oikaŕaŕkopa kamitana tiŕinaŕapa?—*baŕa-butiŕtanale*.

N.B. These opds. are also often used as disjoined nouns or prds.: *baŕatebutiteŕa* asulotaŕana; *baŕatanbuŕitanaŕale*; ne honiaŕkoŕa api ŕirmaŕmente *baŕatebutite* asuljajia, taikena, I have reared this son of mine for three years under the greatest difficulties, by scraping things together.

**baŕat** intrs., has been heard in Gangpur and Nag. in the meaning, of to know, only in the sentences:

## Baraë

enado kainā *baraäa*, 'I do not know that; enado kae *baraäa*.

\***Baraë** I. sbst., a blacksmith. Although their physique, their language and their customs generally point to a Kolarian origin, they constitute a separate caste, which the Mundas consider as inferior to themselves, and the Baraës accept their position with a good grace, the more so as no contempt is shown to them. Intermarriage between them and Mundas implies a degradation of the Mundari party to the Baraë caste. Mundas may help the Baraë in his work, they may even learn his whole art without losing their caste. But, so say the Mundas, if one of them were to make a needle for sewing mats he would thereby lose his caste.

In every Munda village of some size there is at least one family of Baraës. They are not numerous enough to constitute whole villages by themselves. Here and there one meets a hamlet of four or five Baraë families. As a rule they are landless, but individuals, whom fortune in some way or another has helped to some land, take readily to the plough.

The ordinary village smith is versed in the arts of iron-smelting, welding and tempering, and in his smithy, which is generally under one of the fine old large trees that form the stereotyped feature of the Mundari village, are forged from start to finish, all the weapons and the instruments and implements

## Baraë

the Mundas require. There are of course individuals who succeed better than others in the making of arrows and various kinds of hunting-axes and these attract customers from other villages. But specialization in particular objects is not practised. For the regularly recurring work of resharpening the blunted ploughshares and blunted edges of hoes, axes and knives, the blunted crowbars and pickaxes, the village smith is entitled to levy from each cultivator a fixed yearly measure of unhusked rice: forty *basāṇi paṭilas*, i.e., 50 or 60 lbs., per yoke of bullocks. For all other work he is paid in cash or kind, even for the resharpening of toothed sickles, because these take much time. In the mango season he will ask nothing for making one or two small knives for the boys of each house, provided they bring him the iron. In some villages the blacksmith goes about the rice-fields at harvest time, or visits the threshing-floors, at which time he further receives the gift of a thinner or thicker sheaf, especially if people are pleased with him. Also in every village he makes a tour of the houses asking for *magemandi*, *bāmandi*, *sōraïmandi*, or *pāgumandī*, on the occasion of the four great feasts.

In the Chota Nagpur village therefore we find, as in few other places, a kind of compendium of the art of obtaining and working iron, in the hands of a single family. The village smith with his wife and

## Baraë

children collect the iron ore, which is lying about in all sizes from the finest gravel to blocks which a single man cannot carry, they turn fallen or felled trees of the nearest forest into charcoal, they dig the *kufi* (smelting furnace), they prepare and lay the bamboo tubes through which the air is driven from the bellows to the bottom of the furnace, they re-arrange the furnace after the lump of molten metal has been removed from it, and then the smith starts transforming it into plough-shares, hoes, yoking hooks and rings, arrow-heads, hunting axes of various shapes and sizes, wood axes, knives, his own implements, ladles, neat little pincers to extract thorns from hands and feet, needles for sewing mats and even razors. Formerly he was also forging swords, but since the British Arms Act forbids the manufacture and possession of this weapon, he must confine himself to the occasional forging of a *susun-kanda* (dancing-sword) a harmless blunt weapon, used in certain dances (See Pl. XXX, fig. 2) In this work too he is helped by his wife, who operates the very peculiar and ingeniously constructed pair of bellows by standing on them and then balancing herself from one to the other so that the flow of air remains equal and uninterrupted. And, if nobody else be at hand, she wields the sledge-hammer when required. If it appears too bold to attribute the invention of iron smelting and working to some of the

## Baraë

aboriginal inhabitants of this, in many respects so richly blessed part of India, it is certain that no land in the world is better qualified to push man to this invention. The excavations made recently (in 1915) by Mr. Sarat Chandra Roy, the author of *The Mundas and their Country* have shown conclusively, that it was inhabited by man in the stone age, the copper age and the early iron age.

Baraës are also found in the villages of Jashpur, Barwai, Biru, Nowagarh, Kolebira and Bano from which the Mundas have been either driven out by the Hindus or crowded out by the Uraons. There they have adopted the Sadani dialect but retained their own social and religious customs. In the districts named above they are called *Lohar* or *Lohāra*, but in Gangpur they go under the name of *Kamar*. These Kamars are animists like the Lohars, but they use tanned hides for their single bellows, which they work by pulling, like the blacksmiths in Europe. The Lohars say that it is on account of this that they do not intermarry or eat with them any more. Baraës, Kamars and Lohars must not be confounded with the Aryan blacksmiths also called Lohars. These latter differ not only in race from the first but also in their methods of working. The Aryan blacksmith does not smelt iron, and uses only the single-nozzled hand bellows. He is met with only in such Chota Nagpur villages, where colonies of Hindu or



Mohammedan landlords, merchants, money-lenders and native policemen require his services, especially to get their bullocks and horses shod. Baraas have never practised horse-shoeing because the horse, which plays such a great part in the Aryan economy and warfare, never seems to have played any part at all in the Mundas' life. The wretched little ponies owned occasionally by a Munda are never shod.

The account the Baraas, Lohars and Kamars generally give of themselves is as follows: they say that they descend from Asura and Asurain, i.e., Asur and his wife, and that they were originally of one and the same caste with the Mundas. In this the Mundas agree with them. They say that they do not know why and at what time they separated from the Mundas into a separate caste. A certain number of Lohars say that they know nothing about this common descent. The tradition implies of course that the Asurs were originally also of the same race and caste as the Mundas, an implication which is hardly countenanced by the Asur legend. However it is not absolutely incompatible with it. If the iron smelters and workers of the legend really belonged to the Munda race then their trade and art must in the beginning have given them a prominent position, such as is held in some ancient races by smiths. The legend depicts them as overbearing. This attitude of theirs might have been caused by the prominence their

art must have given them at those remote times when it could not but be valued very much. And this attitude may very well have brought down on them the envy and ill-will of their race fellows, especially those who were then devoting themselves more and more to agriculture. These latter by their very work acquired a position which went on improving and reduced the famous iron smelters to the more and more sinking position of mere artisans, getting more and more dependent on those who produced cereals. There is no doubt that the aborigines learnt their present forms of agriculture from the invading Aryans, at the time when there was still some intercourse between the two races. This intercourse has most likely also brought in that cult of the sun such as it appears in the Asur legend. It is rather natural that those aborigines, who took to the Aryan forms of agriculture, adopted this form of worship from them whereas the artisans and the nomad tribes of the race adhered longer to the moon-cult. From the fact that the word *bozga* is still used in Santali to denote a month, we may conclude perhaps that up to that time a form of moon-cult prevailed among all the Aborigines of India. The legend itself bears unmistakable signs of having been fashioned by Hindus, and as it stands it glorifies the victory of the sun-cult over the moon-cult, the destruction of those votaries of the

moon who refused to obey, and the subjection of those, who, like the wives of the rebels, promised allegiance and obedience. However that may be, it remains of a certain interest to examine what social and religious customs these aboriginal iron workers have still in common with the Mundas. For this common nucleus may, with a certain amount of probability, be considered as indicating that stage of civilization which the race had acquired before the separation of the iron-workers from it into a separate caste.

### SOCIAL ORGANIZATION.

1. *Tribal system*.—Like the Mundas they are divided into clans and the clan names are the same as among the Mundas, those used among the Sadani-speaking Lohars being translations of the Mundari names. In this connection the following two points deserve notice. (1) There is one clan, that of the *Bhanswars*, who consider themselves of higher rank than the others. (2) The clan of the *Tirkis* is subdivided into simple *Tirkis* and *Pota khaia Tirkis*, Tirkis who have eaten entrails. It is of these latter that the Lohars relate the very same story, which the Mundas relate about the Mahli Mundas.

Since they are almost all of them landless and form only very small colonies in the Mundari and Uraon villages, they have neither village chiefs nor pahanrs. But they have panchayats of their own. In these

panchayats there is a president called *kartaka* by the Sadani speaking Lohars and an assistant called *bandhari*. At the social functions of marriage, *chaphi* and *kamān* the Lohars of four or five villages gather together and examine whether any of their caste fellows have been guilty of an offence against their caste rules. These offences may be summed up under the following heads: (1) Sexual connexion of an unmarried or married woman with a man of any other caste. This can never be pardoned. The penalty is always exclusion for ever from the caste. (2) Participation in the *jhumair* dances of the Sadans by any Lohar woman. These dances are performed at the Sadani feasts of *Ind*, *Karam*, and *Jitia sohorai*. This offence too cannot be pardoned. The guilty woman is called *kheldi*, prostitute and excluded for ever from the caste. (3) Eating the rice of any caste with whom the Lohars are forbidden to eat. (4) Wounds or ulcers in which worms appear. (5) Sisters or girls of the house entering the cow shed or the so-called *blitar*, equivalent of the Mundari *adiq*, of the house. If at such gatherings it be found that anybody has been guilty of the offences under the numbers 3, 4 and 5, then a *lotu* is sent round to these four or five villages as a sign of invitation to the caste panchayat for such and such a date, for the purpose of reinstating the guilty person into the caste. At this panchayat a white goat is killed

and the culprit must drink some of its blood. The rice for distribution on this occasion must be cooked by an unmarried girl or boy. When it is really the *kartaka* goes round and gives everyone of the assembled men a portion of it. After that the guilty person goes round and gives every man an additional portion of the same rice. Thenceforward he or she is reinstated. Instead of a white goat a white fowl may also be killed.

In a similar ceremony observed by the Uraons the penitent must fast for a day and a half before reinstatement. This is not required for the Lohar penitent.

The Lohars may eat the rice cooked by Uraons without losing their caste. The reason they give for this is as follows. Once upon a time Uraons found a Lohar baby. They took it and brought it up. From that time the Lohars eat the food of the Uraons, but not that of any other caste. Such at least is the case in Biru, where no Lohar on any account will ever eat the rice cooked by a Munda or a member of any other caste except that of the Uraons. But in the distinctively Munda country, to the South and South-West of Ranchi, they eat the food cooked by Mundas as well as that cooked by Uraons. No special reason is given for this; the Mundas say that it is because the Barāṭs were originally Mundas.

*II. Ceremonies at the birth of a child.*—These are practically the

same as among the Mundas. The following variations may be noted:

(1) They say that in olden times the navel string of boys was cut with an arrow and that of girls with a knife. Now they use a knife or an arrow indifferently.

(2) The baby's hair cut on the *chaṭhi* day is not thrown into the water but into a small leaf cup and put either into the thatch of the roof or into a stalk of arrow-grass, in order that the child's hair may grow well. The belief about the child's hair meeting in the sea the hair of the one with whom he or she is to be married, is unknown to the Lohars.

(3) If the *chaṭhi* does not take place on the sixth day after the birth it takes place twelve days after; and this day is called *barhi*.

(4) On the occasion of the *chaṭhi* the old woman who acted as midwife places the baby on the refuse heap and then returns and asks: "Look whether you know to whom that child belongs and if so take it away." Then either the mother, the aunt or the grandmother of the child takes it up, whereas with the Mundas it is the *saki*, namesake, who takes it up.

*III. Marriage rites.*—The marriage is exogamous monogamy like among the Mundas, and arranged by the parents. The ceremonies differ from those of the Mundas in the following points:

(1) The number of unfavourable omens is much smaller than among

the Mundas. It seems that the only one that makes them break off a match without even proceeding further on their way, is the hearing of the *suia* (*uṛi*, in Mundari), the Indian robin.

(2) After the preliminary visits and settlements they perform the so-called *mangni* ceremony. Three, five or seven men from the bridegroom's side go to the bride's house, and after the washing of the feet and anointing with oil they are made to sit on straw spread out for them. Then some woman of the house comes and draws the *chaunk* figure on the bare ground before them, with flour of pearl-rice. The centre of this figure is a more or less regular square with inscribed diagonals. Around this inner square two more squares are drawn the sides of which run parallel and rather close to those of the inner square, the sides of the two inner squares being prolonged so as to meet those of the outer one. Then all the 12 parallel lines are continued from their intersections with the sides of the outer square so as to take the shape of low gothic arches. The top or intersection points of these arches are then connected with a straight line which runs beyond the tops of the four outer arches, and there a small cross-line is drawn through them so that each of the four outer points has a regular cross planted on or into it. On this rather complicated figure a small stool is then placed

on which the bride is made to sit and a brass bowl full of water with some mango leaves in it, is placed before her. Then a barber by caste or if none be procurable, any man knowing the rite burns before the bride some incense, unclarified sugar (*gūr*) and clarified butter (*ghī*) on some embers. The bride then throws some pearl-rice into the bowl and salutes this vessel. This done the fathers of the bride and groom, sitting opposite but quite close to each other, and taking each a mango leaf on which some pearl-rice is pasted, apply it with their right hand to each other's right side just above the ribs. This done they stick any flower at hand over each others right ear, and then standing up, seize each other by the arm above the elbow and the bride's father says to the father of the bridegroom: "Look here, brother, understand well what thou art doing by catching my arm. If thou break this marriage, I will cut off thy arm!" To this the bridegroom's father answers: "All right! Even if thy daughter become lame or one-eyed I will maintain the marriage." Thereupon they greet each other in the usual way with the words: "*salām samdī!*"

(3) The *paṇar* or sacrificer of the village is called in to perform a kind of sacrifice and dig the earth which is to be put round the post fixed in the middle of the platform, *minṛa*, used at the marriage. This

## Barač

with his fist), lets some of the sacrificial blood trickle into the hole whilst he names the deceased ancestors supposed to dwell in the *Bhitar* of his house and says: "Bring back the shade (*chāi*) of N., which we are going to introduce and unite it with yours." After this he places 7 bits of iron slag, called *lohia*, the beak, wings, and legs of the fowl or the hoofs, ears, tongue and tail of the pig together with some pearl-rice into the hole, which is then filled with earth and covered with a flat stone. The ground around the stone is plastered with a solution of cow-dung. After a drink of sacrificial rice-beer there is the dinner and in the evening the ceremony of *chāi bāttrack*. When the usual procession returns from the burial place to the house, the door is opened, not with the hand, but with a kick. They never make a second attempt at recalling a shade which left no mark on the rice flour strewn on the floor and over the food placed for it on a stool. In that case they believe that the shade has been stopped on the way by some spirit.

RELIGIOUS BELIEFS AND PRACTICES.

I. Like the Mundas they practise ancestor worship in practically the same forms. Like them they worship *Sigboraga*, whom the Lohars call *Bhagwan*. The daily greeting is no longer practised by all, but the more conscientious among them keep it up in the following form : every morning, immediately

after having brushed their teeth and rinsed their mouth they take water into their joined hands, raise these to the height of their foreheads, salute with a bow and the address: "Bhagwan." On the occasion of the panchayats mentioned above, the *kartaha* offers a white fowl or a white goat in honour of Singbonga, and it is the blood of these animals, penitents must drink.

II. They also worship *Baranda Buru* whom the Sadani-speaking Lohars call *Bar Pahari*. (1) Every man must once in his life offer him the sacrifice of either a pig, a she-goat, a cow or a bullock (never a buffalo). (2) Relatively well-to-do members of the caste often make a vow to offer him a bullock or a cow if for a certain number of years all goes well with them. In token of this vow some unhusked rice tinged with sacrificial blood, is put either into a small earthen pot or a small basket and hung up inside the hut under the roof. If all goes well, then at the end of the stipulated period the animal is sacrificed within the village boundaries anywhere on the plain ground, and not on a little platform as is the custom among the Mundas. The rite must on this occasion be performed, not by the man who made the vow, but by some other man. (3) Sacrificial animals are brained by means of the sledge hammer, in the case of larger animals and with the fist, in the case of fowls.

III. All of them keep two feasts, viz., the *sarhul*, corresponding to the Mundari *bāporoh* in Phagun and the *jomnaḍa*, called *nawa khani* by the Lohars. The few who keep cattle, observe also the *sohorāi* or cattle feast.

(1) At the *sarhul* the head of the family offers a pig in the *adiṇ* or *bhitar* of the hut, some of the sacrificial blood being allowed to trickle on five small heaps of pearl-rice placed on the floor. The sacrifice is offered directly to the ancestors, who are named and the favours asked are the following: that they may always find a sufficient supply of iron, that their implements be not impaired and that their eyes be preserved from injury caused by the sparks of glowing iron flying about.

(2) A similar sacrifice is offered on the *nawa khani* feast. On that occasion they snatch some ripe paddy from anybody's field, bring it home with a branch of the *soso* tree, after the whole family have first bathed. Then the paddy is threshed and made into *chiṇra*, fried rice. This is sacrificed in honour of the ancestors with rice-beer. The fried rice must be eaten from plates made of *soso* leaves and the beer drunk from cups made also of *soso* leaves. Both wood and leaves of this tree produce noxious effects, but the Lohars pretend that on this occasion they never experience those ill-effects.

IV. They believe in witchcraft like the Mundas and Uraons, and they

join their co-villagers in the persecution of wizards and witches.

N.B. Remark the following riddle of which the answer is : *baraē* koṭṭetana, the blacksmith beats the iron : petḡ uli aḡ jarom ulikira teper-tana, an unripe mango and a ripe one throw themselves one against the other.

II. trs., to impart to a Munda a social impurity which classes him temporarily or definitively with the Baraes : kae kandantana, māṛi-māṛife goṭa hatuī *baraē*koa, he does not rid himself of his impurity, little by little he will infect all in the village and cause them to be classed with the Baraes ; *baraē*kṛiako they have caused him to be considered as a Barae, v.g., being Baraes themselves, by giving him smth. to eat or drink.

*baraē*-n; rfx. v., (1) to do smth. voluntarily which causes one to be considered temporarily or definitively as a Barae : tamku bāṛigee jomla, kae *baraē*njana, he only ate the tobacco of the Baraes, he has not impaired his caste ; hontekurī *baraē*njana, apute cilanoa ci kā, ena bicār lagatina, his daughter lives with a Barae, now it has to be decided whether he will be outcasted or not : (2) to do the work of a blacksmith, which the Mundas may do without losing their caste, provided they don't make needles for sewing mats (*paṭisui*) : ale hature *baraē*baṛagaia, alegele *baraē*tana.

*baraē*-ḡ p. v., to incur a social impurity which causes one to be con-

sidered temporarily or definitively as a Barae.

*ba-n-aṛaē* verb. n., the amount of impurity, or the number of people infected so as to be considered as Baraes : kuṛihonā gononā *baraē*koṭā-eteē aulā, enamente kā kandaḡlekan *banaraē*ree sabutijana, he has accepted the marriage price of his daughter from the Baraes, he has been proved infected with an impurity that can not be purified and classes him definitively with the Baraes ; *banaraē*ko *baraē*jana goṭa hatuko sotoracabaakana, they have incurred impurity with the Baraes in such numbers that the whole village is defiled.

*baraē-buruī*, *buruī-buruī* I. adj., of hair, well groomed, well oiled and combed : *baraēburuī* supidkore nangulabāko bākada, in their well groomed chignons they have stuck Tagetes flowers.

II. trs., to oil and comb someone's hair : ne hon enagate *baraēburuītgaia*. *baraēburuī*-n rfx. v., to oil and comb one's own hair well : cikan nakitem *baraēburuī*njana ?

*baraēburuī*-ḡ p. v., (1) to be well oiled after oiling : *baraēburuī*akanae, his hair is well groomed. (2) to be worn very smooth by use : sēl *baraēburuī*jana, the husking-hole is worn smooth.

*baraēburuī*tan adv., (1) nicely oiled and combed : *baraēburuī*tane supidakada ; *baraēburuī*tane nakiakana. (2) worn very smooth. (3) of house walls, plastered very smooth : ā liḡ li oḡ *baraēburuī*tanko jolomca.

N.B. In songs *baraḥburuḥ* occurs sbstly. for the age at which people are accustomed to groom their hair well, i.e., adolescence, youth : Senda-lāduluren lelēlēmā, *Supiḍbaraḥ-buruḥren* cinatāmā, I have known thee in thy youth.

\**baraē-ili* sbst., the rice-beer which has been brewed by the whole village, one pot per house, in honour of the Barae, and is drunk with him, at the end of the year. On this occasion the contract for his yearly service is renewed. This takes place in January, and the festivity sometimes begins by the women of the village washing the hands and feet of the Barae and the Barae's wife, and emptying their water vessel over his and her head.

*baraē-kuḍlam* sbst., a country-made hoe, in entrd. to *calāni kuḍlam* an imported hoe.

*baraē-mereḍ* sbst., country-smelted iron, in entrd. to *calāni mereḍ*, imported iron.

*baraē-muruk* sbst., the energy of a blacksmith, occurs in the idiom : *baraēmuruk* uruame, put forth all thy strength, make as great an effort as thou possibly canst.

*baraē-uḍ* sbst., a black, edible mushroom of the jungles, up to 5" by 5".

Note the following riddle of which the answer is *baraē-uḍ* : aṭamaṭa birko talare patarako harubakada, in the middle of the dense jungles they have put the leaves upside down.

*baṛagur* I. trs., used alone instead of *saḥbaṛagur* : to let slip from one's

hand a round object whilst trying to pick it up : *halamjadina taikenaina baragurkeda*.

II. intrs., used alone instead of *tegabaragur*, to slip on a round object : *gol dirire baragurleḍte kaṭae loṭoḥjana*.

*baṛagur-g* p.v., (1) to slip from the hand whilst being taken hold of : *phutbōl miḍ tite kū halamja baragurḡyea* (2) same meaning as intrs. : *gol diriree baragurjana*.

*baṛagur-en* rfx. v, to slip wilfully on a round object : *moṭaite okoe baragurena* ?

*ba-n-aragur* [vrb. n., the manner of thus slipping : *bonaragure baragur-lena gāṛikene tabalena*, he slipped in such a way on smth. round that he fell with a sound like *gāṛi*.

*bara-honjar* Nag. syn. of *guraḡ-honjar*, *kukuhonjar* Has. sbst., (1) great-grandfather-in-law and great-grand-uncles-in-law. (2) elder brother of father-in-law. (3) husband of mother-in-law's elder sister.

*bara-huṇḍi* syn. of *bara*.

*baṛākaō*, *baṛkaō* var. of *bhaṛākaō*.

*bara-kura*, *baḍa-kuḍa* syn. of *bara-buti*.

\**Baṛām-bonga*, *Boṛām*, *Ote-boṛām*, *Boṛo-bhunji* syn. of *Rōg-bonga*. In sacrifices to this spirit the name is generally either preceded or followed by the title, *Sirmaṭhakur*. In such a context *ṭhakur* means, the second in dignity and power (primarily it denotes the junior brother of the maharajah). Hence the address, *Ote-boṛām*, *Sirmaṭhakur*, means, thou the Lord on earth and the second in



heaven! i.e., the junior brother of Singbonga.

In his *Ethnology of Bengal* Col. Dalton states (1) that the Ho branch of the Munda race believe Oteboram and Singbonga to be both self-created and that these made the earth. (2) That the Bhuias still call the sun *borām*. (3) In a foot note on page 185 he says that Boram is probably but an older name for Singbonga. He does not say who told him so. It is apparently a conclusion drawn from the second of the above statements. The present-day Mundas know nothing more of this identification. For them this spirit is the great originator of calamitous epidemics, hence the name *Rōgbonga*, the spirit who causes epidemics. They say that he has no fixed residence, but roams about from place to place for this mischievous purpose.

As soon as an epidemic outbreak among cattle is remarked in a village, people, in that and the neighbouring villages take off the wooden bells from their cattle, then one man hangs one of these bells on his own neck and runs over the eastern boundary of his village being pursued by his co-villagers who throw sticks of *tirul* wood after him, without, however, hitting him. The sacrifices subsequently offered to the Rōgbonga must also take place to the east of the village, i.e., in the direction of the Ganges, as some maintain, because the Ganges is by Hindus, considered as the originator of small-

pox.

As soon as it has become evident that an epidemic has really broken out either among men or cattle, the pahanr goes through the village, proclaiming: *phalna hulara* (naming the day) *Borobhunjibu baia!* or, *katnibu baia!* on such and such a day we shall offer a sacrifice to Boro-Bhunj, or we shall resettle the village (which has been unsettled by this epidemic). Before the day appointed for this sacrifice he collects money from house to house for the purpose of buying a red cock, which has to be offered to Desauli, in order that he may treat in this matter with the Rōgbonga. Besides this he collects the fowls which are to be sacrificed to the Rōgbonga. He may take one from each family or not, provided he gathers at least five of them, and these must be of five different colours.

In the case of an epidemic among cattle both sacrifices must be offered by the *mahara*, i.e., the cowherd, because he has charge of the village-cattle. He is generally a Hindu, belonging to the Ahir caste. If there be no cowherd in the village, which happens sometimes, because each family prefers to take care of its own cattle, then any man knowing the rite, performs the prescribed sacrifices. The whole observance is very complicated and runs as follows:

On the appointed day nobody is allowed to light a fire in any house in the forenoon, all house doors must be locked and the place

**Barim-bonga****Barim-bonga**

in front of every house must be plastered with a solution of fresh cowdung. Then all the people of the village proceed to the place of the sacrifice, east of the village, each family taking its own cooking utensils and pearl rice and a fowl for the mid-day meal, which must be prepared and consumed on the spot after the sacrifices are over, the pahaur inspecting all the cooking pots to see whether each family really cooks its dinner there. Besides the things required for the mid-day meal all must gather and take with them all the old brooms, winnowing shovels, old baskets, rags and cooking pots. After the sacrifice all these old things are carried just beyond the eastern village boundary and there thrown into the middle of the road. Thereby they mean to carry the disease itself out of the village and put it on its way eastward, so that it may return to the village no more. The sacrifices themselves proceed, with the customary observances such as placing on the ground three little heaps of pearl-rice, facing east whilst the formulae are pronounced, etc. The first sacrifice is offered to Desauli. After that the fowls gathered from the families are offered to Oteboram, the formula being repeated over each fowl. The following formula is used for the sacrifice offered to Rogbonga: "Ne tisinado suba sandi, kakar kaluti omantanaina, cedantanaina, Sirmathakur, Oteboram, hardaron, gum-

daromime, mered diaguna, mered sabarito hareja, gumeraimo Dikudisum, pusidisumte, biurrura, sekorruraima!" here he cuts the neck of the fowl, allowing some blood to drip on each rice heap, and then he proceeds as follows: "Ape tatairako, apuirako, kakairako! udubaipe, jagairape! Desauli Maburudo ape moiaq ganducalpare dubakan jaruakante, Dikudisum, pusidisumte biurrura, sekorrurankae. Here now to-day I give and offer to thee Sirmathakur, Oteboram, a first-rate cock, a fine hen, drive and turn him (the sickness) drive and turn him away with an iron staff, with an iron crowbar to the country of the Dikus, to the country of the cats, turn and chase him! You, grandfathers, fathers and uncles (deceased ancestors), who sit on the same seat and stool with Desauli, Maburu, conversing with them, urge him, tell him, that he should return to the Dikus' country, to the country of the cats." (i.e., to the country of those, who steal like the cats).

The liver and a bit of meat from the back is wrapped up into a leaf, baked and offered to the ancestors with some beer. If there be a white-ant hill near the east of the village, the sacrifice is by preference offered before this ant hill. The sacrificer gets the heads of the sacrificial fowls. The remaining meat is given to those who brought the fowls. The women cook the mid-day meal. Anybody at all prepares the rice-beer.

## Baranda-bonga

## Baranda-bonga

In the case of an epidemic among men the pahanr offers the sacrifices. Then the houses are not locked, and only the men go to the sacrifice and they prepare the meal and eat it all together with the pahanr. The women cook and eat at home, when the men return from the sacrifice. In some villages the pahanr offers only one sacrifice, namely, to Desauli.

Some say that during epidemics the witches exercise their black arts more than at usual because then people attribute all the mischief to the epidemic and are not likely to hunt for witches.

**Baranda-bonga, Baranda-buru bonga, Baranda-koṛa.** (Sad. *baranda*). This Spirit or *bonga* is ignored by the official religious system obtaining among the Mundas, for he does not figure in any of their yearly feasts and no sacrifice is ever offered to him by the pahanr in his capacity of elder and religious representative of the Munda community. Furthermore he does not receive from anybody that higher kind of sacrifices which are offered as marks of homage and as prayers for special gifts or for preservation from future harm. The only sacrifices he receives are propitiatory ones, namely, such as are offered at the bidding of *deōrās* (witch-finders and discoverers of evil spirits) to propitiate those spirits who cause sickness and death among men and cattle. Such sacrifices are of course only occasional, and as there are other *bonḡas* belonging to this class, the share of Baranda is

naturally rather insignificant.

The correctness of these inferences is explicitly admitted by the legends or myths which have gathered around *Barandabonga*. Furthermore these legends seem to show that this new pretender to Munda worship had difficulties to obtain recognition, since all of them bear traits, which were plainly invented to captivate favour whereas some of them seem to have been made specially to excuse in him what must appear particularly objectionable to the Mundas. (a) In all of them he is introduced as a brother of Singbonga, and therefore well worthy of the attention of the Mundas, who see in Singbonga their sovereign lord and master. (b) The Mundas have a well-known weakness for rice-beer, a national foible if not an outright vice. It is most probably this, which has inspired their own legend which says that Singbonga himself taught the art of preparing rice-beer to the first man and woman he created. To counter this the importers of the new belief present a legend according to which it was Baranda who really taught the art to an old couple of poor starving Mundas, who applied to Singbonga for help. At the same time, however, to soothe the feelings of the Mundas very naturally hurt by such a heresy, the new legend concedes that Baranda did so at the bidding of Singbonga. (c) Baranda is introduced as senior brother of Singbonga. To justify the superiority

## Baranda-bonga

of Baranda implied in his seniority, they offer a story, which glorifies the power of the new religious system and states that Singbonga himself had to have recourse to its gurus and that it was Baranda who helped him against and relieved him of his second wife who was a witch.

(d) The Mundas have their own tutelary spirits in mountains, trees, springs, etc. But then these are all simple creatures of their great Singbonga, who is by his very nature a dweller in light, since his name means *the Light-spirit* or *the Spirit of light*, the dweller in the sun high up in heaven. How could he be the brother and, at that, only the junior brother of a mere *buruboraga*, a Baranda who confessedly has his home in a mountain! To overcome this objection of theirs the Mundas are presented with a story which explains why Singbonga left his original mountain home and went to live up in heaven. It is not calculated to make a deep impression and it does not seem to have done so.

That two wives are given to the Lord of heaven must have seemed a shocking abnormality to these earnest monogamists, who up to the present day have resisted all solicitations to polygamy from any and every quarter.

There are other (intrinsic inconsistencies) in all these stories, and above all it is strange that in either of these two systems of religion there is nowhere the slightest trace of an allusion to the parent or

## Baranda-bonga

author of these two deities, although they are considered as senior and junior brother respectively. But these puzzling inconsistencies seem to be the law of legends, which arise wherever one religious system attempts to supplant another or where two or more such systems are more or less successively accepted and shuffled, as it were, into one heap by the imagination of primitive races.

The fact that the cult of *Barandaboraga* is here shown to be an innovation, something new, a something which, until then, had been unknown to the Mundas, is, from the ethnological point of view, much less important than the connected fact that the innovation is nothing else and nothing less than the introduction of sorcery among the Mundas, that *this something new and formerly unknown* among the Mundas, consists in the practices of witchcraft and witch-finding, of practices which rest on the belief and teaching that man can, by means of certain occult means, acquire all those powers, which are denoted collectively by the words *sorcery*, *witchcraft*, or *black arts*, on the one hand, and that, on the other hand he can also, by means of certain other occult means and practices, acquire the power of destroying the effects of sorcery as well as the power to work wonders or wonderful things by means of the mysterious power inherent in certain fixed forms of prayer and adjurations called *mantras*. For in these legends

Barandabonga appears as the chief and central figure of this new system or faith, even as Singbonga is the central and chief figure in the religious system which, till then had prevailed unrivalled and unopposed among the Mundas and which the new faith was unable to destroy or even to change, in any of its main tenets, in so far at least as these were and still are explicitly realized by the popular mind. For they continue to believe that Singbonga is the maker and sovereign master of the world the creator of mankind, the master and regulator of the spirit world, the provider of all good things to whom all may apply for protection, and the avenger of evil. And this faith of theirs is explicitly professed up to date both in their yearly feasts and in the prayer standing at the beginning of sacrificial formulas used in sacrifices addressed to minor bongas. "Singbonga, thou who hast ordered us to sacrifice to bongas, command this N. (name of the particular spirit to whom the sacrifice is made) to accept my offering". They therefore do not seem either to realize fully or even to feel that this new belief is in reality a negation of their old faith.

The effect on the real everyday life of the race is very different. For any one, who has not lived among them with a genuine interest in their well-being, it is difficult to realize to the full extent the misery, which this baneful belief has inflicted

through ages and is still inflicting on so many families as will be shown in the article on the word *najom*.

Here then we have an historical fact, clearly disproving the assertion advanced so rashly and accepted so readily, not to say, so greedily, by the a-prioristic evolutionary school of ethnologists, who maintain that monotheism is one of the very highest and last stages in the evolution of religious thought, and that in all races it was invariably preceded by lower forms of thought, one of the lowest and most primitive having invariably been the belief in and the practice of magic and witchcraft.

Concerning *the time* at which this innovation came to the Mundas, the legends state explicitly that it came at a time when the Mundas lived together with people who were already divided into higher and lower castes. But this does not suffice to fix even approximately any historical date. However the positive reference to higher and lower castes justifies us in inferring that it took place when the Mundas were already in India.

*From what race* did the Mundas learn this new faith? The following data may contribute to the solution of this question :

(1) In the monotheistic system in which Singbonga is the central figure, everything is essentially connected with the Munda race and their social system. The *pahanr* is both religious and (originally at

## Baranda-bonga

## Baranda-bonga

least) civil head of the community by virtue of his birthright, either as founder of the village or as direct senior descendant from the original founder. A non-Munda as pahanr of a Mundari village is, even to the present-day Mundas, quite unthinkable.

(2) The participators in his sacrifices and sacrificial meats must be Mundas.

(3) The members of one *ki'i* (clan) may not on any account participate in the sacrificial meats of another *ki'i*, excepting the case of husband and wife, in whom two clans are amalgamated into one so that the husband may partake of the sacrificial meats of his wife's *ki'i* and vice versa. All this allows us to infer that this religion prevailed at a time when the Mundas were quite apart and not yet mixed with other races.

In the new system things are very different :

(1) The official agents are not necessarily Mundas and even if there happens to be a Mundari *deórâ* (witch-finder) in or near his place, the Munda, who desires the services of a witch-finder or conjuror, need not have recourse to him; he is free to go to a non-Mundari one, i.e., to the *soka* or the *oja* of the Uraons or the Sadans.

(2) The office of *deórâ*, *soka* or *oja* is not obtained by virtue of seniority or any racial or clan connections, but solely by individual choice to learn the art from a *guru* (religious

teacher) and from the progress made and the successes achieved and the reputation acquired.

(3) There are few Mundari *mantras* and those which exist contain many foreign (Sadani) words and their style is very faulty.

(4) Even Mundari witch-finders use Hindi or Sadani *mantras*.

All this justifies the conclusion that the whole system is not of Mundari growth.

The paramount importance of the *guru* and the irresistible power of the *mantra* point to Hindu influences. But then Hinduism such as it has been for several thousands of years, would certainly not have countenanced, much less advised, sacrifice of a black bullock to Barandabonga.

Bengal and adjoining parts are teeming with hinduized Aborigines who submitted to and gradually amalgamated to a certain extent with the Aryan conquerors. This is clearly shown by the physique of a great part of the population and especially by the strong and unmistakably aboriginal (Dravidian and Kolarian) influences on the current languages of those parts. These yielding characters did not hesitate to mix their own creeds and rites with those of their new masters. The number of gods and goddesses, of godlings, demons and *gurus* each with its own legends, one more extravagant than the other, which have arisen and do still arise out of this mixture, is

## Baranda-bonga

## Baranda-bonga

simply without count. Probably *Barandakora* is one of its products.

I subjoin a close translation of that legend which details all the rites to be observed in sacrifices to Singbonga and which therefore seems the most original.

Barandakora taking the form of a man, engaged himself as a servant to the chief (*munḍa*) of a Mundari village. He was hard-working and did everything very carefully. Then the chief, consulting with the inmates of the house, decided to keep him as son-in-law and he gave him his daughter, observing all the marriage rites. When the month of Aghan (November) arrived, this son-in-law went to Marangburu to cut handles for straw-hooks and remained there a long time. Then the inmates of the house said: "This son-in-law has deceived us, even now he does not return. Well, now the paddy is ripe. Let us reap and thresh it." And so they did. After that the son-in-law returned and seeing that the paddy stacks were no longer on the threshing floor, he said to the servants of the house: "So you have threshed all the paddy?" "Yes" they said, "we have finished the threshing and thy share of the straw lies there". Then the son-in-law brought bullocks and began to thresh that part of the straw by driving them round and round over it. When he had finished he removed the straw with the straw-hook and shook it, and then there

was found a heap of paddy-grains as high as a man's hip. Then the son-in-law's wife began to get fever. At once they took oil and rice to the soothsayer. The soothsayer discovered in the grains of rice that Barandaburu caused the sickness and he furthermore found that a white cock had to be sacrificed to Singbonga and a black bullock to Barandaburu. Then the people returned to their own house and at once arranged for the prescribed sacrifices. They offered a white fowl to Singbonga. Then they led a black bullock out of the village towards the east and took with them also a pot of rice-beer. When they had arrived at the place of sacrifice they prepared a fire-place, put down three pinches of pearl rice and began to chant: "We make these gifts and offerings to thee in order that our sick person may get cured. For thou wast discovered in the oil and the rice-grain (as originator of this sickness)." Then taking some of the rice they put it into the bullock's mouth and then struck him with the blunt of the axe on the nape of the neck and drawing his blood they allowed some of it to drip on the three small heaps of rice. Then after skinning the bullock they cut out a piece from under the shoulder and one from the chest. These pieces they cooked together with rice and added turmeric to the mixture. When it was cooked they offered some of it on the three spots with the usual

## Baranda-bonga

## Baranda-bonga

prayers. After this they and the people present at the sacrifice ate the remainder of the food thus cooked. The uncooked part of the bullock's flesh they divided into two portions. One part was given to the people present at the sacrifice and the other to the head of the family, who carried out the rite, and then they returned home. The axe with which they had slain the bullock, was placed on one side in the house and nobody could touch it until it was purified. After five days they prepared a pot of *tapanili*. When that was fermented they sprinkled and cleansed the axe with beer from that pot to resanctify it, after which the whole sacrificial rite was complete. Notwithstanding all this the wife of the son-in-law did not get all right but died. Then there was much crying and wailing in the house. Now it so happened that a man of a different caste, a blacksmith, was just then returning from another village. And he saw the son-in-law driving a black bullock; around the bullock's neck was a straw-rope. The village chief's daughter walked behind him carrying a pot of *tapanili* on her head. When the blacksmith met them he asked: "Whither are you two going?" Both of them replied: "We are going on a visit to the house of our parents-in-law." Then the blacksmith asked: "And where is the house of your parents-in-law?" And both replied: "Yonder that great mountain is visible, there it is." And then the two and the

blacksmith parted company. On entering the village the blacksmith heard the wailing and asked: "What is the matter? Has anything happened to anyone?" And the people answered: "The village chief had given his daughter in marriage to one of his servants and kept him in his house as son-in-law. That son-in-law's wife has just died." But the blacksmith would not believe it and he went to the house of the village chief and asked them: "What are you crying for?" Then they said: "Our daughter, whom we had given in marriage to that adopted servant, has died." The blacksmith said: "Surely not, my friend! I saw both of them just now. Your servant, the adopted son-in-law, was leading a black bullock by a straw rope and your daughter was walking behind him, carrying a pot of *tapanili* on her head. I met them on the road and asked them: 'Well, my son, whither are you two going?' And both told me they were going on a visit to the house of their parents-in-law." The village chief, on hearing this said: "For sure, that one was not a man! He is the *Barandakora*, and has deceived us." Then they considered a while and decided that it was so. And they kept quiet and thus it all ended. In this way the story of the *Barandakora* began and ended. From that day up to the present time, both the Mundas and the other castes of this country all worship him in this manner.



In one variant of this legend it is not a blacksmith (Barae) but a basket selling girl, who met Baranda followed by his deceased wife and who told the parents that their daughter could not have died. Basket-makers called *Zuris* are another separated landless caste of Mundas, whom the latter consider as inferior to themselves.

These socially separated landless branches of the race, who had to live mainly by their handicrafts, were exposed more to alien influences than the conservative and exclusive cultivating Mundas. In the article under *Barae* we have seen the blacksmiths remaining in the villages from which Sadans and Oraons had expelled or crowded out the Mundas. They offered their services to the new-comers and adapted themselves so readily to their customs, that they even ate the food cooked by Oraons whereas they there refuse that cooked by their own race-fellows, the Mundas. Even the Bithors have undergone alien influences much more strongly than the Mundas, simply because they continued roaming about the forests of districts from which the Mundas have disappeared completely.

Another little trait in the legend deserves notice. When a married couple of Mundas go together from one place to another, they never walk side by side but one behind the other, the wife preceding, the husband following. But in this legend we see the wife following her

husband, which is distinctly against the Mundari custom.

This un-Mundari trait and the fact that in the legend the identity of Barandabonga is proved by a vision vouchsafed to one of two separate branches of the Munda race which have come in close contact with the Salans, allow us to conjecture that the cult of Barandabonga and the practice of witchcraft have been borrowed from the Salans, and that one such separate branch of the Munda race has been responsible for their adoption by all the Mundas.

The following is also a close translation of the legend stating that it was Baranda, who taught the art of preparing rice-beer.

Singbonga and Barandakora were walking about together. One day an old couple, Chitaburia and Mangraharam by name said to Singbonga: "We are hungry and thirsty! do thou show us some way or means by which we may escape death from hunger." Singbonga replied: "There is a means, but I will not myself show it to you. This Barandakora will give you medicaments sweet and bitter, the *tirubirsi* medicament (which is) the *Naguribilam* root". But Barandakora said: "I will indeed give it to you, but you must on no account reveal it to others. If you do so you will both of you be burnt to death. If you decide not to reveal the secret then I will go with you. Come now, get two mats full of paddy-grains, *kararibaba* (a black-grained kind of

## Baranda-boraga

paddy), and I shall show you the *tirsibirsi* medicament, the *Naguri-bilam* root. Then both Chitaburia and Mangraharam answered: "We will not reveal it to anybody." "Well then" said Barandakora, "get the two mats full of *kurâri* paddy and husk it." Then they husked it. One matful yielded half a *leôk* of rice (the equivalent of one pound only). Then Baranda-kora said: "Now boil water." And they asked: "How much water are we to boil?" Then Barandakora walking up to them measured eight fingers high of water. When the water was boiling they poured the husked rice into it. When the water was boiled down the cooked rice became *kosôrâ* (the mass of boiled rice destined to ferment for the purpose of brewing beer). They then took it off the fire and spread it out to dry. When it had cooled down he made them knead the *tirsibirsi* medicament with it together with *tapanili* (sacificial beer) and ordered them to put the whole mass into a small earthen pot. This having been done they asked for directions. Barandakora said to them: "After five days taste the pulp. If it be not tasty then do not drink (the juice) but if it be tasty then drink." After five days they did as Barandakora had told them, and they found it very tasty, sweet and pungent blended into one taste. Then they laughed and said: "Oh, what a good medicament the Barandakora has shown us! Come now let us drain off the juice, strain

## Baranda boraga

it and drink!" Then they drew and drained off the juice and drank it. Having drunk it they chattered merrily and they sang and they laughed so as to fall on the ground. Now, this couple had never been heard to talk merrily or to sing, and to-day they were talking merrily and singing. Hearing this the old village chief, who was also a Munda, came and said to them: "What is the matter with you to-day? What have you eaten and what have you drunk that you are chatting thus merrily and are laughing and singing?" As Mangraharam heard this he said to Chitaburia: "Now do not reveal this secret. We two have sworn to Barandakora to keep the secret; if we reveal it, we shall be burnt to death. Did not Barandakora say to us: 'On the very day you reveal it you shall be burnt to death, both of you.' So see to it that you do not reveal the secret." Then Mangraharam got so drunk that he lay down and slept heavily. The old village chief seeing Chitaburia alone, questioned her threateningly. Chitaburia said to the old village chief: "Barandakora gave us the *tirsibirsi* medicament, the *Naguri-bilam* root and we prepared it and drank it." The moment she said this both Chitaburia and Mangraharam were burnt to death. As they were dying Barandakora said to Mangraharam and Chitaburia: "You two have spurned me and provoked me to anger. Go now thou Mangra! thou hast become a bongra of the old

generation (*purana kuṭi boṛga*) and thou Chitaburia hast become a new curse (*naḍa nasan*). On both of you this curse has fallen. On earth each of you will obtain one drop of blood in every sacrifice made in the name of *purana kuṭi* and *naḍa nasan*." Thus Barandakora cursed Mangraharam and Chitaburia. And from that day the descendants of the Mundas as well as all the great and small castes of this country catch (discover) wizards and witches in the name of *Purana kuṭi* and *Naḍa nasan* at the door of the witchfinders and the sokas. And from that time troubles have arisen in the country in the shape of mutual accusations of witchcraft, of setting bongas against other people, of breaking the curse and the like.

To realize to its whole extent the import of this legend, we must keep in mind the following points:

The Mundas' account of the origin of man says that the first man and the first woman made by Singbonga remained in childlike simplicity and abstained from sexual intercourse until Singbonga taught them the art of preparing rice-beer.

A second legend says that once upon a time Singbonga rained fire from heaven which destroyed all men with the exception of one boy and one girl who were brother and sister. These two had been hidden by Nageera in a cool cavern on the water-side and thus saved from death. Singbonga obtained them from Nageera, built a hut for them

and brought them up. At sleeping time he always put a log between them and they were ignorant of sexual connection until one day he taught them how to prepare rice-beer. After they had got intoxicated and gone to sleep, he removed the log which was between them, and from that time they became husband and wife and from them came all men now living.

In this legend there is not only no restriction on the use of intoxicating liquors but its divine origin and its purpose are calculated to act rather as a commendation. If this appears rather shocking to us, we should remember that the struggle for the bare needs of daily life weighed more heavily on every individual, it continued with more dreary monotony and more relentless rigour in the case of primitive man than it did in the later stages of culture, when improved methods of cultivation, division of labour and specialization gradually created more ease in general and even abundance to ever increasing groups and whole classes. It is therefore not very surprising that the discovery of the means of preparing intoxicants should have been welcomed as one of the greatest blessings and therefore as being of divine origin. The intoxicants spoken of here are those obtained by the fermentation of food grains and the discovery is by the legend stated to have taken place at a time when the regular cultivation of rice was

already in vogue. Even nowadays when the cultivation of rice is so easy as compared to what it was in its initial stages, most Mundas can hardly afford to ferment rice enough for a moderate drink once a week and many of them can but seldom put aside a few pounds of it for fermentation. Hence we may be sure that in the initial stages it was only at the harvest time that a portion of the rice reaped could be turned into beer, so that the habit of drunkenness with its baneful effects can hardly have existed in those days. Drunkenness as a habit could arise only at a later date when races possessing the secret, had attained to improved methods of cultivation and were settled in fertile regions. Such circumstances might have prevailed in the fertile plains of Bengal, which were certainly occupied by tribes of the Munda race before the arrival of the Aryans in those parts.

It is noteworthy that one of the many reproaches made against the Mundas in the early Sanskrit literature, is precisely that of habitual drunkenness.

It is there, and from a new race, that restrictions on such a baneful habit must be looked for. But this legend might really be called a powerful temperance sermon; for its message to the Mundas amounts to this: The use of intoxicants may be allowed in a few exceptional cases. Its general use is a crime for which those responsible shall have to undergo the severest punish-

ment. This gives additional weight to the surmise that the cult of Baranda came from hinduized aborigines, probably such as were of Dravidian origin: among these the belief in distinctly evil spirits seems to be much stronger than among the Munda races. These then contributed to the new cult the belief in witchcraft and its counteracting rites, inculcated in the first legend, whereas the admonition to temperance comes evidently from that asceticism, which plays such an important part in the early Hindu religions.

The remaining legends are fair specimens of that kind of religious folk-lore which, whilst introducing new doctrines, does so effectively veil the contradictions between the old and the new, that both settle down side by side in the popular mind with little or no friction. This it accomplishes by proposing details, calculated to vividly strike simple, unreflecting imaginations and framing them adroitly in traits taken from the people's everyday life so as to fix them there permanently and make them appear as part and parcel of the mental belongings of that life. Summaries of two such legends will suffice:

Once upon a time there were two men, Deogaon Guru and Madho Mantri, who possessed such powerful mantras that they could at their pleasure order tigers and snakes from the forests. They used to plough their fields with these tigers

yoking them to their ploughs by means of the snakes as straps. When Singbonga did not succeed in curing his little son by means of his medicines, he called in these two sokas who at once revealed to him that it was his own second wife who had bewitched the child. When Baranda, who was at once called in by Singbonga, had tried in vain to dissuade the second wife from her evil practices, he too applied to the two famous sokas for aid. They then shut her up in a rocky cave where she kept screaming day and night. Singbonga, disturbed in his hunting excursions by these cries, asked Baranda to take measures for her disappearance. This one arranged a great *karam* dance hoping that some youth might fall in love with her and take her to wife. But all turned away from her with horror because her feet were twisted round so that her heels pointed forwards and her toes backwards. Then Baranda set fire to the cave in order to burn her to death, but failed in this attempt. After some time a young man who could find no wife took her in. She disappeared suddenly and he determined to seek her. As he opened his box to take out his clothes for the journey, he found her there in the shape of a cat, whereupon he at once reclosed the box and threw it away in disgust. Baranda, desiring to find another husband for her, asked the two sokas to keep her confined in the

box whilst he went from village to village calling out: "Who wants a beautiful cat?" But whenever people looked into the box the cat spat fire so that nobody wanted her. At last his *sikuar* (carrying net), which was made of fried vegetable leaves and suspended from a carrying-pole made of a twig of the castor-oil plant, broke in two near the village of Hulsu. Baranda left it there and went home. Some men of Hulsu opened the box, took away all the *ranus* (sorcerer's medicines) of the witch and started practising witchcraft. And therefore that village is even nowadays called Najom-Hulsu. Then the two great sokas carried the box with the cat to the *porōagūg* (the waterfall of the blue rock pigeons) where it remains to this day.

The noteworthy feature in this legend is the doctrine that the principle of good, which, according to all aboriginal tribes of India, is impersonated in the Sun-god is unable by his own power to counteract the effects of the principle of evil without the aid of sorcery. Now this is an explicit doctrine with certain if not all Dravidian Aborigines, and the principle of evil is by them represented as the wife of the Sun-god. (See Dalton's *Descriptive Ethnology of Bengal* p. 296 and passim).

The following is a summary of a very ordinary Hindu caste story.

Singbonga and Baranda were

overtaken by a storm whilst out hunting, or, as others say after having danced a sword-dance. Baranda sought shelter in the house or smithy of a *Barāḥ*, whereas Singbonga, rather than risk defilement in the house of a low-caste man, dared the storm and went home. The blacksmith's bellows were hanging under the roof and a few drops of water fell from it on to Baranda's *ka'ga* (the end lock of his chignon) thus defiling him. Then Singbonga refused further intercourse with him and went to live in heaven. This is why even now Baranda acts like an outcast, attacking all castes without distinction and eating whatever they offer him in sacrifice, meddling even with those who are religiously and socially unclean in consequence of childbirth: *Baranda* soben jitikoe hatirkoa orq cūtreoe jiruba.

**baranjī** trs., to gather with difficulty and in small quantities at a time: orq baita daru miad-bariaten *baranjikeda*.

*baranjī-q*, p. v., to be thus gathered.

**barāa-burūa, burūa-burūa** (Sad. *bururburur*; Cfr. H. *barbarānū*) imitative of the sound, used (1) as an intensive of *barqburq*, describing stronger muttering, and construed like *barqburq*, (2) of any other strong murmuring sound, in which meaning it is used as trs. or intrs. prd. of liv. bgs., and as adv. of inan. os. as well as of liv. bgs.: sikṛīko *burūqburūqjada*; kenderae *burūqburūqjada*, he plays the *kendera*

violin which makes a murmuring sound; *kendera burūqburūqdan sarāa*. Trs. phrases may also be expressed in the p.v.: *kendera burūqburūqḍana*.

N.B. Though *burūqburūq* is sometimes used instead of *buḍḍana-buḍḍana*, of several people who sniff up the mucus of the nose, *barāqburūq* seems never to be used in this meaning instead of *baḍḍana-buḍḍana*.

**barāḍ** (H. *barhānū*) trs., to increase, used with such d. os. as *aḍal*, fame procured by vain expenses, *nutum*, fame, *sād*, interest on loans, *gonora*, price: *adale barāḍ'a*, he has made vain expenses in order to be praised for it.

*barāḍ q* p. v., to be increased: *honder piṭiāte babarā gonora barāḍjana*.

**barare bokoboḥa** Nag. syn. of *gungure bokoloḥa* Has.

**barā-urā, baḍa-udā** syn. of *barā-bulī*.

**barāsi** (Sk. H. *bāsi*) I. sbst., a fishing-hook.

II. trs., to catch by means of a fishing-hook, to fish with a hook.

**barāsi-baḥar** Has. sbst., a fishing line.

**barāsi-dāa** sbst., a fishing rod.

**barāsi-ḍuir** Nag. sbst., a fishing line.

**barāsi-urūa** trs., (1) to draw out with a fishing-hook, or with any hook at all. (2) to draw water from a well by means of a rope (*kūābaḥar*, *kūāpaga*), or a pole (*kūāḍāq*): *ṣorōgore dā menā: janaḍle barāsi-urūqjada*, the water is far down, we draw it always with a pole or a rope.

## bare

*baṛdsinruṇṇ*-ṇ p. v., (1) to be drawn out by means of a fishing-hook or any hook. (2) of water : to be drawn from the well by means of a pole or a rope.

**bare** sbst., var. of *baṛi*, the Banyan tree. In songs it is *bare*, not *baṛi*, which is used : Ocoja cetaṇṭola gon-gorsalu, Ocoja lataṇṭola barejapiṇu. Get away, bank-myna of the upper hamlet, who runst after (the maidens), Get away, *piṇu* bird of the lower hamlet, who livest in the banyan tree. (*Salu*, stands here for a youth, and *piṇu* for a maiden).

**bāre** adv., by all means : *tebāime bāre*. In songs *bāre* is syn. of the conditional *konaṇṇ* : Disum *bārem* baitare, raja, aṇṇa ṭakasika, Hatu *bārem* baitare, munda, aṇṇa ilimandi. If, O rajah, thou wouldst govern thy country well, thou wouldst have plenty of money. If, O village chief, thou wouldst govern thy village well, thou wouldst have plenty to eat and drink.

**bare** (Sad. *baṛi* ; Mt. *baḍe*, cake) I. sbst., balls or boluses of food offered for sale in market-places. It generally consists of moistened pulse flour or of spiced mixtures or so-called curries. The kinds ordinarily presented are made of dal and dried *kakaru*, pumpkin, or dal and *punḍi kakaru*, white-gourd. These balls are always stewed for consumption, never eaten as they are. This stew is called *bare-utu* : *barele* kirinaḷa ; *barele* utua. II. trs., to make into such boluses : mōre ṭṭṭa rambārale *barekeda*. *bare-ṇ* p. v. to be made into boluses.

## baṛi

**bare-utu** sbst., stew made with boluses of pulse.

**baṛi**, **baṛi-mistri**, **baṛi**, or **baṛi-mistri** (Sad. H. *barhāi*) I. sbst., a professional carpenter. This class of artisans is not found in purely Munda villages because every Munda knows carpentry enough for all his own purposes. Of late, though, a certain number of Munda boys have been trained in Industrial Schools.

II. trs. caus., to make smb. become a professional carpenter : bar hoṇo korahonkinatana menakina, miḍ hoṇoin *baṛhikia*.

III. intrs., to call someone a carpenter : Cina kāmikoko *baṛhiakoa* ? What kind of artisans are called carpenters ?

*baṛhi-n* rfix. v., to train oneself for, or to undertake, the work of a professional carpenter.

*baṛhi-ṇ* p. v., to become a professional carpenter.

**baṛi-kami** sbst., the work, the profession of carpenter, carpentry.

**baṛi-mistri** sbst., a professional carpenter.

**baṛi**, **baḍi** Nag. (Sad.) syn. of *guṇḍu*, *kuku* Has. fem. of *baṛa*, I. sbst., senior paternal or maternal aunt, or their niece ; also great-grandmother and great-granddaughter ; great-grand-aunts and great-grand-nieces. To avoid confusion *kuri* fs often added to *baḍi* when speaking of the niece or great-granddaughter. This word takes the prsl. prns. as pos. affxs. : *baṛin*, *baṛim* *baṛite*, etc., my, thy, his or her senior aunt, great-grandmother, etc

II. intrs, to call someone senior paternal aunt, etc., *bārīataiṇ*, ltly., I say senior paternal, maternal aunt, etc., to her. This is the current Mundari eqvlt. for the Engl. : she is my senior paternal aunt, etc.

*bārī* var. of *bārī*, flood.

*bārī-daru*, *bārē-daru* (Sad. *bār*. sbst., *Ficus bengulensis*, Linn., Urticaceae, —the Banyan, a tall, spreading tree with numerous aerial roots, which if not browsed by cattle, form new stems. The fruit, a small red fig, is eaten. The milky sap of the tree is used as birdlime. The wood is useless; it is not even liked as firewood, because it is damp and smoky.

*bārī-hanar* Nag. syn. of *guzgukin*, *hanar*, *kukuhānar* Has. sbst., (1) great-grandmother-in-law and great grand-aunts-in-law. (2) wife of father-in-law's elder brother. (3) mother-in-law's elder sister.

*bārī-kimin* syn. of *guzgukimin*.

*bārīsaka*, *bārīsika* var. of *bandasaka*, sbst., a simple swelling of the lymphatic gland in the groin, in entrd. to *aḍagara*, which is the same with an open sore.

*bārī-suam* Has. *bārī-sūm* Nag. sbst., any mistletoe growing on a banyan tree. It is used medicinally to cure retention of milk : a piece of branch without leaves of this mistletoe and one of *loasuam* (any mistletoe growing on *Ficus glomerata*), are crushed and mixed with rice-water and a pinch of salt. This is given as a drink, while the diet consists of pulse of roasted *ramṛa*.

*bārīa* and deriv., vars. of *bārīa*.

*bārkaḥ* Nag. var. of *bārkaḥ*.

*bārō* var. of *bārōarsaṇṇi*.

*bārōar-lumam* sbst., (1) a silk-worm reared in Chota Nagpur. (2) its cocoon. The *bārōar* cocoon is 2" long by 1½" broad, solitary on a stalk 1½" long with a ring embracing the branch of the tree. Its silk is white, even when the cocoon looks yellow, in which case it is called *irhabārōar*. The dead cocoon fetches on the market the same price as the *lārīa* cocoon, i.e., the second highest price. Not so the live cocoon, at least in Sonpur (Has. and Nag.) where its breeding has been superseded by that of the *lārīa*. Both this worm and the *lārīa* feed by preference on the sal tree, but they are reared also on several other kinds of tree : *katana*, *sekerḡ*, *hesel*, *baru*, *tūtu*, *tamras*, etc.

*bārōar-saṇṇi*, *bārōa-tasaḍ* syn. of *burusaṇṇi*, *marā ciru*, *bārō*, (H. *bārū*) sbst., *Andropogon halepensis*, Brot. ; Gramineae, a tall, stout or slender perennial grass used for thatching. It is 6 ft. high.

*bārōl* var. of *bārī*. In addition to the functions described under *bārī*, this word is used also as follows : *trs.*, to make smth. out of wood with carpenter's tools : *cikanam bārūiada* ?

*bārūi-g* p. v., to be made with carpenter's tools.

*ba-n-aṇṇi* vrb. n., the object made with carpenter's tools : *nea okoḇḇa banarūi* ? Whose work is this piece of carpentry ?

*bārūl* *trs.*, to let escape, go, slip,



## bařđi-kami

fall from the hand suddenly and unwillingly: lořaina *bařđitada*, řapuđjana.

*bařđi-n* rflx. v., to slip (after an effort on the part of the object) from someone's hands: hai sabakařina taikena, mendoe *bařđinjana*, I had got hold of a fish but it managed to slip from my hand.

*ba-p-ařđi* repr. v., to slip loose, of people who were holding each other by the hand: gařa paromtanrekin sařtipijanakina *bapařđinjana*, in crossing the river they held each other by the hand, but slipped loose.

*bařđi-ř* p. v., to be allowed to escape, go, slip, fall suddenly and unwillingly from the hand: lořa *bařđijana*, đa pasirgiřijana.

*ba-n-ařđi* řib. n., (1) the amount of slipping: mōrea maparara haiko taikena, *banarařko* bařđikeđkoa soben hořoko řkenōkena, there were five large fishes, they let them slip from their hands in such a number, that everybody was displeased (everybody said: ř!). (2) the slipping: misa *banarařite* lořa huřialeka darakaōlena, barsa *banarařire* senquterjana, the first time the brass bowl slipped from the hand it got cracked, the second time it went to pieces.

N. B. This word occurs also in the cpds. *capubařđi* and *sarebařđi*.

**bařđi-kami** sbst., work done with carpenter's tools: *bařđikami* kae ituana, he is not handy with carpenter's tools. Also used as var. of *bařđikami*, the work, the profession of carpenter, carpentry.

**bařđi-mistri** var. of *bařđimistri*.

## basa

**basa, bara** Has. syn. of *ekenđa*, Nag. sbst., a male wild boar, whether living with one female (larger kind) or leading a herd (smaller kind), *Sus cristatus*: birguřisukurikoro mipiađ *basako* tařna, each herd of wild pigs of the smaller kind has one male leader.

*basa-ř* p. v., to become a full-grown male wild boar.

**basa** (Sk. *vas*. Sad.) sbst. People who keep sparrow-hawks, distinguish amongst the young ones a *basa*, which is smaller but stronger than the others, a *đuta*, which is middle-sized, and a *besera*, which is the tallest.

*basa-ř* p. v., to grow into a *basa*.

**basa** (Sk. *vāsā*; II. *basā*) I. sbst., a place where one rests for a long while, cooks or eats one's meal, lodges for the night, or least intends to do these things. Buildings erected by Government for the accommodation of passing travellers are not called *basa*, but *đakbařđula*, or *cařiora*, though the accommodation found there is called *basa*. Nere *basa* kā namō ana, no lodgement or accommodation for a traveller is to be found here. In songs *basa* has the same meaning and is var. of *dera*. There is however one song in which *basa* has the meaning of temporary abode: Ne disum duku dasa, Hasa dasi, ote *basa*; Ela manōa! janaōgem geranea: Suku banoa! Cīm cikaēa? This earth is a place of grief, a place of servitude to the soil, a temporary abode; Alas! O man, thou complaigest always that

there is no happiness! What wilt thou do? This earth is a vale of tears, where thou hast to work in the sweat of thy brow and where thou shalt live but a short time. Alas! O man, thou complainest always that there is no happiness in store for thee! Thou canst not change it.

II. intrs., (1) to stop somewhere for the purposes described: cațioră-rele *basakeda*. (2) to dwell temporarily in some kind of shelter erected by people who have either to watch fields or work for some time in the forest: bar pițtăte êkotăree *basakada*.

*bas-a-n* rflx. v., same meaning as intrs.: nerele *basantana*.

*bas-a-g* p. v., imprsl., of lodging: to be taken: Căibasa ciminat sara-gina?—Barsină horare *basaon* (or barsină giti hora menă), how far is Chaibasa?—For two days one has to take lodging on the road.

*ba-n-asa* vrb. n., (1) the number of lodgers: ne hatare *banasako* basatada, kûâră dăte dora kako doraqtana, so many people stopped for lodging in this compound, that there is not water enough for all of them in the well. (2) the action of lodging: niku honder *banasa* bareț menă-o-goa, these people have been stopping here for a few days.

**basair** (Sa.l.) syn. of *arandibā*.

**bā-sakam-daru** sbst., any shrub with variegated leaves, as *Codiaeum*, *Acl. l. pha*, *Clidemia*, *Graptophyllum*, etc. These are never planted by the Mundas, but found only in gardens

of Europeans.

**basakaō**, **basakaō** var. of *bhasākōō*.

**bā-sala** syn. of *bāhalaṇ*, with this difference that *bāhalaṇ* is used only of the ornamental flowers made on cloth by the native weaver, whereas *bāsala* may be used also of those made by other people. See *bāhalaṇ*.

**basan** (H. *bāsana*) sbst., a vessel, a basin.

**basatā** I. sbst., the water in which the rice is to be cooked: *basatā* laditam: put on the fire the water for cooking rice.

II. trs., to boil water: entedo cā mente dāle *basatākeda*. N.B. It is never used in the meaning of to cook.

III. intrs., to boil (of water): dā *basatāṇana*, the water is boiling.

*basatā-g* p. v., (1) to be made to boil: honkoā cā mente cimin cațu *basatāqtana*? (2) to begin to boil: dā *basatāṇana* nălo.

*ba-n-asaṇ* vrb. n., (1) the amount of boiling: *banasatāko* *basatāneda* miț cațu dā talagiriṇana, they have been boiling it so long that the pot which was full is reduced to half. (2) the action of boiling: misa *banasatādo* rarṇurajana oṛoge *basantana*, the first boiling had cooled down, now it boils again.

**basatā-dā-dipli**, **basatā-dā-singi** adv. of time, ltly., at the time when the water is already boiling (for preparing the evening meal), at about 4 or 5 p.m.

**basatā-got** ltly., to kill by boiling, i.e., to sterilize water by boiling it. Water which has not been boiled,

the Mundas call *berel dā*, raw water, or *daridā*, water from the well, *garadā*, water from the stream. As a rule they do not consider this as being in any way dangerous to health, and very rarely boil their drinking water. To quench their thirst they prefer *basi dā*, when available, which has not been boiled either, but has become somewhat acid by a slight fermentation over cooked rice: *dā basaragoxtam*, make the water innocuous by boiling it. *basaragoð-q*, *basaragoj-q* p.v., of water to be rendered innocuous by boiling.

**basað**, **bosað** var. of *bhasað*.

**basar-basar** and **basarleka** var. of *bhasarbhasar*, *bhasarleka*.

**basārað**, **bosōrað** var. of *bhasārað*.

**basātu** (Sk. H. *bast*, *bastu*, things) sbst., a recipient, vessel, basket (not used for a bag, a sack, for which *bosta* is used): *jojomteā basātu aume*, bring a plate, a vessel for eating.

**basātu** syn. of *sonco*, I. sbst., a comfortable spot or position: *ape surunrā basātupēn*, *aindoia lumq-tana*, you are in a snug shelter (against the rain), but I am getting wet.

II. intrs. imprsl., (1) to feel comfortable: *parkomre giti kā basātukiña*. (2) to like smth. (*sonco* is not used in this second meaning): *ena aiumtanre kā basātukiña*, I did not like him to speak like that.

III. trs., (1) to make someone comfortable: *kupulko hijulena jeta-nare kape basātukeðkoa*, dupe na

tingunre, *jomra na nūre*, guests came, you did not make them comfortable in anything, neither in sitting nor standing, in eating nor in drinking. (2) to say or do a thing which pleases, which is liked: *tisā oika kami hobaoa mente hukum aiumk senkena*, *miadreo kae basātukeðlea*, when we went to-day to hear what work we would have to do, in the different works he ordered to be done, there was not one to our liking.

*basātu-n* rflx. v., to arrange oneself so as to be comfortable, to put oneself in a comfortable position: *parkomreā basātunjana*.

*basātu-n* p.v., to be comfortable, to find a comfortable position: *pañire kaina basātuaa*, *ote aligea*, *parkomreā basātuaa*.

**basāri**, **ba-āri-palla** sbst., a small rice measure of only 10 or 12 chataks (there are 8 chataks in a pound): *mahara*, *baraē*, *dasikoā gonora basārite omqtana*, the price paid in kind to cowherds, blacksmiths and servants is measured with a *basāripaīla*.

**basi** (1st. m. Tam., *pasu*, *passē*, after; 2d. m. H. Sad., stale).

1<sup>o</sup> postp. of time: (1) the day after: *managar basi*, the day after Tuesday. (2) In the adverbial phrase *basi-hulaz*, on the following day, *basi* always precedes the word *hulaz*: *porohhulaz kaina senkena*, *basi-hulaziq senkena*. (3) In a looser sense it means: after, immediately after, soon after: *roa basi*

after the transplantation of rice.

(4) In this meaning it also takes the prf. p. aff., *akan* with *te* and then it means: when or as soon as such or such an event was or will be over: Kurihon jatra *basiakante* arandi sanajaia, the girl wants to marry when the jatras will be over. (5) It occurs also as trs., or in the rflx. v. with the meaning of to do smth., on the day after: ne kamibu *maṅgarbasiia*, we shall do this work the day after Tuesday; kamibu *poroḥbasiia*, we shall do this work on the day after the feast; *poroḥbasinjanape*, holape hijujanre hona, you reach the day after the feast, you should have come yesterday.

2° I. adj., with words denoting articles of food and drink. In this function it is primarily eqvlt. to a rel. clause meaning: (food or drink) which is a day old, i.e., which has been cooked the day before or a day previous to the day in question: *basi mandī*. Since cooked food turns stale when it has been standing for a day, *basi* used as adj. means very frequently: stale, acid, sour. It is considered as agreeable or disagreeable according to the degree of acidulation.

II. trs., to cause food or drink to become stale or acid either by not consuming it on the day on which it has been prepared, or by letting it purposely stand long enough to become somewhat acid. The last is currently done with ordinary un-boiled water which is added to rice-

water, or poured over cooked rice and allowed to stand till it is somewhat acid, when it is called *basi dā* and much liked as a drink: mandī alope *basiia*, jom:abaep; ṭenda kabu girita, garada mesaleate mea, nuimentebu *basiia*, let us not throw away the rice-water, let us mix it with water and drink it the day after to-morrow when it has become somewhat acid.

*basi-q* p. v., to become acid, sour, stale: nea kā jomoa, *basiakante* da, orḡ; ṭendaḡ, garada kā mesakere, kā *basioa*, labidoa, rice-water, unmixed with clear water does not become acid but rancid.

*ba-n-asi* vrb. n., (1) the quantity of food or drink which has or will become stale or acid: mandiko *banasiko* basihundikeda, baria caṭuleka peregiakana. (2) the extent of staleness: moḡ caṭu mandī *banasiko* basikeda, jomlere gočakan seta birida, they let a whole pot of cooked rice become so stale, that if we were to eat it, a dead dog would come back to life, i.e., it is acid enough to bring a dead dog back to life. (3) the food or drink which has become stale: misa *banasido* soben sukurikoe omcabaada, orḡe basihundijada.

*basi-basi*, *basiqe* adv., with *soan*, to smell, to taste sour, stale: *basi-basi* soaniña, I find it has a sour taste; *basi-basi* soantana, it has a stale smell or taste.

*basiq*, *basikusiko* sbst., the remains of the previous day's meal: alom māndia, *basikusiko* mena;

*basikusiko* lelkepe, do not go before having eaten (litly., seen) the remains of yesterday's meal.

*basidā* sbst., cold and nearly always unboiled water which is mixed with rice-water, or poured over cooked rice, and allowed to stand for a day or two so as to become somewhat acid and form an agreeable drink. It is the usual drink of the natives, and is very refreshing. If allowed to stand for at least a fortnight, it becomes very acid and is called *kanjiigi*. It is sometimes kept for several months.

*basikundi* trs., to put together day by day in the same pot the remnant of food which has or will become stale.

*basikundi-g*, p. v., of stale remnants of food, to be put daily together in a pot: *api mālekaāte purage māndi basikundiakana*.

*basili* sbst., rice-beer which has been squeezed out on the previous day: *basiliko nūkere taramara hoꝛoko kandumandukoa*, some people get acidity of the stomach when they drink stale rice-beer.

*basikusiko* syn. of *basig*.

*basila* (Sad.; H. *basūla*) I. sbst., a carpenter's adze.

II. trs., to hit someone with an adze (the number of strokes must be expressed): *moḃbasilakīae, barbasilakīae*, he struck him once, twice, with an adze. (2) to forge into a adze: *ne mēreḃ dasilaeme*.

*basila-g* p. v., (1) to be forged into an adze: *honderrā mēreḃ basilaakana ci?* (2) used also in the same

epds. as the trs. to indicate the number of adze strokes one receives: *apibasīlajanoe*, he was struck thrice with an adze.

*baskaḃ* var. of *bhasākaḃ*.

*basṛaḃ* var. of *bhasāṛaḃ*.

*basu* var. of *basūt u*.

*basu-hesa* sbst., *Ficus infectoria*, Roxb.; *Urticaceae*,—a small deciduous fig-tree with pendulous leaves, the slender and flexible petiole being 1½-2" long. The leaves are three-nerved at the base and the apex is abruptly narrowed into a short tail.

*bāsumsumsum* descriptive of the sound of the *haṛambanam*, the larger kind of *banam*, single-stringed fiddle, I. sbst., the sound of the *haṛambanam*: *bāsumsumsumen aūmlā?*

II. adj., with *sari*, the same sound.

III. intrs., to make such a sound: *haṛambanam bāsumsumsummban*.

IV. trs., to play the large fiddle: *bāsumsumsumjālae*, or *haṛambanam bāsumsumsumjālae*.

*bāsumsumsum-g* p. v., to be caused to produce such a sound: *haṛambanam bāsumsumsumgban*.

*bāsumsumsumban* adv., with *sari*, to produce such a sound.

*basundā* var. of *bhandusaz*.

*bat* (Sk. H. *bāt*; Sad. Mt.) sbst., rheumatism. This word is rarely used by the Mundas, they say: *hoḃo ṭōakāia*, or *hoḃo ṭōakana*, the wind has hit him.

*bat-g* p. v., to get rheumatism: *batakanae*.

*bata* (Sad. Or.; Sinh. *patṭi*) I.

subst., (1) laths of various kinds used to support the thatch or tiles of a roof: *jaṭabata*, brushwood used to support the roof covering; *maḍbata*, bamboos entire or split used in the same way; *haḍbata*, laths of sawn wood; *paṭṭabata*, sapplings stripped of their bark and used as laths; *ṭṭabata*, pared sapplings used as laths; *caṭṭabata*, split sapplings used as laths; *mereḍbata*, the pieces of angle or T iron which support a corrugated iron roofing. (2) a tenon: *khunṭaraṅ bata cōṭjana* (or *cōṭṭjana*), the tenon at the end of the post is broken.

II. trs., (1) to use smth. as a roof-lath: *burumaḍle bataca*. (2) to cover a house with laths: *oṛṅ ihilgepe butakeda ci etarage*? Have you roofed the house with the laths close to each other or far apart?

(3) to shape the end of a piece of wood into a tenon: *kunṭa bataceme*.

*bata-q* p. v., (1) to be used as a roof-lath. (2) of a house: to be covered with laths: *oṛṅ butaakana*,

(3) to be fitted with a tenon: *kunṭa butaakana*.

*ba-n-ata* vrb. n., the closeness or distance between the laths on a roof: *banatako batakeda sulere ti kā soaba*: they have put the laths so close that one could not insert his hand between any two of them: *banatako butakeda keeq pucugoa*, they have put the laths so far apart that the tiles will fall through.

**batañli** I. subst., name of a feast or rather sacrifice offered by the pahanr for the purpose of obtaining

protection against snakes and tigers during the weeding, reploughing and *kara* (levelling down) operations. It takes place in *Bhado* (August) but it is neither attached to any phase of the moon nor to any particular date. Before this sacrifice is offered, the *kara* operation is not allowed, nor may the cultivators weed except in the forenoon. When the weeding and *kara* operations become urgent the pahanr fixes the date for the sacrifice and announces it to the village.

On the eve of the feast he shuts up three fowls under a crate and keeps them fasting that the next day they may eat the more readily of the sacrificial rice. There is a white fowl for *Saḅlonga*, a grey one for *Jaerburia* and a red one for *Desatili* and the other bongas.

On the feast itself, in the forenoon, all the villagers turn out and weed for a little while. Meantime the pahanr and his assistant, after having taken a bath, carry the three fowls together with some pearl-rice to a field of the pahanr which is conveniently close by. There he himself prepares a small plot by plucking out the rice seedlings and weeds from it and plasters it with a solution of cowdung. Then he puts down three little heaps of pearl-rice.

A member of each household now presents him with a small branch of the *tiril* tree and another of the *soso* tree. All these branches he places in a heap near the pearl-rice.

If at the flower feast some people have given offence to the pahanr in connection with the sacrifice to *Jaerburia* (see article under this word) he rejects their branches. This is considered a very severe punishment, for the *soso* branch is the great remedy against the evil eye and the *tiril* being the only tree which escaped the general conflagration, is supposed to possess special virtue as a charm against the fierce rays of the sun which may prove fatal to the growing rice. When all the branches are gathered, the pahanr takes first the red fowl and facing east makes it eat some of the pearl-rice saying: "*Henetalaq Desauli, Mārāburu, Candi, Caōra, Nageera, Bindiera, aṛiren cimirengo, diriaṭal sakamsororenko, ape m̄axḍ gandu miad calpare duḥtan jarutanko, tisiṇdo batañli nēgreḡ aṭṭ omāpetan cedāpetana, jomepe! nūpe! heḡḡre tusaṛre, sahanre sakamre kulabotoṛ baṅka, biṇbotoṛ baṅka! Kolagirikope! ṭeogirikope! nēnte daramte omāpetan cedāpetanaṭṭ. Here, friends, Desauli, Manranburu, Candi Caora, Nageera, Bindiera, you who dwell on the field ridges and all you who may hide in the interstices of layers of rocks and under heaped up leaves, all of you are sitting and conversing together on the same stool and the same bench; to-day I make to you a gift and offering for the feast of *batañli*. Eat and drink! Let no tiger and no snake threaten us when we are weeding and cleaning (our fields), whilst we*

are collecting firewood and leaves (for plates and cups)! throw and shake them off from us! I make this gift and offering with respect and devotion". Then he cuts the fowl's neck, drops some blood on the three heaps of pearl-rice and adds some feathers from the neck and wing of the fowl. After that he offers the grey fowl in the same manner to *Jaerburia* saying: "*Henetalaq Jaerburia, tisiṇdoṭṭ omāṭan cedāmtanaṭṭ! Desauli, Mārāburu,*" etc., as above. Finally he offers the white fowl to Singbonga asking him to order the tutelary spirit: to behave properly to them: "*Netalaq Siṇboṛḡḡ, tisiṇdoṭṭ omāṭan cedāmtanale. Jomeme nūme! Desauli, Mārāburu, Burubōṛḡḡ, Ikirboṛḡḡ, Nageera, Bindiera, Candi, Caōra, diriaṭal sakamsororenko oṛḡ sobenke am dōṭadkōa. Heḡḡḡre tusaṛre sahanre sakamre, botoṛ a'okakōa! hati a'okakōa! badi a'okakōa! Batañli nēgreḡ nēnte daramtele omāṭan cedāmtana. Hati a'okakōa! badi a'okakōa! Here, friend Singbonga, to-day I (and) we make a gift and offering to thee! Eat and drink! Thou hast appointed Desauli, Manranburu, Burubonga, Ikirbonga, Nageerra, Bindiera, Candi, Caora, those who dwell on the field ridges and those who live in the interstices of layers of rocks and under heaped up leaves. Do not allow them to threaten us, to trouble us, to harm us whilst we are weeding and cleaning (our fields), whilst we fetch firewood and leaves! On*

the occasion of this feast of *batauli* we present our offerings to thee with respect and devotion. Do thou not allow them to trouble us, let them not harm us."

After this prayer he pours a little rice-beer into three small leaf-cups called *caqlom puru* (tailed drinking leaf-cups) and offers them, the first to *Desauli* and the village bongas, the second to *Jaerburia* and the village bongas, the third to *Sinboraga*, repeating the above formulas at each cup respectively. Then he returns to his house, prepares the three fowls, makes a small cake of the heads, liver and a piece of the chest. With this cake he returns to the place of the sacrifice, and dividing the cake into three parts, places one piece on each of the three little heaps of rice repeating at each one of the above formulas with the addition "having cooked and roasted the inner liver and the inner breast, I present this gift and offering to you," etc. Now he goes to his house again, takes the cooked flesh of the three fowls, divides it among the male members of the village family, who must bathe before partaking of the meat. Women and such men as are not members of the village family, i.e., not khuntkattidars, are not allowed to partake of the sacrificial meat. After that there is a festive meal in the village for all. But it is a comparatively small feast. From that day onwards they may weed forenoon and afternoon and begin the *kara* operations.

Within recent times the khuntkattidars do no longer consider it of obligation to partake of the sacrificial meat offered to them on this occasion. The prayer to Singbonga is a most clear and concise profession of monotheism. The use of *iz*, I, and *le*, we, as subj. in the first sentence is noteworthy, and might be rendered by. "We, through my agency, or my hands, offer," etc.

Note the idiom: *nīā okoe lelakada bāre na bataulire?* (The rice-beer) of this one, who has ever seen it either on the flower feast or on the *batauli* feast? i.e., that man never treats anybody to rice-beer!

II. intrs., to hold the *batauli* feast: *holako bataulikeda*.

*batauli-n* rflx. v., to hold the *batauli* feast: *tisiale bataulintana*.

*batauli-g* p. v. imprsl., of the *batauli* feast, to be held: *cimtaṛ bataulisoa?* When will the *batauli* feast take place?

*batauli-bonga* intrs., to offer the sacrifice proper to the *batauli* feast, i.e., to hold the *batauli* feast: *holako bataulibongakeda*, orh ola *batauliko bongakeda*.

*bataulibonga-g* p. v. imprsl., of the same sacrifice, to be offered: *hola bataulibongajana*.

*bati* (Sk.; H. *batti*; Sad.) sbst., a candle, a European lamp, a European lamp wick (this last in cntrd. to *saṛila*, the wick used in the native *ḍibri*). It occurs also in the cpd. *mōmbati*, or *sitaḍbati*, a wax-candle: *aiṇā bati junditam*. N. B. *Bati* occurs as prd. only in such phrases



## batj

as : puragepe *batitada*, *batikada*, or *batiana*, which mean : you have a large stock of candles, lamps or lamp wicks.

**batj**, **batij** Has. **batikam**, **batkam** **baturā** or occasionally **batikaq**, **batiragad** Nag.

1° Corrective postp. added to the correction : or rather : ne urj gel-môrê takateā kiriatkja, gelturui takā (or gelturui takate) *batij*, I bought this bullock for Rs. 15, no! for sixteen! Mendo sukurbār hulanāia hijulena; kâ, sanicār hulanā *batij*, or, kâ *batij*, sanicār hulanā, but I came on Friday, no! I mean on Saturday; sukurbār, sukurbārdo *batij* kâ, sanicār dana, on Friday, no! not on Friday, on Saturday of course.

2° In scornful comparisons : not even so (much) as ... These variants with the meaning : rather, are placed after the term with which the being or object in question is compared; this is then followed either by *purā*, much, i.e., more, and the prd., or by the prd. with the adverbial affix *nq*, pretty much, i.e., pretty more, or occasionally by the simple prd. : *batiribatirige hasulja*, muŷ huāā *batij* purā atākaroa, (whatever he says) he felt very little pain, an ant-bite rather is felt more, i.e., not even so much as when one is bitten by an ant! *kokor kūh cū jiluia*?—Kā! *qur batij* jilunōea, does the spotted owlet furnish much meat?—Not at all! not even as much as the Indian bustard quail (though

## batir

this looks so much (smaller); *sail-jilu purā kâ sibila*, *urijilu batij* sibila, bison meat is not very tasty, not even as tasty as beef.

**batikaq**, **batikam**, **batiragad**, **batkam**, **baturā** (1) syn. of *batj*. (2) after the words *jadka* and *adika*, rather more than before. Instead of this, in Has. they say : *jadkate*, *aikate*, *adukate*, *purate* : *aŷi jadka batikam bagraōjana*, *mendo kainā kesed-dariada*, the ridge of the field is rather more spoiled than before, but I have not been able to repair the breach; *jadka batikamiq gaō-rogotana*, my sore rather increases.

N. B. In the books edited by the Lutheran Mission this word is incorrectly used as a syn. of *mendo*, but.

**batikam** var. of *batikaq*.

**batiragad**, var. of *batikaq*.

**batir**, **batiri**, **batri** I. trs., to do smth. too slightly to some one : *sajaile batirikja* (or *batirigele sajaikja*) enamente kae sojontana, we have punished him too slightly, that is why he does not correct himself. (2) to cause a sickness or a patient to improve slightly : *batirikijnām*, aīnā ruam *batirikoda*, amā ranu *batirikijnā*, thou hast made me a little better (with thy remedy), thou hast slightly lessened my fever, thy remedy has caused me to improve a little.

II. intrs. imprsl., (1) in an affirmative sentence : to feel better in sickness : *rua nidaē ongolpongol-lena*, nādo *batiraitana*, at night he was much flushed with fever, now

## batir

he feels a little better. (2) in negative sentences : to feel, speak or act, bigger in a discussion, quarrel, fight, etc., than befits one's knowledge, age, strength, etc. : ne jerōta k̄a *batiriatana*, t his little chap does not keep his place, he talks bigger than he should, he wants to fight one who is too strong for him ; hapenme, am k̄a *batiriamtana*, be silent, thou dost not realize how little thou knowest ; eperana k̄a *batiriatana*, he makes himself too big in quarrels, ili nū k̄a *batiriaia*, he drinks more than is good for him (because he thinks that he can bear more drink than he really can).

*batir-en*, *batiri-n*, *batiri-n* rlx. v, to feign oneself a little better in sickness : julāh borcte ruac *batirintana*.—Kāg a latirido kaina *batirintana*, kam patiredo capulekainame, he pretends that he has less fever in order not to be forced to take castor oil.—No ! it is not a make-believe, if thou dost not believe me, just feel my body. (2) to do smth. a little less : purā eperantane taikuna, haria dintāctee *batirintana* ; musiaia bujaōkja, enreo kae *batirintana*, one day I made him understand, I warned him, he goes on nevertheless just as before. (3) in negative sentences, same meaning as intrs. imprsl. : hapenme, kam *batirintana* ; eperana (or eperanre) kae *batirintana*.

*batir-q*, *batiri-q*, *batiri-q* p. v., (1) to get a little better, to improve a little, of a sick man or a sickness : amā ranutera *batirijana* ; amā ranutera *batiriakana*. (2) syn. of *batiri*

## batir

*darig*, to become a little taller, a little stronger : honko tijukan bāri orārega taīna, honko *batirijanate* (or *batiri darijanate*) jāsa kaminalaia upuaōa, as long as my children remain little crawling things, I will remain at home, but when they become a little taller, I will go out anywhere to work as a day-labourer ; sutiredo jetana kae kajikeda, ili namkdeī *batiringjana*, enamentee eperantana, when he was sober he said nothing, but having indulged in beer he has become a little stronger (in his own estimation) and so he quarrels now.

*ba-n-atir*, *ba-natiri*, *ba-n-atiri* vrb., n., a slight improvement in a sickness : holara *ba-atiri* batiriidigana, yesterday's slight improvement continues.

III adv. of manner : (1) a little, slightly : *batiri* cranlekom, scold them a little *batirile* sajaikja, we punished him slightly. (2) a little more : *batir* kakilame, k̄a aiunogtana, speak somewhat louder, I don't hear thee ; *batir* seneme, puram tenegonentana, walk a little faster, thou art too slow. (3) with the encl. *ge* : too little, too slightly : *batirigele* sajaikja, we punished him too slightly. (4) with the encl. *ge* : a little less : *batirige* seneme, walk a little more slowly, not so fast ; *batirige* kaklame, don't speak so loud.

*batirbatir*, *batiribatiri*, *batribatri* adv., with or without the enclitic *ge*, a very little : hola apesa da banquetera ci ?—*batiribatiridoe* gamaledgā,

**batir dariq**

was there no rain at all yesterday on your side?—Well, to tell the truth, it rained a very little; *batirbatirige* hasulja, muŭhuæa batid puræ aŭakaroa.

*batirbatirte*, *batiribatirite*, *batribatrite* adv., by slow degrees, by little bits, by fits and starts: *batiribatirite* hasui hokaqtana, by slow degrees he ceases to feel pain; *kalin* heŭakana, *batirbatirite* ne darulina haqjada we two are not used to the work, we saw this tree by bits, i.e., stopping again and again to see whether we deviate or not.

**batir dari-q**, **batiri dari-q**, **batri dari-q** p. v., to become a little taller, or a little stronger.

**batir-idi q**, **batiri-idi-q**, **batri-idi-q**, p. v., of a sick man or a sickness, to go on improving little by little.

**batori** Nag. (II. *batouri*, a flatulent swelling) sbst., a boil or sore of animals.

*batiri-q* p. v., of animals, to get a boil: *batoriakanae*.

*ba-n-atori* vrb. n., the number of boils with which an animal is affected: *alea merom baaŭori* *batorijana goŭa* hoŭmoe g.ŭeabaqtana, our goat has got such an amount of boils that its whole body is getting covered with sores.

**batora** I. sb-t., the want of zest in eating smth. resulting from having eaten it much or often: *kanŭara kâ haŭajaiŭna*, *holara batora* menagea, jackfruit does not appeal to me, I ate too much of it yesterday, or, I feel still the same want of zest as yesterday.

**batua**

II. intrs. imprsl., to feel no zest, no enjoyment anymore in eating smth.: *uli batorajaiŭna*.

III. trs. caus., to cause in smb. a want of taste or appetite for smth. by making him eat too much of it, or too often: *ne kuŕi sarjomte batorakeŭlea*.

*batora-n* rflx. v., to deprive oneself of zest in eating smth. by eating too much of it all at once (syn. of *jomsitirkaŭ*) or by eating it too often: *haruaŭ hoŭekolo kâ kajidari-oa*, *jân jomea* namkere *musinareko batorana*, it is impossible to describe the ways of voracious people: when they get some eatable, at once they eat so much of it that they lose their taste for it.

*batora-q*, p. v., to have eaten so much or so often of smth. that one does cease to enjoy eating it, is said of a temporary feeling, in contrd. to *masago*, which denotes a lasting feeling of disgust or satiety: *puræa jomte*, *kâredo* *musina* *purage jomiteko batoraoa*.

*batorage* adv., too much or too often so as to lose one's zest for it: *holado kanŭara batoragee jomla*.

**batri** var. of *batir*.

**batua**, **batua-rŭg**, (Sk. II. *bât*, rheumatism) I. sbst., a disease causing lameness in cattle, especially in buffaloes. It is a kind of stiffness caused by cold; while they walk a creaking sound is heard near the hip joint. They get better by exercise, and when the weather is warmer: *batuare môdo kâ leloa*, *ir bûri kaŭuaŭoa*, in *batua* there is

## batua-ara

seen no swelling but the muscles are contracted.

II. trs., to cause this kind of rheumatism : ralaræ *batuakia*.

*batua-p* p. v., to get the same rheumatism.

**batua-ara** sbst., *Chenopodium allum*, Linn. ; *Chenopodiaceae*,—a tall cultivated herb, 1-10 ft. high, and found also as a weed on cultivated ground. The leaves are eaten as a potherb.

**batua** var. of *batid* used in Nag. and in the Ilo country.

**batua** Nag. syn. of *dû* Has. sbst., a bump-like excrescence anywhere on the body, even on the abdomen, where in Has. it is called *butuka* (hernia). If it be on the forehead it is more often called *tuu*, in Has. but in Nag. it is *batua*.

*batua-p*, p. v., to get a bump-like excrescence : ale diren Samuharam, do aræe *batua'ena*.

\***batua** sbst., occurs as var. of *laagan*, lameness, palsy, in the spell sung by the "sweeping" doctors, *jojobu'diko*, while they sweep the lame limb to drive out the sickness : Amdo *laagan*, amdo *batua*, Manōa honem jometana. Kāci *laagan* soanejadma, Kāci *batua* sīrijadma? Manōa honem jometana. Thou, lameness, thou eatest a child of man. Art thou not disgusted, O lameness, that thou eatest a child of man?

**batua** sbst., a young bull : *batuariko* hukarea, young bulls low.

**batu-bagel** syn. of *batken soda*, trs., to peck and pull, to tear with the beak, once and jerkily : *kepa*

## bata-bata

dočare kaña *bat'agel'kija*, a crow pecked and pulled once the skin of the buffalo's back. N. B. This prd. is not used in the p. v., but *bat'aken soda* is.

**batu-bagel** var. of *bat'agel*.

**batu-bata** trs., frequentative of *bat'agel*, and like this, not used in the p. v., but used also in the rfx. v., in the same meaning as the trs. : eikanjiko *bat'abat'agija* gidiko? eikanjiko *bat'abatantana*? Of what kind of a corpse are the vultures pulling off the flesh?

Note the proverb : Menæe *bat'abata*, bangre *bat'abat*, when they have they eat by shovelful, when they have not, they starve (they work hard for the little they get to eat just as a bird of prey that has to pull hard to get off any little bit of flesh), i.e., when people are well off, they do not provide for the days of need.

*bat'abatana*, *bat'akenbat'aken*, *bat'at'aka* adv., with *soda*, *soda*, frequentative of *bat'aken*.

**bata-bata** syn. of *taōtaō*, I. adj., garrulous, talking rapidly, loudly, and incessantly : miad *bat'aba*, a burialg pitiātele hijulena, anidc goalio kae aræa, we came back from the market with a garrulous old woman, one who does not even give one an opportunity to work for oneself, i.e., one who does not even let another put in a word.

II. sbst., rapid, loud and incessant talking : iniā *bat'abata* janaō neleka.

III. trs., to speak to some one loudly, rapidly and incessantly : goča horæo *bat'abatuanleka*.

**baṭa-baṭi**

*baṭabaṭa-n* rflx. v., to speak loudly, rapidly and incessantly: aminana ulom *baṭabaṭana*, māfingite jagareme. *baṭabaṭa-g* p.v., to get into the habit of speaking loudly, rapidly and incessantly: en buriā *baṭabaṭajana*.

*baṭabaṭage*, *baṭabaṭatan* adv., used with *jagar*. N.B. With *craṇa*, to scold, they do not say *baṭabaṭatan* but *jāṇjāṇāṇāṇan*: ne hoṇo *baṭabaṭatane jagara*, that man is accustomed to speak loudly, rapidly and incessantly.

**baṭa-baṭi** jingle of *baṭi*, I. sbst., the sickness of several people at the same time: oṇṇenkoa *baṭabaṭi* Ielṭeṇa bikuaḍḍigirijana, okoniṭe okoniina jogaḍa, I am at my wits end seeing how many are sick in my family, how am I to nurse them all at the same time.

II. adj., with *hoṇoko*, several people down with sickness: honder haptaren *baṭabaṭi* hoṇoko taramarako bugijana ci? Also used as adj. noun: jetanaṇa kaina kamidaṇitana, *baṭabaṭikoṭiṇa* jogaḍtana.

III. trs., of sickness, to attack several people at the same time: mariduku *baṭabaṭikedḍkora*.

*baṭabaṭi-n* rflx. v., jokingly, to be down with small ailments: kumanḍate goṭaṇṇenka *baṭabaṭinjana*.

*baṭabaṭi-g* p.v., of several people, to be attacked by sickness: cikan dukuteko *baṭabaṭiakana* ape ṭola hoṇoko?

IV. adv., with or without the affxs. *ge*, *tan*, *tange*, modifying *rika*, *rikaḡ*, *hasuṇ*.

**baṭal** Nag. **baṭer** Has. (II. *baṭai* or *baṭer* *Perdix olivacea*; Sad, *baṭai*)

**baṭar-baṭar**

sbst., *Coturnix coromandelica*, the Black-breasted or Rain-Quail. Its call is a loud, whistled, double note. Two other kinds of quail are called respectively: *huṇiṇa* *baṭai* and *gereṇa* *baṭai*.

**baṭaken** adv., used with *soda*, to peek, instead of *baṭabagel*.

**baṭam** (II. *bolām*) I. sbst., a button. Note the cpds. *suibaṭam*, a safety pin, *jaṭbaṭam*, a bone button, *ṭiṇbaṭam*, a metal button.

II. trs., (1) to make a button of smth.: jaṇko *baṭamakula*. (2) to put buttons on a dress: songko *baṭamakula*. (3) to button, i.e., to fasten with a button or buttons a child's dress: en hon *baṭamime*, aḡḍo kae daṇituna.

*baṭam-en* rflx. v., to button one's own dress: song *baṭamenme*.

*baṭam-g* p. v., used of the 3 meanings given above.

**baṭam-ganji** sbst, a *ganji* i.e., a piece of underwear closely fitting to the trunk and made of very thin machine-knitted cotton (thread) with open front and fitted with buttons, in entrd. to *pucṇganji* which has only a circular opening at the neck, through which the head has to be slipped: *baṭamganji* ci pucṇganjim sukua? What doest thou prefer, a *ganji* open or closed in front?

**baṭam-hora**, **baṭam-unḍu** syn. of *punucṇ*, sbst., a buttonhole.

**baṭam-unḍu** sbst., a buttonhole.

**baṭar-baṭar** used mostly of old women, I. abs. n., the habit of incessant scolding: iniṇa *baṭarbaṭar* ciulao kḍ ṭunḍuua.

## bāte

**II. adj.**, (1) with *buria*, scolding ceaselessly. (2) with *kaji* or *eraz*, ceaseless. In both meanings it is used as adj. noun: inj janaöre nekan *baṭarbaṭar*; anq *baṭarbaṭar* hokatom. **III. trs.**, to scold smb. ceaselessly. Also used without d. o.: hola sinagiburae *baṭarbaṭarkedle*; orq misae *baṭarbaṭarjada*.

**IV. intrs.**, to have the habit of scolding ceaselessly: *baṭarbaṭartanae*.

*baṭarbaṭar-en* rfx. v., to scold (in a particular case) without end: enaṭ-ātee *baṭarbaṭarentana*, mocaō kae lutuṭana, she has been scolding without interruption for a long while, her mouth does not even get blistered, i.e., she does not even get tired of it.

*baṭarbaṭar-g* p. v., to get into the habit of scolding ceaselessly: nṭi puragee *baṭarbaṭarjana*. Also used imprsly.: purage *baṭarbaṭartana*, there is much incessant scolding.

*baṭarbaṭartan* adv., used with *kaji* and *eraz*, but even when used with *kaji* it is understood of an incessant scolding: *baṭarbaṭartane* erataṭana.

**bāte** (Sk. *bāṭi*, habitation) sbst., occurs in songs as var. of *raca*, the place in front of the house, the courtyard: Mundako racare ciko cereberca, bapuri! Ciko cereberca, bapuri! Santako *bātere* merako rapāebapāēa, bapuri! Merako rapāebapāēa, bapuri! Nārii! Why do the Mundas chatter in the courtyard? The poor fellows! Why do they chatter? Why do the Santals speak loudly in the courtyard? Why

## baṭi

do they speak loudly? Alas!

**baṭer** syn. of *baṭar*.

**bāṭere!** interjection of surprise: *bāṭere!* tikin jakedre bar antargem sikedā.

**baṭha** (II. *baṭṭhi*; Sad) I. sbst., any kiln, except a potter's kiln, which is called *aḍa*. There are four kinds of kiln: *cunabaṭha*, a lime-kiln, *iṭabaṭha*, a brick-kiln, *ērabaṭha*, a lack kiln, *knulabaṭha*, a charcoal kiln.

**II. trs. or intrs.**, to make a kiln: cuna rapamente eininaṭape (or einintape) *baṭhakeda*? How many limekilns did you make?

*baṭha-g* p. v., of a kiln: to be made or built; okotare *baṭhaakana*? ita *apiabaṭhaakana*, or, *apiā iṭabaṭhaakana*, three brick-kilns have been made.

**baṭha-seṭage** sbst., the fire of a kiln; *baṭhaseṭage!* ērṭjana.

**baṭi** IIo syn. of *pila*.

**baṭi** (II. Sad. *baṭṭhi*, a furnace for distilling) sbst., used alone or in the epds. *arkibaṭi* and *baṭiorq*, all meaning a grog-shop. Occurs also in *iṭibaṭi*, a (licensed) rice-beer shop.

**baṭi** I. trs., (1) to overturn, to overset or overthrow; to turn or throw from a foundation or foothold, the foot remaining on the same (level or sloping) surface, though may be not on the same spot; to cause to collapse, sink on the ground, in cntrl. to *niq*, to cause to fall from on high, on to a lower level than that on which the object rested or stood; *palli*, to turn over, or to turn upside down a flat object as

a plank or a stone slab. In this meaning *baʔi* is the contrary of *duʔ*, *homba*, *kati* and *siduʔ* or *tiʔgu*. *Duʔ*, *homba*, *kati*, *siduʔ* *küre* *tiʔgu*-*akankoâte* *bali* or *baʔioa*. Liv. bgs. or inan. os. may overturn or be overturned from the following positions: sitting, on all fours, on edge, and upright or standing. (2) to turn on the ground to any extent, or roll, any object which is not circular and flat like a wheel, provided the object in case it is flat, be turned over several times (*guli* being used in case the flat object is turned over only once). In this meaning *baʔi* differs from *guli*, to roll, only in this that in the case of a flat object supposed more or less circular, *guli* means to roll it on its edge, whereas *baʔi* means to overthrow it from its position on edge: *ciminata* *sagajin* *potomko* *baʔikeda*? Up to what distance did they roll the rice-bale?

N. B. *Baʔi* in cpds. may have the first or the second of the meanings explained above. (1) in the first meaning it is the primary part of the cpd. denoting both the act of overturning and the manner or way in which it is brought about. Hence *baʔi*, in such cpds., stands second, whereas the secondary or modifying part stands first: *uaur-baʔi*, to upset or overthrow by shoving or pushing; *mabai*, to overturn by cutting, to fell trees. (2) in the second meaning, *baʔi* stands first in cpds., because here it is the secondary or modifying part. See these cpds. below.

II. intrs., (1) of men or animals: to collapse, to fall down on account of a failure of strength or vital powers: *kula* *hupkaðe* *api* *hoʔoko* *baʔijana*, the tiger having roared, three men lost their power of motion and fell down; *ne* *uriʔ* *tisinagapa* *re* *banoa*, *jataregee* *baʔitana*. (2, of inan. os., to lean or roll over, without any external agency: *kunta* *baʔitana*: *huʔuʔ* *mâʔimâʔite* *baʔitana*.

*baʔi-n* reflex. v., to lay oneself down: *lagateko* *baʔitana*; *ja* *nanakatare* *ne* *landia* *uri* *moʔante* *baʔina*.

*ba-p-aʔi* repr. v., to throw each other: *moʔ* *g*: *ntalekakin* *opotajana* *jetae* *kakia* *baʔatijana*, these two struggled with each other for about an hour, none throw the other.

*baʔi-g* p. v., (1) to be overturned, upset, overthrown: *daru* *hoʔote* *baʔijana*. (2) to be turned on the ground or rolled: *ne* *potom* *nið* *hoʔote* *kā* *baʔoa* this rice-bale cannot be rolled by one man. (3) same meaning as intrs.: *ne* *uri* *jataregee* *baʔioa*.

*ba-n-aʔi* vrb. n., (1) the extent of the overturning, falling down or rolling: *bapiko* *banai* *baʔijana* *niado* *kā* *sargjana*. (2) the thing overthrown, fallen or rolled: *nea* *hola* *hoʔora* *banai*, this is the tree which was uprooted by yesterday's wind; *ne* *potom* *hola* *banaiʔe*, this is the bale which was rolled over yesterday, (3) the manner: *bulakankoa* *banai* *torakanga*, everybody knows in what manner drunken people fall about on the road. (4) adjec-

tively: hola *banati* darukope topa-keda ci? Have you cut up into pieces the trees felled yesterday? *baŋilange* adv., of drunken people, falling down again and again: *baŋitangee* hijulena.

III. In scoldings and jokes *baŋi* is also used as syn. of *giti* to lie down, trs., balŋhon busure alope *baŋine* sigidsigidoa, do not lay the baby on the straw, it will feel itchy; rua *baŋikŋa*, lāyduł *baŋikŋa*, fever, diarrhoea keeps him lying down.

*baŋi-n* rflx. v., to lie down: enaŋātem *baŋintana*, kami lānea? Hast thou no work that thou art lying down so long?

*baŋi-q* p. v., to be put lying down to rest or sleep: Lalŋhon Lusuree *baŋiakana*.

*ba-n-ati* vrb. n., the length of time of lying down: balŋhon busure *banatiko* baŋikŋa, mił sānj jakuđ entāregēe taikena.

**baŋi-ader** trs., to bring inside by rolling, to roll in.

*baŋiader-en* rflx. v., to roll oneself in.

*baŋiader-q* p. v., to be rolled in.

**baŋi-aŋgu** trs., to bring or send down a slope by rolling (with one or several impulses).

*baŋiarāgu-n* rflx. v., to let oneself roll down a slope.

*baŋiarāgu-ŋ* p. v., to be rolled down a slope.

**baŋi-au** I. trs., to roll this way.

II. intrs., to come on falling down again and again.

*baŋiau-n* rflx. v., to come on falling again and again, to roll oneself this way.

*baŋiau-ŋ* p. v., to be brought rolling, to be rolled this way.

**baŋi-bage** trs., (1) to abandon a tree after felling it (not cutting it in pieces and not carrying it off). (2) to abandon or leave an infant after laying it down.

*baŋibage-q* p. v., of a tree, to be abandoned after having been felled; of a baby, to be abandoned or left lying down somewhere.

**baŋi baŋa** I. trs., to roll again and again or here and there.

II. intrs., to fall or sink down again and again or here and there.

*baŋibara-n* rflx. v., (1) to let oneself fall or sink down again and again or here and there. (2) to roll oneself about or again and again: kobir aŋgujinci sadomko babātate otereko *baŋibarana*.

*baŋibara-q* p. v., to be rolled about or again and again.

**baŋi-bur** trs., to turn over by rolling: muŋu soŋaakana ci kā? *baŋibiur-lepe*, is the piece of trunk rotten or not? Roll it once over. Also used in the meanings of *baŋibara*, trsly. and intrsly.

*baŋibiur-en* rflx. v., to roll oneself over or from one side to the other. Also used in the meaning of *baŋibara*.

*baŋibiur-q* p. v., to be rolled over. Also used like *baŋibara*.

**baŋi-daōrađ** trs., to roll a little nearer to smth. else.

*baŋidaōrad-en* rflx. v., to roll oneself a little nearer to smth.: racaree taikena duarsate *baŋidaōradenjana*, he lay in the courtyard and rolled



**baŭi-enŭa**

himself a little closer to the door.

**baŭi-enŭa** Nag. or **baŭi-giri** Has. trs., to remove or throw away by rolling. Also used in the meaning of *baŭintar*, to throw down or fall down altogether.

*baŭi-enŭa-n* rflx. v., in jokes and scoldings, to remain lying down for a long time: *api gantalekae baŭigiri-jina*, he remained lying down for about three hours.

*baŭi-enŭa-q* p.v., to be removed or thrown away by rolling.

**baŭi-ili** I. trs., to move on by rolling over and over, to roll forward, to roll further and further away.

II. intrs., to go away falling down again and again.

*baŭi-ili-n* rflx. v., to go away falling again and again; to roll oneself further and further away.

*baŭi-ili-q* p. v., to be rolled further and further away.

**baŭi-kesed** trs., to prevent or hinder someone from passing, or to shut or obstruct a passage by lying across it or by putting large stones across, or cutting a tree so that it falls across the intended route, or by rolling or otherwise putting a large stone or the trunk of a tree across the passage; to put large stones, a tree a trunk, as an obstacle across a passage: *duare baŭikesedakada*; *kulalatare diriko baŭikesedakada*; *kula latare diriteko baŭikesedakqia*, they have shut up the tiger in his den by placing large stones across the entrance; *hora muŭuteko baŭikesedakada*, they have obstructed the route by means of the

**baŭi-uliŭ**

trunk of a tree.

*baŭikesed-en* rflx. v., to lie down as an obstruction across a passage: *duarree baŭikesedentana*; *tunilbina horaree baŭikesedakana*, a python lies stretched across the way. (For small snakes *tŭrikesed* is commonly used).

*baŭikesed-q* p.v., may have as subj. the one whose passage is obstructed, the passage which is obstructed, or the thing which is put as an obstruction: *kula dirite lataree baŭikesedakana*; *kulalata dirite baŭikesedakana*; *latare diri baŭikesedakana*.

**baŭi-kul** syn. of *baŭiniŭ*, trs., to send rolling down a slope by one impulse.

*baŭi-kul-q* p.v., to be sent rolling down a slope.

**baŭi-ora** syn. of *baŭi* and *arki-baŭi*, sbst., a grog-shop.

**baŭi-parāka** trs., to put smth. aside by rolling it, to roll aside.

*baŭiparāka-n* rflx.v., to roll oneself aside, out of the way.

*baŭiparāka-q* p.v., to be rolled aside.

**baŭi-rakab** trs., to roll something up a slope.

*baŭirakab-en* rflx. v., to roll oneself up a slope: *batirakaben kŭa dŭiea*, one cannot roll oneself up a slope.

*baŭirakab-q*, p.v., to be rolled up a slope.

**baŭi-torsaŭ** trs., to roll a thing a little further from another.

*baŭitorsaŭ-en* rflx.v., to roll oneself a little further from smth.

**baŭi-uliŭ** syn. of *baŭikul*, but used also in the rflx.v.: *honko busŭateko baŭi-uliŭntana*, the children throw them-

selves rolling from the heap of straw.

**baŭi-urua** trs., to roll smth. out.

*baŭurua-en* rflx. v., to roll oneself out.

*baŭurua-q* p. v., to be rolled out.

**baŭi-uŭar**, **baŭi-uter** I. trs., to throw down, make fall, altogether: *misa daltege baŭiutarkia*, with one stroke of his stick he threw him off his legs. (2) to prostrate, to cause to remain lying down: *bul baŭiutarkia*, he is dead drunk.

II. intrs., to fall down altogether, to go down like a log: *mid sotako dallia ade baŭintarjana*, they gave him one stroke of the stick: he went down like a log. (2) to lie down and remain lying down: *bulakan haram racare baŭintarjana*. *baŭintar-en* rflx. v., used by jokers in sentences like: *rua namakia, baŭintarenjana* he has got such a strong fever that he has had to lie down.

*baŭintar-q* p. v., to be thrown down or caused to fall down altogether: *hola darulokondelena, tisina hoŭote baŭintarjana*, yesterday the tree was leaning over, to-day the wind made it fall down altogether. (2) to be prostrated, caused to remain lying down: *bultee baŭintarjana*. (3) same as intrs., but used only of the initial stage.

*baŭintar-ge* adv., so as to be caused to fall down altogether, so as to be caused to lie down and remain lying down, so as to fall down, or lie down and remain lying down.

**bāire** ! var. of *bāire*.

**baŭu** (Sad. *baŭuā* ; Or. *bhatu*) sbst., vocative of address to elder sister's

or elder cousin's husband. It is very rarely used with the pos. adjs. *aiŭg*, *amg*, *aŭg*, never with the prnl. aff. *iq*, *m*, *te*.

**baŭu-baŭu**, **baŭu-baŭu** var. of *baŭurua* intrs., or more often, *baŭu-baŭu-n*, *baŭurua-baŭu-en* rflx. v., frequentative of *baŭu*, *baŭu-en*, to make movements which slightly bend the body upwards, or downwards, or sideways; used of caterpillars and larger worms, in cntrd. to *biŭbiŭiŭ* or *bikiŭbikiŭ* which is used in the same meaning of small worms, and *bikuŭbakuŭ*, which may be used for more slender worms, like leeches, for which *baŭu-baŭu* is not used: *guriŭijuko baŭu-baŭu* or, *baŭurua-baŭuena*, *kuŭitija-ko biŭbiŭiŭena*, of the grubs of dung beetles *baŭurua-baŭu* is used, of the worms in putrid water *biŭbiŭiŭ* is used.

*baŭu-baŭutan*, *baŭurua-baŭutan* adv.: *taramara tiŭuko baŭu-baŭutanko senea otere käre dare*.

*baŭuken*, *baŭurua-ken* adv., with *rika-lena*, or *rikikena*, of caterpillars or worms bending their body just once. *baŭukenbaŭuken*, *baŭurua-kenbaŭurua-ken* adv., same as *baŭu-baŭutan*, but with interruptions.

**baŭu-baŭu-aderen** rflx. v., of worms, to wriggle in, to enter wriggling.

**baŭu-baŭu-urua-en** rflx. v., of worms, to wriggle out of, to creep out wriggling, in cntrd. to *tudurua-en*, to creep out straight without wriggling: *guriŭijuko baŭu-baŭurua-entana*.

**baŭilāi** (H. *ballohi* ; Sad. *baŭilāhi*)

## baṭuleka

## bāṭ

I. sbst., a brass cooking vessel shaped more or less like a small *caŋu*, in intrd. to *karaŋ* which is broader at the mouth than at the bottom : pitalrā manditea telaileka baiakanreko *baṭūlāi* ; pendaāte mocaṣa cakarakana, ena karaŋ menoa.

II. trs., to make brass into a *baṭūlāi* : cinaraḳo *baṭūlāi* ?—pitalrage, of what do they make a *baṭūlāi* ?—Of brass.

**baṭuleka**, same as *baṭybaṭyatan*.

**baṭūlōi** var. of *baṭūlāi*.

**baṭura-baṭura** var. of *baṭybaṭy*.

**baṭura** Nag. (Sad.) syn. of *kulare* Has. slst., *Pisum arvense*, Linn. ; Papilionaceae, — the Field-Pea, a diffuse annual herb with small grey or purple seeds, sown in winter in ricefields after the rice has been reaped. Its peas are eaten and its leaves used as a potherb.

**baṭura-aṛa** sbst., the leaves of the field-pea when used as a potherb.

**baṭ** (Mt. *bhau*, term of address to elder brother) sbst., senior brother. It takes the prsl prns. as pos. affs. : *baṭiṇa*, my senior brother.

*N. B.*—To call smb. senior brother, or, rather, to say to smb. senior brother is not expressed by means of the word *baṭ*, which is never used as vocative, but by *daḍa*. Hence *daḍaiṇa* is eqvlt. to the Engl. : he is my senior brother. Neither is the cpd. *baṭiṇaḳora* ever used ; it would be a contradiction in the terms, as *ḳora* in terms of relationship always denotes a younger boy.

**baṭ** I. adj., (1) is used to denote dry rot of eatables, such as takes

place v.g. in pods or kernels without affecting the outer shell or cover seriously or at all. (2) it denotes that decomposition which manifests itself by outside mouldiness. (3) it may also be used to denote the spoiled or rancid state of oils and fats, provided it be apparent to the eye that the fat is spoiled : *baṭgea*, it is musty ; *baṭ aṛa kā sibila*, mouldy v.g. tables are not tasty. Also used as alj. noun : *nekan baṭlo kadan jomoa*, such mouldy food can of course not be eaten.

II. trs. caus., to cause things to get spoiled as described : *aṛape baṭkeda*.

III. intrs., to become affected with dry rot, mouldy, or rancid.

*baṭ-ṇ* p. v., same meaning : *eā baṭlena*, *nādo popondaakana*, the tea has been overgrown with mould, now it is musty (white, having dried again).

*ba-n-a-ā* vrb. n., the amount of mouldiness, the quantity of mouldy food : *banaiṭ baṭjana giṇicabaerā a-āraṣge*, such a quantity has become mouldy that the only thing to be done is to throw it all away.

*baṭge* adv., with *soan* : *baṭge soan-tana*, it has a mouldy taste or smell.

**bāṭ** (diphthong) I. trs., to expectorate phlegm : *kōp kaē bāṭaṛiatana*.

II. intrs., to expectorate : *bāṭ kā daṛitanare kōp sakiḍhundioa*.

*bāṭ-gḡ* p. v., to be expectorated : *kōp kā bāṭgḡlana*.

*ba-n-āṭ* vrb. n., the extent or amount of expectoration : *bināṭi bāṭla baḍ-daken kōp uṇaṭlena*, he expectorated

## baŋgi

so much that the phlegm was ejected in a mass.

**baŋgi** (Sad., Or.) syn. of *miraŋ* (*uŋki*, sbst., a square basket about 2 ft. wide and 2½ ft. high).

**baŋ-giri** intensive of *baŋ*, used as trs. caus., intrs. and in the p. v.

**baŋ-honjar** sbst., senior brother-in-law; senior male cousin-in-law, i.e., for a man, the older brother of his wife and all her elder cousins, practically all the young men of her village and its hamlets, older than his wife; for a woman, the elder brother of her husband and all his elder cousins, practically all the young men of his village and its hamlets, older than her husband. Between all these and the wife in question no touching each other and no naming each other is allowed. The husband speaking to his senior brother-in-law or to any of his senior male cousins-in-law, uses the vocative of address *dada*; the wife says *aba*.

**baŋ-honjarainj** prnl. noun, one's elder brother-in-law or elder male cousin-in-law, (ltly., the man to whom one gives this name).

**baŋka** sbst., a large-sized basket plaited out of pretty broad bamboo lamellae, generally about 5 ft. high and 4 ft. wide. Like the *diliŋgi*, it is used for storing cereals. Whereas the *diliŋgi* is entirely open at the top, the *baŋka* is half closed and ends in a short open neck which adds much to its strength. This strength is obtained by means of a ring made of a triangular strip of

## baŋli

bamboo, the base of the triangle being turned upwards, and it is into this ring that the ends of bamboo lamellae are inserted. The flat lamellae between which the triangular ring is kept, are clamped together by 8 clamps of sliced bamboo. (Pl. XXII, 4).

**baŋla** (Sad.; II. *baŋlā*, toothless) I. adj., deprived of all one's teeth, without teeth: *baŋla* moca jagar kae bēsdarja. Also used as adj. noun and nickname.

II. trs., (1) to call someone by this nickname: *baŋlakijāe!* (2) to deprive one of all his teeth: *daŋajilu solen pusāritanamente dakdar baŋlakijā*, the surgeon extracted all his teeth because pus flowed everywhere from his gums.

*baŋla-p* p. v., to become toothless, to lose all one's teeth. The forms *baŋlajan* and *baŋlakan* are also used as adjs.: Tipru harām *baŋlajana*.

*ba-n-aŋla* vrb. n., the number of people who in a given place become toothless: Simbuako *banāŋlako* baŋlōa begar harām-buritoge inkuŋ daŋa cabatana, the villagers of Simbuā so soon become toothless that their teeth are all gone before they are old men or women.

**baŋli** I. adj., of dangerous pits, precipices: *hora japarā haŋgi nida-nuba bulakankomente baŋligea*.

II. trs., (1) to entrap in a pitfall, (2) to engulf, to lose. (3) to push into a dangerous pit: *hatiko sida-man baŋligarare baŋlijaŋko taikena*, formerly they used to entrap

elephants in pitfalls ; kula senderatanre miđ horole *baūlikia*, in hunting a tiger we lost one man (he was killed) ; juaṇuare mōye takaina *baūlikeda*, I have lost 5 Rs. by putting them on cards.

*baūli-n* rflx. v., to expose oneself willfully to the danger of being entrapped (physically or morally) or of falling into a dangerous pit : nubare en horate alom sena, alom *baūlina* ; sardārkoā kajitem *baūluntana*, thou allowest thyself to be entrapped by the coolie-catchers.

*ba-p-aūli* repr. v., to push one another into a dangerous pit, into a trap : dāre kepeleṇatekina, *bapaūlijana*, in teasing each other in the water they pushed each other into a dangerous pit ; Asāmtেকিয়া *bapaūlijana*, they drew each other into the trap of the coolie-catchers.

*baūli-q* p. v., (1) to fall into a dangerous pit. (2) to be entrapped : tuju baūligararee *baūlijana*. (3) to be lost : taīlā būakanate takapaēsa *baūliana* ; kulasenderare miđ horotale *baūlijana*.

*ba-n-aūli* vrb. n., (1) the number of animals or people entrapped : *banauṇli*ko baūlijana, baṇko nādo nesare saramko, there are no sambur deer left hereabout, so many have been entrapped ; *banauṇli*ko baūlijana ne haturen daṇgrako iril hoṇo Asāmko tebakeda, the young men of the village were ensnared in such numbers that eight of them are now in Assam. (2) the quantity of money lost : *banauṇli* baūlikeda miđhisi takare mōrōēas sargtada.

**baūligara** (Sad.) sbst., (1) a pitfall made to entrap men or animals. (2) a dangerous pit : purasa horoko karedo urjmeromko baūliakanre en gara kare huan *baūligara* sakioa, if it has often happened that men or cattle fell into a precipice or a pit, the pit or precipice will be called *baūligara* ; garakore diri litarrege purasa *baūligara* taina, there is often a dangerous pit in rivers just below a boulder.

**baūli-idi** trs., to entrap and carry off, to entice into following : merom patṛatee *baūliidikia*, he has enticed a goat into following him by means of green leaves ; miad sardār neren daṇgrae *baūliidikia*. *baūliidi-q* p. v., to be entrapped and carried off or enticed into following another person.

*ba-p-aūliidi* repr. v., same meaning as *bapaūli* : Asāmtেকিয়া *bapaūliidijana*, they enticed each other into going to Assam.

**baūraō** I. abs. n., the condition of having lost one's head : holara *baūraō* menagea, yesterday's confusion in his head is not yet dispelled. II. trs. caus., to make someone lose his head : kajiteko *baūraōkka*.

*baūraō-q* p. v., to lose one's head, to speak or act like a madcap : bulte, kiste, rasikate, hasuteko *baūraōoa*.

*baūraō-n* rflx. v., to excite oneself into a frenzy : aṇṇetegee *baūraōn-tana*, jetanaṇ kako kajilja.

*ba-p-aūraō* repr. v., to madden each other : mosatedo kako *bapaūraō-daria*.

**baūrat**

*ba-n-aūraō* vrb. n., the extent of the maddening or disorder of the mind : *banāūraōe* baurāōtana mañḍī jomlā ci kū ena kae tūrjada, he is so confused in his mind that he does not realize whether he has taken his meal or not.

**baūrat** Nag. (Sad.) syn. of *jālu-turā*.

**baūra** (H. Sad. *aurā*, *aurhā*, mad, crazy) I adj., stupid, silly, half-witted, crazy. Also used as adj. noun and nickname : a dunce, a stupid fellow : amā hisir cika-jana?—adjana.—*baūra*!

II. trs., to call smb. a dunce : *baūra-kiukomentee* huriajiuntana.

*baūra-n* rflx. v., to speak or act stupidly : cenam *baūrantana* kācim ituana? Why dost thou speak nonsense? Thou knowest very well how the matter stands.

*baūra-q* p. v., to become stupid, crazy : cinam namtanam *baūrantana* ci? *baūraange* adv., stupidly, nonsensically : *baūraangee* jagartana, *baūra-ange* rikajada.

**baūra-baūri** jingle of *baūra* with the same meaning, and used in the same functions, but not in the rflx. v. It is used of men and women alike.

**baūr-daru** (Uriya *bau'o*) sbst., *Mimusops Elengi*, Linn.; *Sapotaceae*, —a tree 50 ft. high, with spreading branches and dense foliage, planted for its fruit which is eaten. A paste made of the roots of *baūrdaru*, *maratā cakonda* (*Cassia orientalis*) and *marijanum* (*Capparis horrida*), ground together, is rubbed for several days on the body in dropsy.

**bāēkar-suku**

**baūri** same as *baūra* and used in the same functions, but only of women.

**baūsa**, **bhaūsa** syn. of *bhandua*.

**bābic** Nag. syn. of *acambic* Has.

**bāḍa** and **bāḍa-dagq** Has. var. of *bānda* and *bāṇḍadagq*.

**bāē-bōē** adj., and **bōē-bōētān** adv., syn. of *barbor* and *barbortan*, used of numerous trees with long, straight, clean stems. It is also used figuratively of bullocks' horns : uria diria *bārbōēge*, this bullock has long, straight horns.

**bāēkar** (Sad. *bānhikal*; perhaps II. *bānh* and Or. *he'ena*, to tie) I. sbst., a thin string generally red in colour, ending with two red or yellow tassels, tightly fastened around the muscles of the upper arm (biceps), sometimes just below the biceps, especially by women. It is only an ornament, though it is occasionally made use of to suspend some *hakacranu*, i.e., some amulet or medicine believed to act by the simple wearing of it : *bāēkar* tola-kan *daagra* rāauime, call hither a young man wearing a *bāēkar*; Kuṭibā piṭi onol, edelbā lāle *bāēkar* (song), the flower of the croton has a design like that of a *piṭi* basket, the flower of the silk-cotton tree is red like a *bāēkar*. II. trs., to adorn someone with a *bāēkar* : ne honko *bāēkartāia*.

*bāēkar-en* rflx. v., to adorn oneself with a *bāēkar*.

*bāēkar-q* p. v., to get adorned with a *bāēkar*.

**bāēkar-suku** Has. syn. of *sōḍō*.

*suku* Nag. sbst., a form of *Lagenaria vulgaris*, Seringe; Cucurbitaceae, cultivated for its eatable gourd which is about 2 ft. long and from 5 to 7" in diam., and like an elephant's trunk (*sôlô*). It is used to make *tuila* guitars and, therefore, is also called *tuila-suku*.

**bâis**, **bâisi** var. of *bhâis*, *bhâisi*.

**bâis-ŕimbu**, **bâisi-ŕimbu** var. of *bhâisŕimbu*.

**bâisi-rua** Has. sbst., high fever of unweaned babies.

**bâis jambuŕa-bia**, **bâisi-jambuŕa-bia** var. of *bhâisjambuŕunbia*.

**bâisjambuŕu-nârî**, **bâisi-jambuŕu-nârî** var. of *bhâisjambuŕunârî*.

**bâiŕhi**, **bâiŕi** (Sad. *baenŕhi*; Or. *baenŕhi* or *binŕhi*) I. sbst., a large meat cutter. This peculiar knife which is used for cutting meat into small pieces, is kept firm in position by the foot of the person operating it and squatting on the ground or on a mat. The knife itself which is one piece with the iron handle, stands nearly at right angles to the handle, but so placed that its edge faces the person holding the handle with his foot. The one who uses the knife keeping the piece or slice of meat to be cut, by the two ends with both his hands, presses it against the lower part of the edge and then whilst keeping it pressed against the edge, pulls it upwards to the end of the knife, thus cutting it into pieces. See Pl. XX, 3.

Note the idiom: *musiŕa din aĩŕa racare gunŕi gojoa*, *bâiŕim idiĩreŕa namĩnea*, one day a cow used for

ploughing will die in my courtyard, if thou comest with thy meat cutter I will catch thee, i.e., now thou refusest to help me in my need, thy turn will come when I too will refuse to help thee.

II. trs., to forge into a *bâiŕi*: ne meŕeŕ *bâiŕiŕpe*.

*bâiŕhi-ŕ*, *bâiŕi-ŕ* p. v., to be forged into a *bâiŕi*. N. B. Kaŕae *bâiŕijana*, is used also figuratively instead of *bâiŕikaŕajanae*.

**bâiŕhi-kaŕa**, **bâiŕi-kaŕa**, is used figuratively as adj. and adj. noun or nickname, and in the p. v., of people whose big toes are nearly at right angles to their feet: en oŕre miaŕ *bâiŕikaŕa* kupulŕtee hiŕŕaŕ ana; *bâiŕikaŕajanae*, or *kaŕae bâiŕijana*, his big toes are nearly at right angles to his feet.

**bânâŕeŕko** syn. of *hapromko* sbst., the shades of the ancestors dwelling in the inner room of the hut  
**bâöar-jâl**, **bâöar-jalom** var. of *bhâöarjâl*.

**bâöarmali** var. of *bhâöarmali*.

**bâöra** var. of *bhâöra*.

**bâöŕa** var. of *bhâöŕa*.

**bâöŕa-inuŕa** var. of *bhâöŕainuŕa*.

**bâp** (Sk. II. *bâph*, steam, vapour; Sad. *bâp*, *bâpek*) syn. of *ŕŕsukul*, I. sbst., steam.

II. intrs., syn. of *sukul*, to steam.

**bâŕia** sbst., a Hindu or Moham-medan merchant, with the exception of cloth merchants who are called *saŕagar*.

**bâŕi**, **kita-bâŕi** syn. of *binŕi* Nag. I. sbst., a roll of the narrow strip of plaited palm leaves which is called

*gatalaŋa*. These strips are stitched together by means of strong twine and are thus made into the much used palm mat, the *kitopaŋi*: *kitabāñri* aũriko gāea.

II. trs., (1) to roll up the strip of plaited palm leaves: *gatalaŋa bāñrima*. (2) in conjunction with a phrase indicating the diameter of the roll, *bāñri* means not only the rolling up but also the plaiting which precedes: *ciminānem bāñri-keda*?—*miɖ mukage*.

*bāñri-ɔ* p v., (1) of the strip of plaited palm leaves, to be rolled up. (2) in conjunction with a phrase indicating the diameter of the roll, it may mean either to measure so much, without connotation of the work of plaiting: *miɖ muka cakarge bāñriŋa*, it will be a roll of one cubit diameter; or it may connote the plaiting and mean: to be prepared in such a quantity: *miɖ muka cakarge bāñriakana*, a roll of one cubit diameter has been made. *ba-n-āñri* vrb. n., used of the size of the roll prepared: *banāñri bāñrikeda* iduɔɔ minɔreɔŋ paŋi lobauteroa she has made such a large roll that there will probably be enough material in it for a whole mat.

*bāñsi* and epds. var. of *bañsi* and epds.

*bāñri* var. of *bhāñri* in both meanings.

*bāñri-hisir*, *bāñri-mala* var. of *bhāñrihisir*.

*bāñri* I. sbst., a contrivance for coiling the thread from the spindle. It consists of two pieces of wood,

or sticks, one of which is attached perpendicularly to the middle of the other and is forked at the other end. It is this which is kept in the hand, so that the other stick remains horizontal. The thread turns around one end of the horizontal stick, is made to pass through the fork and then around the other end of the horizontal stick; when it is brought back it passes through the fork crosswise to its former passage. With a numeral, v.g., *muɖ bāñri*, it is used as a measure and means as much thread as will fit on to the *bāñri*, (Pl. XIX, 5). II. trs., to coil thread by means of a *bāñri*.

*bāñri-ɔ* p v., to be coiled by means of a *bāñri*.

*ba-n-āñri* vrb. n., (1) the manner of coiling thread by means of a *bāñri*: *ama banañri kã taŋkagea*.

(2) the amount of coiling: *banāñri bāñrikeda*, *tuɔamre sutam kã soahtana*, he has coiled so much thread that it no longer fits into the fork. (3) the result of the coiling: *neado aĩŋa banāñri*, this is the thread which I have coiled.

*be* (P.) as privative prefix, occurs only in words borrowed from Hindustani. The Mundari eqvlt. is the current negation *kĩ* v.g., *kĩtunduɖuleka*, infinite.

*bɛ* I. sbst., spittle: *bɛ kã tetaqtana*, *kõp cimaɖ namjaia*, his spittle is not clean, most probably he has got catarrh.

II. trs., to spit (connotes the sound made by the lips): *bɛkedaɛ*; *mačome*



## be-ader

*bejada*; *beḱiako*, they spat on him.  
*be-n* rflx.v., to spit on oneself :  
 sitanre, calutanre ne hoṇo purasa  
 tiree *beṇa*.

*be-p-e* ropr.v., to spit on each other :  
 alope *bepea*, honko, kā bugia.

*be-gg* p.v., to be spat on : meḱ-  
 muārree *beḱena* enate eperara hobajana.  
*be-n-e* vrb.n., (1) the amount of  
 spitting : *benze* beḱeda dubakanta  
 goṭae lumabakeda. (2) the result  
 of the spitting : ena Samua  
*benḱ*, it is Samu who spat there.  
 (3) the manner of spitting : inia  
*benḱ* ṭorakangea, tamakui jomlere  
 peḱeḱenpeḱeḱen misao kae ruṇuna.  
 Note the idiom : *beṭaḱ* ulida  
 jalruar, or *begiritada* jalruar, to  
 lick up what one has spat out, i.e.,  
 to ask back what one had given  
 for good and all.

**beḱ-bi** syn. of *beḱbūi* and *maṭagāra-  
 muagūru* I. abs.n., naughtiness :  
 ama *beḱbi* cimtarā eabaoa ?

II. adj., naughty : *beḱbi* hon ; nekan  
*beḱbi* kajiko alom jagarea, do not say  
 such naughty things. Also used  
 as adj. noun : en *beḱbi* alokae hiju.

III. trs., to act naughtily towards  
 smb. : *beḱbiḱeḱleae*.

*beḱbi-n* rflx.v., to act naughtily.

*beḱbi-gg* p.v., to get into a habit  
 of being naughty.

**beada** (Sad.) sbst., a Hindu  
 caste of professional bird-catchers.

**be-ader** intrs., to spit and spit  
 while entering : haraḱ ranu nūleḱci  
 oraṭee *beaderkeda*, having drunk a  
 bitter medicine he entered the  
 house spitting again and again.

## beana

**be-agam** adj., endless, very  
 extensive, unfathomable, numberless.

**beana, beāna** (H. *bahāna*) I.sbst., a  
 concocted story, a one-sided version  
 of a case, a false, altered or reticent  
 statement of facts, in entrd. to  
*bāna*, which is a false statement  
 of causes or intention, and *banita-  
 kaji* a narration, a description, a  
 new composition, a false pretext :  
 ena sobena *beanage* ! All that you  
 say is concocted ; *beanako* tolakada,  
 or, *mostako* tolakada, they have  
 prepared the false statement to be  
 made afterwards.

II. adj., with *kaji*, same as sbst.  
*beana kajiko* nanbaratana, they are  
 trying to find a concocted story  
 which they may use.

III. trs., to tell a concocted story  
 (in court, in the panchayat or  
 elsewhere), to alter the facts, not  
 to tell all the facts, to give false  
 evidence. (2) to concoct or prepare  
 false evidence : abuḱ Laro *beanaeka*,  
 tuulekae pancealgea daṇ, let Laro  
 concoct a statement for our case  
 because he is as cunning as a  
 jackal ; sokōtār beanae *beanakeda*  
 goako jire dū kako dapitana, the  
 law court's tout has concocted such  
 a statement that the witnesses are  
 unable to impress it on their minds.

*beana-g* p.v., of a false statement,  
 to be made : apeḱ mukudimare  
 cileka *beanalena* ? What concocted  
 statement was brought forward in  
 your law suit ?

\*The very curious change from the  
 H. *bahāna*, excuse, pretense, to the  
 meaning just stated is due to the

sad but undeniable fact that during a number of decades fatal to the Mundas, truth, according to the general complaint of the English officials, played no part in the Chota Nagpur law courts. It was in these courts that two socio-economic systems, not only widely differing from, but in essential points contradictory to, each other, met in a veritable life and death struggle. Ignorant of the court-language, unable to understand the complicated formalities and proceedings, and, at first, quite unaware of the terrible power of the new courts which were henceforward to decide finally all questions affecting their claims, their property and their rights, the rude Aborigines were put in an inconceivably unfavourable and entirely false position. For (1) they had to state their own case through Hindu interpreters, pleaders and touts, generally predisposed against them and always unable to understand their case or their land system. (2) They had to state it in terms of the system prevailing in the other parts of the then unwieldy province of Bengal. For, their own system had no ready-made terminology in Hindi, and for the interpreters they had to have recourse to, it was, owing to preconceived notions and prejudices, impossible to translate the Mundari terms into Hindi terms adapted to the Mundas' land system and doing justice to it. (3) The case thus far already hopelessly misstated, came before officers who found it impossi-

ble to rectify anything in this whole misconception and misunderstanding. For, barring the fact that, as Englishmen, they considered landlordism as the most obvious system, all the more so, as they found it prevailing in those parts of India they had so far been acquainted with, they could not be expected to master a second foreign language, especially not one of such enormous difficulties as Mundari. They therefore could never hear the Mundas themselves explain their own case in the only language in which they were able to explain it at all. Furthermore they here found themselves confronted by a race of generally unprepossessing exterior, scantily, sometimes hardly clad at all, despised by the other Indians and considered by all as *junglies*, as semi-savages. How then could they even suspect that such a race could possibly have worked out and be in possession of a land system based on undeniable ethical principles and most rationally regulated, down to the minutest details? Thus these officers were, so to say, helplessly in the hands of the scheming Hindu intruders and their legal advisers, who had all the *prima facie* probabilities on their own side. Such was the state of things that statements, true in the Mundas' mind, and made at first in simple honesty, turned against them and deprived them of their most valuable rights. For the Munda made his statement on the supposition that the court would

interpret it in consonance with his own system; but the courts, not even suspecting the existence of such a system, interpreted it in consonance with the contradictory system, and since the translation of the Munda's statement was always made in terms of that contradictory system, the result could not be anything but fatal to him. It would take too much space here to illustrate this by any of the concrete examples which might be so easily adduced as illustrating this. For that purpose I refer to the article under the word *māl* (rent).

When the Mundas had realized that truth was an obstacle and a positive danger rather than a safeguard, they tried to copy the methods of their adversaries. Needless to say that in the art of deceit they were no match for their shrewd opponents. Their concoctions were easily shown up by the pleaders, and when in the conviction of the truth of their claims and in anxiety for the preservation of their rights, for the sake of which they had now taken to lying and deceit, they clung stubbornly to the lies once advanced, this was put down to sheer perversity and malevolent rapacity and deprived them of all that sympathy which they nevertheless deserved in the uneven struggle they were forced into through no fault of their own. This feeling against them had reached its highest point between 1880 and 1895, when in official circles pity was openly expressed

with *the poor zamindars who could not get their dues from these stubborn Kols*. In those years, when the struggle was at its highest, all Magistrates knew that the truth was never stated before them, that justice was one thing and law quite another, and all they could do was to follow the formalities of the law. These having so to say evolved themselves exclusively out of the Hindu system turned with a kind of automatic regularity against the Aborigines. At that time court transaction had in the popular mind become equivalent to scheming, lying and deceit. It was no easy matter to see through the dense mist of these conflicting falsehoods and to discover and delineate the wonderfully simple and yet perfect socio-economic system these Aborigines had, in their long isolation, preserved and handed over to our own times as a relic from a very remote antiquity. Had I realised this fully in 1893, when, on p. XIII of the Introduction to my *Mundari Grammar*, I wrote that the reputed truthfulness of the Mundas was a myth, I should certainly have added: The practice of unrestricted lying in the courts of law they have now taken to, does of course deserve the severest condemnation, but far more guilty than the Mundas are those who have driven a despairing race to this, both by their own example and especially by the ruthless and wholesale destruction of their most valuable rights.

So then this simple change of meaning is one of the results and signs of a war between two economies, nay, in a certain sense between two civilizations in which the older has been crushed out of existence by the more recent one, for that insignificant remnant of the old khuntkati system kept alive by the settlement of 1903 is, by its legal limitations, prevented from growing and therefore condemned to death. The issue of this war is one of the examples showing that defeat in such struggles is sometimes anything but a survival of the fittest, since it is solely due to the unfavourable and unequal conditions of the struggle and not at all to the intrinsic demerits of the defeated system. It is a striking example also of the fact, that in such characteristically human matters as forms of culture or civilization, survival and victory are not necessarily synonymous with real progress.

**bɛ-arəgu** trs., to spit downwards.

**bɛ-au** trs., to come this way, spitting very often : *bəaujadæ*.

**bɛ-bita**, **bɛ-bitar** intrs., to throw lots by means of the spittle-test before a game in order to determine which will be the attacking side. This is how it is done : *bəagaön taömte gûikakia bɛbitarjada*. Kaëra miaɔ paësalekan keoɔre käre dirire tarasə janarree bɛtada aɔ Cepae kulijala : "Bəm ana ci lapu?" Cepa : "Aiado lapuia ana." Kaëra en keoɔ sirmatec hudumarakaɔtada oɔɔ ana oteru

ufujanatekina lejida : do bɛ oetana-kana oɔɔ lapu bitarakana. Enamente nido Kaërateko inunna oɔɔ Cepateko orōœa. When the division in sides or camps is finished, the captains of the game throw lots. Kaëra has spat on one side of a piece of earthenware or stone which is coin-like in form and he asks Cepa : Dost thou take spittle or dry? Cepa chooses (let us say) dry. Kaëra has thrown up to the sky the piece of earthenware and when it has fallen down they look : but the spittle is upwards, the dry face downwards. Therefore the side of Kaëra will attack in the game, the side of Cepa will defend.

**bebhorsa**, **beborsa** (hybrid from P. *bɛ* and H. *bharosa*) adj., without hope, without prospects.

*bebhorsa-p*, *beborsa-p* p. v., to be without hope, to lose all hope : ne nalisre harätirajanac mentee *bebhorsaaakana*.

*bebhorsage*, *beborsage* adv., used idmly. with *rikao* : *bebhorsagee rikaakana*, idunɔɔ tisia ci gapa, there is no hope left, he is going to die, perhaps to-day, perhaps to-morrow.

**beborsa** var. of *bebhorsa*.

**bebūj**, **bebūjren** adj., unreasonable heedless, who does not realize : *bebūj boroko jā iminua buginakoreo kako gunca*, thoughtless people are not grateful, however much you benefit them.

**beɔ** (Sinh. *paṭṭi*, Tam. *paṭṭai*, narrow strip of cloth) I. sbst., a head-dress consisting of a narrow, more or less long, piece of cloth tied

## beḡ

round the head, a turban, called *pugri* in India. The mode of tying varies much and is often indicative of province, caste or office. It is a sort of national head-dress for Hindus. Not so for Mundas. Their national coiffure, both for men and women is the long, rich, jet-black hair, which they take trouble to keep clean and glossy by frequently washing it out thoroughly with *nāpūkahasa*, a fat kind of loam serving as soap, and then anointing it with oil. Women part it in the middle, comb it closely backwards and gather it into a graceful chignon-like knot, called *supiḡ*. This knot is kept together by a string made either of hair or of cotton thread and called *naca*. Its position varies in different parts of the country. In Hasada it is gathered behind and somewhat under the left or right ear, whereas in Naguri it is in the middle at the back of the head; in the Tamar district it is brought forward over the left ear so as to rest on the left temple. The only ornaments used are single flowers arranged around this knot or a bunch of them fastened into it. It would be considered a disgrace for a Munda woman to throw a cloth over her head in the Hindu fashion. Youths and younger men who are still anxious about their appearance, arrange their hair in a similar fashion, but with the knot a little higher, or they let it fall back over the neck and shoulders, a practice never allowed to women. Older men either tie

## beḡ

it carelessly into a plain knot dangling free at the back of the head or have it clipped and let it hang entirely loose about the neck. As recently as thirty years ago the Hindu top-knot and the close crop were hardly ever seen among the Mundas.

The Maharajas of Chota Nagpur, after their hinduization, adopted the practice of giving a *pugri* to the *mankis* (Mundari district chiefs) as an outward sign of their office being acknowledged by them. The *mankis* sometimes did the same to the *mundas* (village chiefs). This is probably the way the *pugri* found its entrance into the Munda country. Since the country has been entirely thrown open to the Hindus its use spreads more and more. Though in recent years it has become more and more a necessary part of gala dress, so far as ordinary use goes, the Munda's *beḡ*, when worn at all, is often, but a mere rag tied carelessly round the head, having hardly any resemblance to the large and generally graceful Indian *pugri*.

II. *trs.*, (1) to tie a *pugri* around someone's head: *honem beḡkia*? (2) To give someone a *pugri*, to confer a *pugri* on a *manki* or *munda* as an outward mark of his office: *mārkidoḡ mārkikakana*, *mendo raja aūrii bedia*, he is indeed the real *manki*, but the *rajah* has not yet given him the *pugri*. (3) To put and tie a cover of leaves over a *caṭu*, as is done with *caṭus* full

of rice-beer which are to be taken on a journey: *apia caṭuko beḡkeda*.

*bed-en* rflx. v., to tie a cloth around one's head, to put on a pugri.

*be-p-eḡ* repr. v., to tie a pugri round each other's head.

*bed-ḡ* p. v., (1) used chiefly in the pf. past form *bedakanu*, to have a pugri on, to wear a pugri. (2) of a *caṭu*, to be crowned with a covering of leaves: *apia bedakan caṭuko dupilakada*.

*be-n-eḡ* vrb. n., the way of putting on a pugri, a pugri inasmuch as it connotes the way in which it is put on: *cikan benedtem bedenjana*, luturrem bonḡolakada! How thou has put on thy pugri! It flaps over thy ear; *diguarbenedtem bedakada*, thou hast put on thy pugri just like a policeman's.

*bēd*, *bēde* var. of *bhēd*.

*bēḡ*, *bēde*, *bhē* (*ē* very long).

I. sbst., bleating: *mindikoḡ bēdem aiumlā?* *mindiko beḡko menca*, meromko mēko menca, sheep cry *bēd*, goats cry *mē*.

II. intrs., to bleat: *mindiko bēdea*.

*beda* I. sbst., cheating, deception, decoit, fraud: *bedate kam dariaina*, it is not through cheating that thou wilt get the better of him; *bedarḡ kajido kae bedameca*, as far as cheating is concerned he will not cheat thee.

II. trs., (1) to cheat, to deceive, to overreach, to defraud: *merom kam sabdariaitanro sinarapatrate bedaine*, if thou canst not catch the goat, entice it with *sinara* leaves; *cēḡko*

*burdulḡteko bedakoa*, they bait birds with flying white-ants; *miaḡ kulaē deasatee bedakeḡlea*, a hare gave us the slip by turning and passing behind our backs. (2) to give smth. to smb. in order to entice him into doing smth.: *jaiminaraḡleka bedataipe*, *enaraṭtee dubakana*, give any little thing (to that beggar) to make him go, he has been sitting there already for a long time; *ne honko jāṇam ucukore sidare meṭai bedanḡlakom*, *kūḡko caḡeuṇa*, if thou wantst some work from these children, first give them some sweets and they will be brisk about it. (3) to make children happy with a small gift that seems great to them: *honko mimḡl paēsa bedatakum*. (4) to disappoint, to deceive smb.'s expectation: *holako iḡarlena*, *baria goakina bedakeḡlea*, the cross-examination of the witnesses took place yesterday, two of them bungled their answers. (5) to perform a work fraudulently, i.e., lazily: *kamiḡ bedaca*. (6) of a bullock, to defraud its driver by lying down in the middle of its work: *ne urḡ puragee bedaiṇa*.

III. intrs., (1) to humbug: *bedatanac*. Note the contracted form *bedam*! instead of *bedatanam*! Thou art humbugging! [Nonsense! *beda-n* rflx. v., to deceive oneself, to cheat oneself, to overreach oneself: *meṭai haṇiaree bedanjana*, in dealing out the sweetmeats he found that he had given too much to the others and not kept enough

for himself; *tisā kami nalako iraliral gandako kamikeda, aindo ilireā bedanjana*, to-day the day-labourers worked for eight annas each, but I missed that nice pay by drinking instead of working (or by looking for a drink). Note the idiom: *bage capiro bedan*, to marry an abandoned wife whose former husband is still alive. This is considered as self-deceit because it is so risky and uncertain: *qinda kupi lelle idiliā, kao sukujana, nādo bage capirce bedanjana*.

*bē-p-edā*<sup>2</sup>; repr. v., to cheat each other, to deceive each other: *hōso kajitkina bepēdajana*.

*beda-o* p.v., to be deceived, to get cheated, to be overreached: *ārā-ṭuṭiro mōroḥagem omaḍkoa, eḡgem bedajana*, when the price for the change was one anna in the R, thou gavest them five pice, thou hast been cheated awfully. (2) to be enticed by some gift to do smth.: *ili hupialekako bedaḥarjana enamento kūlko jātana*, they received a fore-taste of the beer which will be drunk when the work is finished, that is why they work with a will. N. B. The exclamation *bedajanaiq!* *claiq bedajana!* is frequently used in a sense which implies no deceit, but a simple error and therefore means: I was mistaken! I made a mistake!

*bē-n-edā* vrb. n, the way of cheating, the art of cheating: *Somado b-nēlaiq bedakja mudi kao nankēda*, I cheated Soma in such

a way that he is not aware of it; *bāriakoq benedagem itukēda*.

*bē-dā* syn. of *bē*, sbst., spittle out of the mouth, in enrd. to *alidā*, the saliva in the mouth. Note the idiom: *bēdāulidātee haratiakana*, which is often used in questions of marriage: he has been vanquished by his spittle, i.e., he has promised, he must give.

*beda-ader* trs., to entice or cheat into entering.

*bedader-q* p.v., to be enticed or cheated into entering.

*beda-akiriā* trs., to sell by fraud, to betray, or to deliver over fraudulently for money: *oko dipiliate arākaṭiko ale disumreko rakabjana, taramara Hōpokoo akoq hagako bedaakiriākoa*.

*bē-p-edua-p-akiriā* repr. v., to sell each other fraudulently, to betray each other: *len hōpākiriā jatiko misamisa akoakoreko bepēdaapakiriā aḍko ilioa Asūnte*.

*bedaakiriā-q* p.v., to be betrayed for money, to be sold fraudulently: *ale disumre en dipli purang randi buriako reaggabrabiāko goḥjana, honkotako bedaakiriājanako monto*.

*beda au* trs., to entice or cheat into coming along.

*bedau-q* p. v., to be enticed or cheated into coming along.

*beda-bakār* syn. of *bedakaji* sb.t., deceitful language.

*beda-bēdage* syn. of *nutumṛge* adv., (to work) in an inefficient way, only as a m.k.-bali v., making only a pretence of working:

*bedabedagee* oolutada.

**beda-bosa** trs., to cheat for the first time, i.e., (1) to cheat one who was never cheated before, to succeed in once cheating a clever or wary man. (2) to cheat the first man one ever cheated: *miđ* *horoia* *bedabosana*.

*bedabosa-q* p. v., (1) to be cheated for the first time. (2) to be cheated by one who never cheated before.

**beda-idi** trs., to entice or cheat into following away.

*bedaii-i-q* p. v., to be enticed or cheated into following away.

**beda-kaji** syn. of *bedabakitr*.

**beda-laga** syn. of *bedapocora*, *bedapocora*, *bedasapađ*, trs., to deceive again and again, frequently.

*bedalaga-q* p. v., to be deceived again and again.

**beda-bocora** Nag. **beda-posora** Iias. syn. of *bedalaga*.

**beda-sapađ** syn. of *bedalaga*.

**beda-urua** trs., to prevail upon smb. by deceitful language to leave a place, to coax smb. away from a place by deceit or under false pretences: *niŋa* *dasiko* *bedaururukia*, they have enticed my servant into leaving my service.

*bedaurur-q* p. v., to be cheated into leaving.

**bed-beora**, **bedē-beora** var. of *bēd-beora*.

**bed-đati** Itly., *pugri* and *dhoti*, I. collective noun for superfluous clothing, vain dress, not made by the village weaver: *injo* *tisingapa* *bed-đutige* *baŋana*, *kae* *kami*, that one nowadays does not work, he thinks

only of vain dress.

II. trs., to give smb. vain clothing or wherewith to buy it: *aim* *bedđuti-tgia*.

III. intrs., to dress with unnecessary clothes, to put on vain dress.

*bedđuti-n* rflx. v., same as intrs.: *oŋare* *jetan* *karca* *kā* *calađotana*, *eminreo* *babubačakolekae* *bedđutin-tana*, in his house he has nothing to eat, nevertheless he dresses like a *babu*.

**bedđe-bagel**, **bedđe-bagul** trs., syn. of *bedleken* *mq*, also used in the p. v.

**bedđeken** a lv. with *mq*, to cut off the head of a goat or sheep with one noiseless stroke of the axe, in contrd. to *keđeeken* *mq*, which is the same, the stroke of the axe being heard: *merom* *bedđekene* *mqlja*.

**bedđora** trs., used by children instead of *bedleken* *mq*, also in the p. v.

**bede** var. of *bēd*, to bleat, and of *bēd*, knowledge.

**bede-bede**, **bodo-bodo**, **godo-godo** I. affix to *her*, to sow, and to *lē*, to overcook, and intensifying the meaning of these two words. This jingle seems akin to *badabada*: *mandipe* *lēbedebedekeda*, you have so much overcooked the rice that it can no more be eaten with the hand but only with a *kūi*, spoon made of a leaf.

II. adv., with or without the aff. *tan*, used likewise with *her* and *lē*: *mandi* *bedebedetampe* *lekeda*. N. B. Figuratively, this adv. *bedebede* or *bodobodo*, (not *godogodo*), with or



## bedi

without the aff. *tan*, is used with *jagar*: to pule and blubber, to speak rapidly with an indistinct and blaring or blubbling articulation, though not on account of any defect in the organs, this being compared to the pastiness of overcooked rice: bul-akan horoko *bedebedetanko* jägara, aium uburagge.

**bedi** (Sk. *vedi*; II.; Sad.) I. sbst., an altar.

II. intrs., to make an altar: neta-rebu *bediia*.

**bēḍken-bēḍken** (akin to *bēḍ*, to bleat) I. intrs., in the df. past tense: to call loudly or shout again and again: enanātee *bēḍkenbēḍkena*, sennamlipe cinac namtana? He has been calling again and again, go to him and see what he wants.

II adv., with *ra*, same meaning: *bēḍkenbēḍkene* rajad̄bua.

**bedorom** (P. *be* and II. *dkarm*) sbst., a lie: *bedorome* kajitana.

**beḍa-saṅga** Nag. *bera-saṅga* IIas. (Sad. *bera kanda*) sbst., Hibiscus cancellatus, Roxb.; Malvaceae,—a tuberous herb of the jungles, 2-3 ft. high, with very bristly leaves and stems and large, dark-eyed yellow flowers. The tuber is eaten.

**bedel, berel** trs., (1) with or without *d̄a* as d. o., of small fry (in cases where a larger fish would leap), to wriggle or twist their body once: *d̄ae berella* or *d̄arec berella*. Also in the rflx. v.: misageo *berelkena* entee hapenjana, it wriggled only once and then remained quiet. (2) of small children which writhe or twist their body about in resisting:

## begar

*bedelkedae*. Also in the rflx. v.: hebeakāiia taikena *berelenjancit̄a* arataia, I was carrying him on my haunch but he writhed and then I put him on the ground.

*bedelken* adv.: *berelkene* rikajana, it twisted its body once.

**bedel-bedel, berel-berel, edel-bedel** Nag. syn. of *cedelpejel* Nag., *ceceḥ-peḥ* IIas. frequentative of *bedel*, used firstly. or intrsly. in the rflx. v.: budu haiko anjednamotana *d̄areko bedelbedeljada*; ne hon *bedelbedel-entana* enamente kaim hobedariatana.

*bedelbedeltan, bedelleku* adv., with *rika, rikan*, to wriggle or writhe continually.

*bedelkenbedelken* adv., wriggling or writhing again and again, with interruptions.

**beḍoa** var. of *beroa*.

**bega, bega-bega** (Sk. *vegen*; II. *begi*; swift, Mt. *begin*, instantly) adv., with or without *ge* or *te*, at once, without delay, immediately: *bega* kao hijulena.

**begar** (Sad.; P. *wagar*). This is a Sadani preposition gradually making its way into current Mundari. It means without. The Mundas have no postp. of their own rendering this idea, or rather performing this function, which is the contradictory of the instrumental case. The instrumental case always means, provided with, with or by means of. Hence when they want to express this absence of privation of a means, they must use a disjunctive prop. In the first part of the disjunctive the means or in-

strument required for an action or purpose is given in the instrumental case as modification of the prd., v. g., *hakete magoa*, with an axe it is possible to cut. In the second part the possibility or the willingness to perform the action is denied by the phrase *kūredo kū*, Itly. meaning : but if not (then) not, i.e., or else not : *sadomte sena kūredo kairā*, I shall go on horseback or else I won't. The more ordinary arrangement of these disjunctive props. is as follows : the first part of the disjunctive is elliptic, containing only the appropriate instrumental case, and the second part contains the prd. : *hakete, kūredo kū magoa*, with an axe or else it is impossible to cut ; *sadomte, kūredo kairā sena*, on horseback, or else I will not go. This fact accounts for the difficulty the Mundas experience in the handling of this preposition and the anomalies they fall into : (1) sometimes the noun following *begar* takes the instrumental afx. *te*, sometimes it takes no afx. at all. (2) sometimes they fall back into their own original construction whilst they still retain the Sadani preposition and thus produce a sentence which, if Itly. translated, means the contrary of what they intend : *begar sadomte, kūredo kairā sena*, Itly. : without a horse, or else I won't go.

*begāri* used sometimes instead of *be!begāri*.

**behāl** (P. *behāl*, ill-circumstanced)  
I. adj., helpless.

II. trs., to make or render amb.

helpless : *amin sirmarā moṭai naliś-paliste diku mundakūtrenko behāl-leḥkoci*, *mipiaḍmipiaḍ too harupurakeḥkoa*, after the zemindar had rendered the members of the *munḍa-khūt* helpless by so many year's litigations, he expelled them one by one.

*behāl-ḡ* p. v., to become helpless, to be rendered helpless : *urikotaloko goḥcabajnamentele behālakana*.

**behaṛkar**, **behaṛkar-boraga** is the contrary of *haṛkar* which is a spirit that inflicts such grievous harm, v. g., a strong diarrhoea lasting the whole day, that it is necessary to offer him a sacrifice at once ; moreover he brooks no delay. *Behaṛkar* on the other hand is in no hurry and will readily wait for his sacrifice if it be only promised to him. People undertaking a difficult enterprise, v. g., the raising of a dam, a lawsuit, etc., promise *behaṛkar* the sacrifice of a fowl as described under *atīṛ* : *simko atīṛia*. The fowl will be sacrificed if the business turns out a success.

*behaṛkar-en*, *behaṛkarboraga-n* rflx. v., to act as *behaṛkar*, in the modality of *behaṛkarboraga* : *ikirboraga eskare behaṛkarena*.

**behōś** (Sad. ; P. *behōś*, senseless) is sometimes heard in the p. v., forms *behōḡ*, instead of the Mundari *kalaḍkolodḡ*, to become unconscious : *behōślenae* ; *behōśakanae*.

**be-hundi** trs., to gather spittle, i.e., to spit for a certain time on the ground always on the same spot : *okoe netarce behunditada* ?

*be-kundi-q* p. v., of spittle, to be gathered, spat together on the same spot : *netare behundiakana*.

**be-idi** intrs., to walk away spitting again and again.

**beja** (Sad. *beja*, target) trs., with three different local meanings: (1) in Has. to hit in shooting. (2) in Nag. to shoot, especially at birds, with hammer-headed arrows of the *tulhi* and the *torhi* kinds (Pl. 1. 2, 3, 4). (3) in Siriputi (the country around Maranghada) to hit with an arrow, a stone, etc., so as to throw, project or transport (for a short distance) the animal or object hit. Moreover it occurs in song: as var. of *to*, to hit, and *huduma*, to throw at : *Moḍ koḍa tirilqanda hudumatege cabajana*; *Bar kepeḍ tirilsoḍa bejatege mündijana*, One armful of ebony sticks has been used up in the throwing (at mangos); two bundles of ebony sticks have been used up in the throwing.

*beja-q* p. v., in the meanings corresponding to those of the trs.

**bejaē, bejaē, bejai** adv., syn., of *beḷekan*, *kentēḍ*, very much, very, exceedingly : *en hora bejaē birakana*.

**bejai, bejai** (Sad. a fault; Or. a blunder) I. sb.st., (1) a fault. (2) an offence, the fault or responsibility of a quarrel : *hapenpe! okoḍa bejai?* Be silent! Who started this quarrel? II. trs., (1) to commit a fault, to become guilty : *en hoḍo jetanao kao bejaikeda enreoko tamjaia*. (2) to start a quarrel by word or deed, to be responsible for a quarrel : *jetana kaina bejaiakadpea*, I have committed

no offence against you.

*bejai-q, bejai-q* p. v., (1) of a fault, to be committal. (2) of an offence, to be given; of a cause of quarrel, to be put : *enre jetana kā bejaikena*.

**bejai, bejaiṭṭ, bejai** (Sad.; P. *be* and H. *jāl*) N. B. In Has. this word is not used; they say : *barakanae, perakanae, bagenkanae, jomnurele bagekka, daridare kale julilia, duḷḷiqunurele bagekka*. I. adj., outcast, outcasted : *bejai horokolo jomnū kā biui*.

II. trs., to outcast sub : *bejaikijako*, they have outcasted him.

*bejaiṭṭ-q, bejaiṭṭ-q, bejaiṭṭ-q* p. v., to lose one's caste, to be outcasted : *inkia Siabongatirekia udubjaja* : Hela, gomke, alia lo jatiato *bejaiṭṭiana*. (Asur legend).

**bejo** (Sad. *bejai* *bejai*) derived from *hejoberjo*, adj., also used as adj. noun, one who speaks without articulating his words : *bejo buria*.

**bekār** Nag. (Sad.) adv., (1) bad, ugly : *gaḍ bekār lelotana*; *moca bekāria! atkarjaja*, I have a bad taste in my mouth. (2) syn. of *beḷekan*, very much, very many : *bekār niula obite hoḍoko goḷjana*.

**bekēre, bekoḷ, bekōro** and the vars. *beḷkēre, beḷkoḷ, beḷkōro, beḷkēre, beḷkoḷ, beḷkōro*, in all of which the aspirate and the short vowel after *k* may be dropped, adj. noun, one who limps with a swaying of the body to one side only.

• **bekēre, bekēre-bekēre, bekoḷ, bekoḷ-bekoḷ, bekōro, bekōroan, bekōro-beḷkōro** and the vars. *bakāru-*

*bekðro*, *baṛkëira*, *baṛkëirabeṛkðro*, *beṛkëre*, *beṛkërebeṛkëre*, *beṛkë*, *beṛkoṣ*, *beṛkoṣbeṛkoṣ*, *beṛkðro*, *beṛkðrobeṛkðro*, *hekërehekëre*, *hekërehekëre*, *hekoṣbekoṣ*, *hekoṣhekoṣ*, *hekðrohekðro*, *hekðrohekðro*, *heṛkërebeṛkëre*, *heṛkëreheṛkëre*, *heṛkoṣbenlðro*, *heṛkoṣbeṛkoṣ*, *heṛkoṣheṛkoṣ*, *heṛkðrobeṛkðro*, *heṛkðroheṛkðro*, in all of which the aspirate and the short vowel after *k* or *d* may be dropped (Sad. *beko*; Sk. *bank* a crook, a culvature; Mt. *būṇkrā*; Or. *konkṛn-benkṛn*, *kenkō-benkō*) adj., of sticks and roads, crooked all over in various directions, in entrd. to *liudakan*, crooked or bent slightly in one direction only and, may be, partly straight; *baṛkuyṛ*, the same but much curved; *baṛka*, *kokṛ*, with a hook-like curve at one end.

**bekëre-bekëre**, **bekoṣ bekoṣ**, **bekðro-bekðro** and the vars. *beṛkërebeṛkëre*, *beṛkoṣbeṛkoṣ*, *beṛkðrobeṛkðro*, *deṛkoṣdeṛkoṣ*, *hekërehekëre*, *hekoṣhekoṣ*, *hekðrohekðro*, *heṛkëreheṛkëre*, *heṛkoṣheṛkoṣ*, *heṛkðroheṛkðro*, in all of which the aspirate and the short vowel after *k* may be dropped. (Sad. *lekor-lekor*; Or. *ḍhenkoy-ḍhenkoy*, limping) I. adj., limping with a swaying of the body to one side, in entrd. to *hekërebekëre*, *hekoṣbekoṣ*, *hekðrobeṛkðro*, *heṛkërebeṛkëre*, *heṛkoṣbenlðro*, *heṛkoṣbeṛkoṣ*, *heṛkðrobeṛkðro*, which describe limping with a swaying of the body alternately to right and left.

II. intrs., to limp with a swaying

of the body to one side: *bekërebo kṣ rejadae*.

*bekërehekëre* *ṛe-n*, *bekoṣbekoṣ-n*, etc., rflx. v., same meaning: *bekoṣbekoṣntanae*.

III. adv., with or without the affxs. *ge*, *tan*, *tanje*, modifying *sen*, *laṇṇa*: *laṇṇaakanko bekoṣbekoṣ*, *hekoṣbekoṣ*, *daṇkaṣdaṇkaṣ*, *haṭeḍpaṭeḍ*, *biḍḍaṇbiḍḍaṇ*, *kiṛaṣkaraṣ* *kāre leṇaleṇatanko senea*, people who limp walk either swaying their body to one side or to right and left, or jerking their body upward, or putting their feet one before the other, or keeping one heel lifted, or with a loose waist, or with legs wide apart.

IV. These jingles, like all those describing a limp, may take the suffix *an* or *idi* in the intrs. or *an*, *idi* in the rflx. v.: *bekoṣbekoṣ-anjadae*, *bekðrobeṛkðroanṭanae*, he comes on limping with his body swaying to one side; *bekërebekëre-idijadae*, *bekðrobeṛkðroidiṇṭanae*, he goes away limping and swaying his body to one side. But when the body sways only to one side, it is not necessary to reduplicate *bekëre*, *hekëre*, etc.

**bekoṣ** var. of *bekëre* both as adj. noun and as adj.

**bekoṣ-bekoṣ** var. of *bekëre* adj. and of *bekërebekëre*.

**bekðro** var. of *bekëre* both as adj. noun and as adj.

**bekðroan** var. of *lekëre* adj.

**bekðro-bekðro** var. of *lekëre* adj. and of *bekërebekëre*.

**bela**, **bəṛa** (Sad. *berā*, Or. *berī*, a half-day) s'bst., used in Nag. as

## belait

syn. of *dipli*, time: *basazdibera* hobagre senpe, go, or start towards evening.

**belait** and **belalti** var. of *bilait* and *bilaiti*.

**belanti**, **belanti-hisir** sbst., a kind of necklace with red beads, of foreign manufacture.

**Belcandi** occurs as an honorific address in a sacrificial formula of the sacrifices offered to Akutibonga. It is an unusual term; most likely the sacrifice in which it was heard happened to take place near a *bel* fruit tree.

**belead**, **beleq** syn. of *bale* but used only of fruits, as adj. and adj. noun, fruit in the first stage of its development: soben jō *beleadgea*; *beleadko* (or *beleadbea*) alom godea.

**belea-belea** syn. of *dalan-delan*, *delen-delen*, adj., soft and tender, used of the skin on swollen parts of the body, and also of the fruit of *aridaru*. Also used as adj. noun: *beleabeleare* baltaipe, burn him with a red hot iron in the swollen flesh; *beleabeleako* bāri aume, bring only such figs of the *ari* tree as are soft and tender.

**belesia**, **bilidsia** (II. *beli*) sbst., Limonia acidissima, Linn.; Rutaceae,—a small lemon tree up to 30 ft. high, with small acid berries  $\frac{1}{4}$ " diam. The *Belesia*, *Bilidsia* or *Belsian* country which surrounds the village Belsianghar, takes its name from this tree.

**belon** syn. of *babelon*.

**be-mangal** intrs., with inserted

## bendo

ind. o., to scorn smb., to show great displeasure and contempt: hontekorao harupunkia enamento sobenko *bemazgalaituna*.

**ben** aff. form of the 2d prs. dl.: thou and he, thou and she, you two. I. As sbj., (1) it is affixed either to the linkwords *a* and *tan*, or to the word immediately preceding the prd.: *senaben ci kaben sena*? (2) it is infixed into the prds. *menq*, *banon*, the negative particle *ka* used prdly, and in the locatives *re*, *lare*, *te*, *late* used prdly.: *kabena*? Will you two not agree? *orarcobena ci barabena*? Are you two inside the house or are you not there?

II. As d. and ind. o., it is infixed into trs. and intrs. prds.: *talabe omabena*; *kaita lelkelbena*.

III. Idmly., it is always used to address married women. It would be considered rude and unbecoming to use the aff. form *me* or *m* in addressing them. *Ben*, there, means thou and he, i.e., thy husband, and implies that the wife is always and everywhere under the protection of her husband. For the same reason married women always use the excl. dl. forms *aliq* or *liq*, he and I, instead of the forms *aiq* or *iq*, I: *gapa hereddengalcaben ci kabena*?—*kalina daria*, *gapa pititilina*—mente, wilt thou help us in weeding to-morrow or wilt thou not?—I cannot because to-morrow I go to the market.

**bendo** IIas. (Sad.) syn. of *jero* Nag. A word used by children

## benḍa

playing marbles (*gulinuṛ*). It means that the actual player's marble has rolled and stopped so close to a marble of the opposing party, that the hand with the outstretched four fingers, i.e., the palm without the thumb, cannot be fitted in between the two marbles. Thereby the actual player is out, and the one whose turn follows starts playing. Generally the word is used as an interjection. It occurs, however, also as (1) sbst.: *bendoree* *baṛjana* (2) intrs.: *bendokedae*, he has made *bendo*. (3) trs. caus.: *bendokijako*, in some way they caused his marble to be too close to a marble of the opposite camp, v.g., in hitting the last. (4) rflx. v.: *bendonjanae*, it was on purpose that he made his marble stop too close to an opponent's one. (5) p.v.: *bendoakana*, it is or, has become *bendo*; *bendojanae*, he is out of play because his marble stopped too close to another.

**benḍa** Nag. syn. of *ṭara* Has. I. sbst., a cross-bar to fasten the door. The kera Mundas use this word as syn. of *duar*, door: *benḍa* *lagaḍtape*.

II. trs., to shut a door with a cross-bar: *duar benḍaeme*.

*benḍa-ḡ* p.v., of a door, to be fastened by means of a crossbar: *duar benḍaakana*.

**benḍaḍ** trs., to miss, to lose (momentarily if the d. o. is a liv. b., definitively if there is question of money): *jatraro Samule benḍaḍ-ḱa*, at the fair we lost Samu;

## bender-meḡ

*kaldia benḍaḍkeda*, I missed a leaf-cup, i.e., by mistake gave the leaf-cup of cooked rice I had destined for another to some one else. Note the idiom: *kajii benḍaḍkeda enamenteko tabirikja* (said in Nag.), he has put his foot in it, he has said offensive things, that is why they slapped him.

*benḍaḍ-n* rflx. v., to lose another's company by one's own fault, to remove oneself from another's company: *koṭaroe benḍaḍjana?* *kā mundijana*.

*be-p-enḍaḍ* repr. v., to part company, to lose each other's company: *mesate burutekina senkena taḡom-dokia be-penḍaḍjana*.

*benḍaḍ-ḡ* p. v., to be missed, lost: *bodoḡ benḍaḍjana*, the rice-beer is lost, i.e., its brewing has not succeeded.

*be-n-enḍaḍ* vib. n., the extent of loss: *jatrare mōṛe honkoia sutāidileḡko benḍaḍiḱa benḍaḍkeḡkoa*, mid *hoṛo jakeḡ aiṇḱo kako ruṛjana*, I have lost the five children that walked with me to the market, to such an extent that not a single one came back with me.

**benḍe** (Sal.) sbst., *Panicum antidotale*, Retz.; Gramineae,—a cultivated millet.

**benḍeḱ-hai** sbst., a species of fish, 6" to 8" long by 2" or 3", found in stony, sandy rivers, not in mud nor in the rice-fields.

**bender-meḡ** Nag. I. sbst., eyes with lids inflamed and purulent at the roots of the lashes, which very soon fall out; that state of the

eyelids is caused by an affection called *birbiri* in Nag. and *kirsul* in Ila.: *bendermedete* dā janaŋ liŋgioa. Also used as a nickname given to people affected with the disease: ama! *bendermede*, cilekatem bugioa?

*bendermed-e* p. v., to get eyelids in the state just described: *birbiritoko bendermedoa*.

**bene-bene** (Sad. *bender*) rarely used syn. of *otebene*, I. a nickname for stunted, undergrown, dwarfish people: nekan *benebenekolq* nir kā dāŋioa, rambya baŋitanlekako nireā, one cannot run with such under-sized people, they run as if they were rolling pulse seeds, i.e., as if they had no legs.

II. intrs., to remain, to be, to grow stunted: ne hon *benebenetan* (or *benebenetana*), harao kao haraoa, this child remains stunted, it does not grow at all; puragco *benebenejana* abuman uagudaderen duaro diŋikore kao turubea, he is very small-sized, standing on tiptoe he cannot reach with his head even a door under which people like us pass bending.

**beneŋ** sbst., *Indigofera hirsuta*, Linn.; *Papilionaceae*,—an erect annual herb, with stems and pods densely clothed with short, spreading pubescence. The leaves are pinnate and it has very dense spikes of rose-coloured flowers.

**benŋ-laŋ** syn. of *dērdālā*, is used of the condition of anaemic children with an enlarged spleen or an abdomen distended from some other cause. It directly denotes a dis-

tended abdomen and connotes an emaciated body.

**benja** I. sbst., two sticks tied along the end of a pole with a space between them so that this kind of fork can be used to lay hold of, v.g., branchlets from a distance and twist them off.

II. trs., (1) to twist off by means of a *benja*. (2) to twist off by means of a *bakp*. (3) of bullocks on the threshing floor, to twist straw with the feet: urikodānritanre talarenj kaŋaro busūi *benjaea*. (4) to tie by means of a twist instead of a knot: busybinda nekageko galaŋea; busy hurialekako kucabiurea ente miad busy, ci baria, ci apia, miŋtareko *benjaea*, orq miad ena japare ente orq miad, enkaenkate eŋeŋdta tchakeŋci sarejan busyko uiaŋta orq cuŋireko ŋonomkesedea, enlekageko *benjaburea*, a straw *binda* is made as follows: they make a circle with some straw and then at one spot tie it with one, two or three straws twisted at the end, near this (i.e., over the twisted part of the first, which is in that way kept in place) they tie a second also ending in a twist, and then a third one, and so on till they reach the starting point where they tie a thin strawrope with a knot: thus they put a series of ligatures all around, each ending in a twist.

**benja-a-n** rlx. v., to entangle one's spirally crooked horns in, v. g., a bush: miŋci cupadree *benjanjana*.

**benja-o** p. v., (1) of a *benja*, to be applied to smth.: kotom dān *benja-*

*akana*, the *benŋa* is applied to a branch. (2) of horns, to grow spirally crooked. (3) to be caught or entangled in smth. by one's self spirally crooked horns.

**benŋa-biur** trs., (1) to put all around a crown-like object a series of ligatures each fastened by means of a twist instead of a knot (see sentence under *benŋa*). (2) syn. of *penŋor*, to twist: *sutam moŋ muka jiliŋgeko hundiakada* (or *bânŋia-kada*) *enteko benŋabiurkeda*, or *taraŋa byreko tusinakeda*, *enago sutambinda, sutamtoah*, they have gathered (or coiled) thread in a mass a cubit long, this they have twisted and then passed one end through the eye at the other end: that is a skein.

**benŋa-diriŋ** I. sbst., spirally crooked horns, in cntd. to *dera-diriŋ* screwshaped horns.

II. adj., (an animal) with spirally crooked horns.

*benŋadiriŋ-q* p. v., to get or have spirally crooked horns.

**ben-ben** (Sad. *bheng-bheng*) syn. of *berber*, a jingle descriptive of spinning round rapidly. I. sbst., a plaything of 3 kinds: a spinning seed of *koronjō*, a spinning flower of *golanci* or a "flip-flap". (1) A *koronjō* seed is pinned close to the end on to a pin of split bamboo about 4" long; this is used as a kind of spinning top to which the impulse is given by rubbing the long end of the pin between the palms of the hands, whilst the other end rests on the ground: *koronjōŋa benbenbu baŋa*.

(2) A *golanci* flower is fitted on a bamboo pin near its end, the other end of the pin is passed through a rolled up leaf which serves as a hub and is held in the hand. There is a catch, *ŋenekaŋ*, made of a small piece of leaf, near the middle of the pin to prevent it from entering too far into the hub. The flower is presented to the wind and turns like a windmill. (3) The "flip-flap", called *benben* Has. *rācūi* Nag. and sometimes *dhilua*, is a post with a pole rotating on it, at both ends of which hangs a looped rope. On each side a child takes its seat in this loop, whilst the others push the pole round and round. N. B. The merry-go-round seen at fairs is called *daru sadomko*, the wooden horses; the vertical wheel is called *ramdhilua*.

II. trs., to make smth. whirl round and round: *kumbar cāka benbenjuda*.

*benben-en* rflx. v., of liv. bgs., (1) to turn rapidly round and round:

*honko inurateko benbenentena*, (2) of the whirligig beetle, to swim in rapid circles on the surface of the water: *tetadaŋko benbenentana*.

*benben-q* p. v., (1) to be made to whirl rapidly: *kumbara cāka benbenŋanci keoŋ baioa*. (2) of inan. os., to whirl, to spin, to turn round and round rapidly: *kā benbenŋatana*, it does not whirl round rapidly: *sarjomjō benbenŋatana*.

*benbenŋan* adv., with a rapid whirling movement: *kumbara cāka biurtana benbenŋan leloa orŋ huiŋa*.



## benga-bangi

ken saria; tetada<sup>ko</sup> *benben<sup>tan</sup>ko*  
biurena dare; sarjomjō *benben<sup>tan</sup>*  
ulugotana.

**benga-bangi, binga-banga,**  
**binga-bangi** a jingle denotative of  
parallel running stripes; it is used  
as adj. and adv.: mia<sup>q</sup> *ben<sup>ga</sup>ba<sup>ngi</sup>*  
kulain lelkja; burukula *ben<sup>ga</sup>ba<sup>ngi</sup>-*  
*tane* olakana, the royal tiger is  
marked with parallel stripes.

**benga-daru** syn. of *qstiq*.

**ben<sup>ga</sup>raj** var. of *bhe<sup>ra</sup>raj*.

**ben<sup>ga</sup>ra** Has. syn. of *toko* Nag.  
(Or. *bhe<sup>ra</sup>gō*, H. *baingan*) sbst., (1)  
*Solanum Melongna*, Linn.; *Sola-*  
*naceae*. (2) idem, var. *esculenta*,  
—the Brinjal or Eggplant. The  
second unlike the first has prickly  
stems, leaves and caly x; its fruit is  
longer. Both are much cultivated  
and a current article of food.

**ben<sup>ga</sup>ra-jan-baba** a late variety of  
paddy with very small grains, sown  
or planted in the lower fields.

**ben<sup>ge</sup>re-saru** sbst., a stemless  
herb of the jungles, 2 ft. high, with  
petioles variegated green and brown;  
its corm is small and is not eaten,  
but its leaves are baked and eaten.  
Seems to be a form of *Colocasia*  
*antiquorum*, Schott; *Aroidae*.

**ben<sup>kere</sup>** var. of *bek<sup>ere</sup>* both as  
adj. noun and as adj.

**ben<sup>kere</sup>-ben<sup>kere</sup>** var. of the adj.  
*bek<sup>ere</sup>* and of *bek<sup>ere</sup>bek<sup>ere</sup>*.

**ben<sup>ko</sup>** adj., (1) of sticks and  
roads, crooked all over in various  
directions. (2) of limbs, stiff,  
which cannot be straightened.

**ben<sup>ko</sup>** (1) adj., same as *ben<sup>ko</sup>*.  
(2) adj. noun, var. of *bek<sup>ere</sup>*.

## beora

**ben<sup>ko</sup>-ben<sup>ko</sup>** var. of the adj.  
*bek<sup>ere</sup>* and of *bek<sup>ere</sup>bek<sup>ere</sup>*.

**ben<sup>kor</sup>, ben<sup>koro</sup>** vars. of *bek<sup>ere</sup>*  
both as adj. noun and as adj.

**ben<sup>kor</sup>-ben<sup>kor</sup>, ben<sup>koro</sup>-ben<sup>koro</sup>**  
same as *ben<sup>ko</sup>ben<sup>ko</sup>*.

**beoda** var. of *beora*.

**beola** Nag. syn. of *pal<sup>ur</sup>f* Has. trs.,  
to wind a string, a rope, a creeper,  
a cloth and the like around smth.

*beola-n* rflx. v., of a snake, to wind  
itself around smth.: *bia kotoree*  
*beolanjana*.

*beola-q* p. v., (1) to be wound  
around. (2) of a creeper, to wind  
itself around: *rupan<sup>api</sup> purate*  
*sarjomdaruro beolao*.

**beora** I. sbst., occurs in the cpd.  
*bhēdibra*.

II. adj., with *kaji*, inquisitive and  
roundabout questions: *nea soben<sup>a</sup>*  
*beora kajiko*, all that is said to  
draw me out.

III. trs., to try by roundabout  
questions to get at the knowledge of  
someone's secret thoughts or inten-  
tions; to extract by indirect ques-  
tions the avowal of one's secret  
thoughts or intentions: *aingem*  
*beoratana*.

**beora, beoda** Nag. **be<sup>roa</sup>** Has. I.  
sbst., a bundle of paddy seedlings,  
made of two parts tied together by  
a knot of the culms and leaves.

II. trs., to tie paddy seedlings in  
that manner: *tud<sup>keate</sup> be<sup>roa</sup>eme*,  
*enado bi<sup>ara</sup> sakam derake<sup>dei</sup> surbud-*  
*eme*, having pulled out the paddy  
seedlings gather them into knotted  
bundles, i.e., twist the leaves and  
make a knot of them.

## beoṛa-namq

*beoṛa-q* p. v., of paddy seedlings, to be tied in that manner.

*be-n-eoṛa* vrb. n., the way of tying paddy seedlings into knotted bundles: *aṃṃ beneoṛa t̃ōrakangea*, āḍgem surbuḍbageā, the manner in which thou makest bundles of seedlings is known, thou leavest them without tightening the knot.

**beoṛa-namq** Nag. *beṛoa-namq* Has. p. v., to be able to be tied into bundles by a knot of the leaves: *ne biārā tugutugujana*, *kā beṛoa-namoā*.

*beoṛanamqleq* Nag. *beṛoanamoq* Has. sbst., paddy seedlings which can be tied into knotted bundles: *biṛako beoṛanakada*, *kā beoṛanamqleq kaṛeteko tolakada*.

**bepār** (Sk. *vyāpār*) I. sbst., trade: *bepārre jetan napha kaē namkeda*.

II. adj., referring to trade: *bepār hoṛo*; *bepār kami*; *bepār urī*, bullock sold by drovers.

III. trs, to trade in smth. It may, but only in the df. prst. and indet. tenses, not take the inserted d. o.: *urīkoe beparjadkōa*, he trades in cattle, *buluāe bepārea*, or *bepāra*, he trades in salt; *ēkoe bepārkoa*, or *bepāra*, he trades in lac (lily., in lac-insects).

*bepār-q* p. v., to be sold in trade: *Sarwada pītre urīko kako bepāroa*.

**bepār-apār** syn. of *perbepār*, jingle of *bepār*, which connotes diversity of wares, I sbst. trade, tradesman: *bepārapārko pīti akam kā sukukoa*, tradesmen do not like to miss a market.

II. adj., with *hoṛo* or *kami*, but not

## beranjīq

with the name of the wares sold, referring to trade.

III. intrs., to trade in several kinds of wares. The names of the wares are not expressed: *bepārapārlanae*.

**bepāri** or **baipari** (II. *beopārī*, a merchant) I. sbst., a merchant, a trader.

II. adj., referring to trade: *bepārī hoṛo*, *bepārī kami*.

*bepārī-n* rflx. v., to be addicted to trade.

*bepārī-q* p. v., to become a merchant.

**bḡ-pucū** trs., to spit through an opening,<sup>1</sup> v. g., through a window, to spit on someone through an opening.

*bḡpucū-q* p. v., to be spat through an opening to be spat upon through an opening.

**bēr**, **bēr** vars. of *bhēr*.

**bera** (Sad.; Or. *bērā*) I. sbst., (1) a wristlet, generally a plain metal ring worn by little children, boys and youths: *bera siagar menteko tusinae*, *ranumente do kā*, the *bera* is worn as an ornament, not as a remedy, i.e., no superstitious virtue is ascribed to its wearing. (2) the iron ring of the *kaika*.

II. trs, (1) to put on a wristlet; *berakīako*, they adorned him with a wristlet; *beracme*, *cinā samagem dōakada?* (2) to make a wristlet out of some metal: *rupako berakeda*.

*bera-n* rflx. v., to adorn oneself with a wristlet.

**\*beranjīq**, **beranjīq** p. v., of a place, to become very unsafe on account of the presence of a man-

**beranjiq**

eater or man-eaters: kula birre miad hoꝛoe dundikjire bir *beranjiq*ioa, if a tiger in the forest eat only the upper part of a man's body the jungle will become very unsafe; kula sadom kũredo pusii jomkjire disum *beranjiq*ioa, kula hatuteoe hijua, oꝛateoe boloa, piĩreoe jomkoa, if a tiger eat a horse or a cat, the country will become very unsafe, the tiger will even come to the villages, and enter the houses, and eat people in the open country; kula Oꝛea jatiren hoꝛoe jomkjire bir *beranjiq*ioa, if a tiger eat a man belonging to the caste of the bamboo-basket makers, the forest will become very unsafe. Superstitious beliefs of the Mundas are expressed in these three sentences.

**beranjiq** var. of *beranjiq*.

**ber-ber** syn. of *berber*, but not used sbstly.

**berberaõ** Has. (Sad. *barbaraek*) syn. of *kurdaŋkuca* Nag. trs., to put smb. in such a state (of drunkenness or otherwise) that his head reels: miq botõlo arkitele *berberaõkĩa*.

*berberaõ-q* p. v., to be made or to get reeling drunk: en hoꝛo miq puru arkiteoe *berberaõoa*; beabena-enjancii *berberaõuterjiana*.

*berberaõge* adv., so as to get one's head in a reeling state: *berberaõgeko* omaĩa; *berberaõgee* nũtada.

**berberq, berberq** I. abs. n., quarrelsomeness: iniã *berberq* ciulao kã hokaoa.

II. sbst., an undue scolding: bugin kaji *berberqte* idikeda, he took for an undue scolding smth.

**berebenqe**

which was said without scolding at all (and so he began to quarrel).

III. adj., (1) with *kaji*, undue scolding words. (2) with *hoꝛo*, a quarrelsome man.

IV. trs. and intrs., to scold unduly, v. g., out of quarrelsomeness, to seek a quarrel, to pick up a quarrel, to start a drunken quarrel: *berberqkĩnac*; alam *berberq*, tabria-kamgea! Do not seek a quarrel, I am sure to slap thee; hola beṭekane *berberqjana*, he was very quarrelsome yesterday. (2) With *kaji* as d. o., to consider what is said an undue scolding (and so begin to quarrel): kajiĩ *berberqkeda*.

*berberq-n* rflx. v., (1) to scold unduly. hola beṭekane *berberqanjana*. (2) to get into the habit of scolding people unduly, to become quarrelsome.

*berberq-q* p. v., to become quarrelsome, to get into the habit of scolding unduly: ne hoꝛo beṭekane *berberqjana*.

**berebenqe** Has. I. sbst, the half open or sleepy appearance of the eyes caused by incipient drunkenness in cntrd. to *geqgermedĩ*, the same appearance from any cause whatever: enara arkiĩ nũleda enara *berebenqe* menagea.

II. trs. caus., to make smb. drink so much that his eyes look sleepy: arkiteko *berebenqekĩa*.

*berebenqe-n* rflx. v., to drink such a quantity of beer or gin that one's eyes look sleepy: arkitee *berebenqenjana*.

*berebenqe-q* p. v., to get the half

## berel

open, sleepy look of the eyes characteristic of incipient drunkenness : ili nūle rākja barapi puru omļei *berebendetan cile* hokakja, we called him to drink beer, when we had given him two or three cups his eyes began to look sleepy, then we stopped him.

*berebendetan* adv., with eyes looking sleepy on account of incipient drunkenness : *berebendetane* rikaqtana.

**berel** I. abs. n., rawness, unripeness : baba *berelre*, alope irea.

II. adj., (1) raw, uncooked : *berel* dā, water which has not been boiled ; *berel* jilu. (2) green, unripe : *berel* baba, *berel* sām, green firewood. (3) with *gotom*, butter, i.e., butter which has not as yet been melted to be turned into *gotom*, the so-called Indian ghee or clarified butter which is universally used in India because fresh butter gets rancid very quickly.

III. trs., figuratively, with *kaji*, as d. o., to reopen a question which had been settled (decision of the panchayat, marriage agreement, etc.) : *kajiko bereljada*.

*berel-q* p. v., figuratively, of the shoulders of bullocks, to become or be tender to the yoke, because no more or not yet used to it : uri tarane *berelakana* ; hupuri janao siutekope kare taranko *bereloa*. *N. B.*—Not this word, but *perāṣ-tarano*, is used for the tenderness of the shoulders of carriers not yet or no more used to the carrying pole.

*berelakan* is used figuratively as adj.

## berta

of men in full vigour, or still vigorous : Buka *berelakangeae* ; Belaifti hoṛoko haṛamakanreo *berelakangeko* taina, Europeans, even when old do not become lean, they retain their vigour.

*berelte* adv., in a raw, uncooked or unripe condition, modifies prds. meaning to eat or drink : aluko, saṅgako, emana *berelte* kā jomoa, potatoes, sweet potatoes and the like are not eaten raw ; banoakanape ci ? *berelnqlege* babape irjada ? Have you nothing to eat that you reap paddy while it is still rather green ?

**berel** trs., to settle down and live (in a newly made village) : lodom-lodomreko *berelakada* they have made the houses of their new village on the level spots of the hill slopes.

*berel-q* p. v., of a new village, to be definitively inhabited : hatu audo aukana mendo auri *bereloa*, the spot for the new village has been bought, as far as buying goes, but it is not yet definitively inhabited.

\***berel najom** sbst., a mild kind of witchcraft which enables the wizard to secure his own wealth and does not enable him to do much harm to others : *berel najom* ituani punjioa mendo inia gun purasa kā togoa. The contrary is *rōro najom*.

**berōs, berōso** Nag. (Sad. *beros*) syn. of *balarōs*, adv., very much, exceedingly much : *berōse* hasuakana.

**berta** (Sk. *vrithā*, vain ; Sad. *be-arth*, P. *be* and H. *arth*) trs., with *kami* or *kaji* as d. o. : to work in such a way that the work is useless,

**berta**

not to keep one's word, not to fulfil one's threat or promise : *kamiŋ bertalaq*; *gomke aā kaji kac bertakeda*, the master did do as he said he would do.

*berta-q* p. v., of words or deeds : to become useless, to become vain, to be performed so as to be useless, not to be fulfilled : *aiñā kaji kã bertaoa*, my word will be kept.

**berta** (derived from *berber*) used trsly. and in the p. v., by boys only, to hit (a bird) so that it comes down spinning round rapidly : *miaḍ cêrêina bertalja*; *mereḍ ṭetete bertalena*, it was hit with an iron-headed arrow and came down spinning.

**bera** (In Sad. *bera* enters into the composition of village names) I. subst., (1) in general it is the contrary of *buru*, mountain, and thus means low ground, plain, valley. Hence the cpd. *buru-bera* meaning a hilly country, a country with hills and valleys. (2) it is also used specifically to designate unterraced fields lying at the foot of a hill or in the valleys formed by two hills, the same fields, when terraced, being called *lôcoq* : *han berado aarĩa sicabaea*. *Bera ote* is used in the same meaning.

II. adj., used with *ote*, low, level ground : the prf. past ts. of the p.v. is used in the same meaning as this adj. : *hantare hupĩaleka beragea* (or *berakana*), there is some low, level ground there.

**bera** var. of *bela*.

**bera** I. used in cpd. adjs., of which the first member is a nl. to

**berę-bagel**

indicate the length of a *botoḡ*, loin-cloth : *moḡbera hobaoa*, it is only long enough to turn once around the waist after passing between the legs ; *moḡbera botoḡ hiturujĩaguru aṭakãroa*, a loin-cloth which passes only once round the waist feels as if loosely put on ; such a loin-cloth for grown-ups is about 4 cubits long : *barbera*, passing once between the legs and twice around the waist, i.e., about 6 cubits long ; *apibera*, passing once between the legs and thrice around the waist, i.e., 8 or 9 cubits long.

II. adv., *apiberae tolakana*, or *boteakana*.

**bera** var. of the aff. *baya* : *senbera*, to go about.

**bera** var. of *bhera*.

**bera-saaga** var. of *bedasaga*.

**bera-tačar** (Sad. *kẽrakur*) subst., Cucumis Melo, Linn. ; Cucurbitaceae,—the sweet Melon which ripens in the hot season ; it is oblong and soft-skinned.

**berę** syn. of *argaḡ*. N. B. (1) *Alom beręa*, or *aiñq̣ alom beręa*, is used as a threat not in the meaning of : do not joke, but in that of : do not consider what I say as a joke ; whereas *argaḡ* is not used in this way. (2) *berę* is used sometimes instead of *berę-berę* : *ne hoṛodo merĩnergee beręa jagar*, *janagee kuliakãṭea*, this man is a tremendous bore in conversation (*jagar* he e stands for *jagartanre*, a temporal clau e) he keeps on putting all kinds of questions.

**berę-bagel**, **berę-bagul** syn. of *berę-*

## bere-bere

*ken* {p trs, to hit at once and without missing one's aim : *jokajaillogee berebagelkija*, or *jokajailloge berekone* {olia, the very moment he aimed at him he shot and hit him.

*berēbagel-q* syn. of *berēken* {ogg p. v., to be hit after only a momentary aim.

**bere-bere** (Sinh. *born*, dirty, of water) I. adj., (1) var. of *boroboro*, of water, dirty; also used as adj. noun : *ponde* {dare rearen jāle-kate baiua, *berēbere* {daredo kā baiua, purage mailaakanamente; *nekan berēberere* alope rerana. (2) of *ili*, rice-beer, dirty, but not a var. of *boroboro* which when used of rice-beer means too thick; also used as adj. noun but takes then the pl. aff. *ko* : *nekan berēberēko* alope emainā. II. trs., of water, rice-beer or any other liquid, to dirty, to make dirty. *berēbere-q* p. v., of water, rice-beer or any other liquid, (1) to be made dirty. (2) to become dirty : *cikate ne* {dobarā {dā *berēberēakana*?

*berēberetan* adv., dirtying the water : *goṭa* {dobarā {dā *honko berēberetan* rikakeda.

**berē-bere** intrs., to make bubbles in the water : *cikanj hantaree berēberējada*? What kind of fish or insect makes bubbles there in the water?

**berē-berē** I. adj., with *kami*, a work done by bits : *berēberē kami aloma*, misatorsate cabatam.

II. intrs., to do by bits what could or should be done in one stretch : *berēberējadam*, mosatorsate aucabatam.

## berenja

III. trs., with *kami* as d.o., same meaning : *kamim berēberējada*.

*berēbere-qq* p. v., with *kami* as sbj., to be done by bits : *kami berēberējana*.

*berēberetan*, *berēleka* adv., of work or actions, by bits : *berēberetanem* kulitana, thou putst all kinds of questions where one question would be enough; *berēberetanem* calutana.

**berēd-berēd** Nag. var. of *berēberē*.

**berēken** adv., used with *to*, to hit, in the same meaning as *berēbagel*.

**berēken** adv., syn. of *kaḍḍāken*, used with prds. denoting cutting and eqvlt. of the Engl. *clean through* in the same connection : *berēken* hadakana, it is cut clean through.

**berel** and **berel-berel** var. of *beḍel* and *beḍelbeḍel*.

**berēleka** adv., syn. of *berēberetan*.

**berenja** I. sbst., unmerited reproaches expressed in words or shown by external signs, also any word or deed which is a cause of quarrelling, in entrd. to *berberq*, unmerited reproaches expressed in words : *jetan berenja* kā hobalena, no cause for offense has been given.

II. adj., with *kaji*, unmerited reproaches, undue scolding : *Samuḍ berenja* kajite eperana hobajana.

III. trs., to make unjust reproaches, to give signs of displeasure without reason, to do on purpose a thing which is a cause of quarrelling : *ama*, *sumdi*, *alom berenjaḷlea*, *honmekuṛi* bēseḷe jogaōḷja, I say, *sumdi*.

(father of my daughter-in-law), do not reproach us, we took good care of thy daughter : *kajii berenjakeda*, he uttered unjust reproaches, he said displeasing things ; *kamii berenjakeda*, he showed displeasure without reason, or he did smth. wilfully which is a cause of quarrelling : *baba jomtan uii misagee dallia, padtakene gojjana, berenjado kae berenjajla, acakate noka gunaree uiujana*, he gave one stroke only to a bullock that was eating the paddy, the animal died suddenly, he did not do it on purpose, it is by accident that he committed this fault.

*be-p-erenga* repr. v., to reproach unjustly each other, to show undue displeasure on both sides.

*berenja-gg* p. v., (1) with *kaji* or *kami* as sbj., to be said or done so as to give offence. (2) with a man as sbj., to be given offence : *jetana kae berenjajlena acaętegee kacaran-tana*, he has been given no offence at all, he excites himself for nothing. *berenjage* adv., with provocation, so as to give offence : *berenjagee rikakeda*, he has acted offensively.

**beręte** adv., syn. of *arguęte*, for fun, as a joke, in jest.

**berę** Kera var. of *benęe*, a food grain, so called.

**berę-berę** Nag. syn. of *betere-betere*.

**beroa, beęoa** var. of *beęa*.

**bēs, bēse** (Sad., Or. Mt.) I. adj., with *kaji* : *enado bēs kajige*, that speech is all right.

II. intrs, (1) to be well (not restricted to health like *bugi*), to be all right, in

order, in a good state, in good condition. Is used with and without the aff. *ge*. The imprsl. form *bęsege* is generally eqvlt. to the Engl. all's well ! all right ! The indet. ts. form and the df. prst. are used indiscriminately. To a question in the indet. ts. the answer is generally given in the df. prst. : *bęsege ci ?—bęstangeale* ; *aię lekedko imta bęsego taikena*. (2) to do, to say or to think the right thing : *kumburumentee aculįna kainiana metajia,—bęskedam*.

III. trs., with inserted d. or ind. o., to treat smb. kindly, in a friendly manner ; to be kind or friendly to smb. : *dasikom bęskore* (or *bęsakore*) *kako nira* ; *kako bęsjaiņa mente kimintako nirakętegea*, their daughter-in-law keeps running away constantly under the pretext that they do not treat her well. (2) to treat smb. as he deserves to be treated, well or badly ; to do the right thing by some one : *hola nida Samu badamās miaę kuřihon bedaųna alo laturee bololena tambapadkicile padaųnakja—bęskęape*.

*bęs-en* rfx. v., to correct one's behaviour : *kae bęsentana*.

*be-p-ęs* repr. v., to treat each other well : *kakia bępęsjana*.

*bęs-g, bęse-g* p. v., (1) to get all right, to come all right, to turn all right : *ela ! gomke, aleę, nalis bagraęleka leętana,—alom boroęa ! sobenę bęseoa*. (2) to be treated well : *naęa gomke cilekajađma ?—bęseęlanaiņa*. (3) to be treated

according to one's deserts, to get one's deserts, one's due.

*bēs*, *bēs bēs* adv., well, properly, rightly. In this meaning it may either occupy an independent position before the prd. with or without the afx. *ge*: *bēsem kajikeda*; *bēsgeko durakena*; or it may stand as afx. to the prd.: *kajubēskedam*; *durabēskena*.

*bēs* var. of *bhēs*.

*besa* (Sad.) I. sbst., (1) the market-price of paddy and rice: *tisiagapa besa margaakana* (or *kotaikana*), nowadays paddy and rice are very dear. (2) the paddy, rice or millet bought for immediate or early (within 2-3 weeks at most) consumption, instead of *benesa* which is not used: *irqdinre besa namoa*, *taēmotedo kotaia*.

II. trs., to buy a rather small quantity of such grain as may be cooked in the same manner as rice; as a rule no d. o. is expressed: *besalijana*, he has gone to buy rice or paddy or *gurulu*, etc.; *cikanae besalq*?—*guruluge*.

*besa-q* p.v., to be bought in rather small quantity; the sbj. is always expressed: *caali besao kū besaoa tisiagapa*, one cannot even buy a small provision of rice nowadays, it is too dear, or it is not put on the market.

III. Occurs in the epd. *kiriqbese* which in addition to the buying of a small provision of food grain also includes *buluqtamaku*, the weekly market purchases of condiments and the like, the latter being

denoted by *kiriq*.

*bēs-bekār* sbst., the distinction between right and wrong: ne *horo bēsbekār* *kae ituana*, this man does not mind what is right and what is wrong.

*bēs-bēs* adv., syn. of *bēs*: *bēs bēs jagarepe*, speak well.

*bēse* var. of *bēs*.

*besēra* syn. of *bisiririci* (Sad. Or. *besrā*) sbst., *Accipiter nisus*, the Sparrow-Hawk, which looks very much like a *rici*, but has longer legs.

*besēra-tasaq* syn. of *mujjarom-tasaq*, sbst., *Indigofera tinifolia*, Retz; *Papilionaceae*,—a small, wiry, tufted, annual weed of roadsides and waste places.

*betar* var. of *betera*.

*betebetaō* (Sad. *belbetaek*) trs., to speak or scold uninterruptedly or repeating again and again the same thing, with the connotation that the speaker is drunk: *bultan hōro betebetaōkiña*.

*betebetaō-q* p.v., to get a long scolding from a drunken man: *huriajiutanae*, *hola puragee betebetaōjana*.

*betebetaōtan* adv., used with *rika* or *rikag* in the same meaning as the trs. and p.v.: *betebetaōtane rikakiña*; *betebetaōtane rikalena*.

*betę-betę* (Tam. *wellā*, to cut; Engl. *bit*, to *bite*) I. trs., to cut, break, or saw in thin slices or small bits: *dārambrā betębeteępe*; *piaju dasturlekako betębeteę*.

*betębete-go* p.v., (1) to be cut, sawn or broken into small pieces or thin



## betēleka

slices; to be divisible into small pieces. (2) of the cutting into small pieces, to be possible: *boṛa hakete kālaṛa betēbetegoa*, *leser hakete samāeme*.

*betēbetetan*, *betēṭka* adv., with *haḍ*, *saṃa*, *ma*, *oṛṇ*, into small pieces, slices or bits: *simjina oṛṇ helta janaḍ betēbetetan̄ko samāea*, fowl bones and bamboo shoots are always hacked in small bits (and eaten so).

II. Occurs also in the cpds. *haḍbetēbetē*, *maḍbetēbetē*, *saṃbetēbetē*, *oṛṇbetēbetē*.

**betēlek**: syn. of *betēbetetan*.

**beter**, **betera**, **beteraa**, **betar** Nag.

I. sbst., a specified time: *Ranchi apisako hiḍul na, sida betarre kale napamjana*, they came three times to Ranchi, on the first occasion we did not meet; *goḍḍbeterataiṇa cimtanaoa*? When shall my dying day arrive? *inku 'sengjan canduko arandkena*, on *beterataṛge* ale cṛṛe gogonora hobalena.

II. trs., to do smth. at a certain time: *marana korahonṇa arandi hobalena, hupiana gogonoraole enbeterkedgea*, the marriage of our elder son has taken place, we had at the same time (never the same day, but one or two days before or after) the betrothal of our younger son.

**beter-beter**, **betere-betere**, **botoṛo-botoṛo**, **boroḍ-boroḍ**, **bokoḍ-bokoḍ**, **boḍboḍ** (Sad. *beter-beter*) I. abs. n., boredom, i.e., the state of being a bore: *ne hopoṛa beterebetere okoe kao ituana*? Who does not know

## betekan

what a bore that man is? *ama beterebetere antarege taṇka*.

II. adj., (1) with *hoṛo*, a bore; also used as a l.j. noun: *amdo ekan beterebetere!* (2) with *kaji*, talk tedious to the hearer.

III. trs., to bore, to weary by incessant talk, by tedious iteration, or by some defect of speech: *beterebeterekedṛae*; *ena kajige beterebeterekedṛea*, he bored us by always repeating this same thing. (2) to repeat smth. tediously: *nea kajige botoṛo-botoṛjada*, *alom boroḍboroḍina*.

*beterbeterge*, etc., p. v., to be bored or wearied by someone's talk: *betekanle beterebeterejana*. (3) to be repeated tediously: *ena kaji beterebeterejana*.

*beterbeterge*, etc., adv., with *aṛum*, to hear to weariness: *hapakanme naḍo, beterebeteregele aṛumleḍina*.

*beterge*, etc., *beterbetetan*, etc., *betleka*, etc., adv., with *jaṇar*, to speak tediously, in a boring or tiring way.

**beṭa** var. of *bheṭa*, to meet.

**beṭbegāri**, **beṭgāri**, **begāri**, **biṭi**, **biṭibegāri** sbst., forced labour.

**betekan** syn. of *kentēḍ*, I. abs. n., syn. of *teḍe*, spite, malevolence: *niṇa betekan ciulao kā cabaoa*.

II. sbst., harm, trouble, vexation: *najomkoṇa betekante niṇa duku kā hokaṭana*, he does not get cured on account of the malefic practices of the witches; *betekanrele ṭṭakana*, we are in trouble.

III. adj., (1) with *hoṛo*, a vexatious, troublesome man. (2) with *kaji*, provoking talk: *betekan kaji hoka-*

## beṭekan

tam. Also used as adj. noun: okoēa *beṭekanteke* eperanta? By whose provocation has this quarrel originated? (3) with *kami*, syn. of *tegeenje* *kami*, troublesome work: miaḍ *beṭekan* kamile namakada.

IV. trs., to vex, to cause trouble to smb.: *beṭekunjiṇako* kaira dariakoa, they are vexing me, but I cannot get the better of them.

V. intrs., in the df. prst. and the indet. ts., to be a vexatious man, to be in the habit of vexing people: *beṭekantanae*, aminara alom *beṭekana*. *beṭekan-en* rflx. v., to take the habit of vexing people: aminara alom *beṭekanena*.

*beṭekan-g* p. v., to be subjected to trouble or vexation: inita senkoci janaoin *beṭekanṭana*, enate senia lokatada.

VI. adv., modifying *rika*, *rikan*, *rikaq*: *beṭekanko rikakja*, they vexed him.

N. B. As repr. and vrb. n. only *kepeṭeḍ* and *kenenṭeḍ* are used.

**beṭekan** (Sad.; Or. *bethekān*) syn. of *kenenṭeḍ*, *khul*, adv., very much, violently, tremendously, extremely: *beṭekanko* landatana.

**beṭope** trs., to spit on smb. and cover him with spittle: *bonga umbulleko dipiliko akabakaṭtanre purasako beṭopekoa*, when a man on whom a Spirit has thrown his shadow, is reduced to the last extremity, people often cover him with spittle (in the hope that the Spirit will be disgusted, and will therefore not touch the patient and carry off his soul).

## bhada

Note the idioms: (1) aminara alom *beṭopelea*, do not tell us so many lies. (2) en hoṛo alemandoe *beṭopelea*, that man always gets the better of what we say, overrules what people like us say, we can never make our opinion prevail.

*beṭope-n* rflx. v., to cover oneself with spittle: *goṭa kaṭac beṭopenjana*, he covered the whole of his foot with spittle.

*beṭope-g* p. v., to get covered with spittle. The p. v. too is used idmly.: *aledo pancaitre janaöle beṭopeṭana*, we are always overruled in the meeting, our opinion is always put aside.

**be-urura** I. trs., to spit out: *hurialeka maöome beṭururaḷa*, he spat out a little blood.

II. intrs., to go out spitting and spitting: *beṭururakedae*.

*beṭurura-g* p. v., to be spat out: *hurialeka maöom beṭururajana*.

**bēr** var. of *bher*.

**bēt** *fide* Haines, sbst., *Calamus viminalis*, Willd; *Palmeae*,—a scrambling or climbing rattan with stoutish stems, found in Singbhum.

**bēt**, **bēt-sota** (Sad. *bét*) sbst., a rattan cane made of the stem of *Calamus Rotang*, Linn.; *Palmeae*. This palm does not grow in Chota Nagpur, it is known only through the coolies who come back from the tea plantations in Assam and Bhutan, who bring back such rattan canes with them.

**bhabākaḍ** Nag. (Sad. *bhabakeḥ*) syn. of *hadākaḍ*, but only of water boiling over.

**bhada** Nag. (Sad.) adj.: of horses

**bhaḡḡa-bhaḡḡa**

and cattle, slow : ne urī *bhaḡagea*.

**bhaḡḡa-bhaḡḡa** intrs., to plump down at different places and moments : pacire jorotana hasa leaṇ-tanci *bhaḡḡabhaḡḡatana*.

*bhaḡḡabhaḡḡatan* adv., with a repeated heavy fall : *bhaḡḡabhaḡḡatan* uiṭtana, paḡtapḡtatan saṛitana, it plumps down here and there with a sound like *paḡḡa* !

*bhaḡḡaken* adv., plumping down all at once, also used as a prd. ote eklalena, goṭa ora *bhaḡḡakena*, or *bhaḡḡaken* handirijana, there was an earthquake and the whole house went down all at once.

*bhaḡḡaleka* adv., syn. of *bhaḡḡa-bhaḡḡatan* : pacireḡ hasa liṭiliṭite *bhaḡḡaleka* uiṭtana.

**bhaḡo** (H.) sbst., a lunar month corresponding more or less with August and beginning with the new moon.

**bhaḡsa-bhuḡsu**, **baḡsa-buḡsu** (H. *bhas-bhasā*, soft, flabby ; Sad. *bhas-bhasaek*) freq. of *budsubagel*, *bhoḡso-bagel*, and imitative of the sound, trs., to pierce repeatedly a soft substance which is more or less bundle-like, v. g., a ripe jackfruit, the abdomen, a bag full of grain, so that the contents ooze out from the hole made : tara borako *baḡsabudsuḡa*, they pierced several of the full bags. *bhaḡsabhuḡsu-ṇ*, *baḡsabudsu-ṇ* p. v., to be pierced with a *baḡsabudsu* sound.

*bhaḡsabhuḡsutan*, *baḡsabudsutana* adv., with a *baḡsabudsu* sound ; freq. of *bhoḡsoken*, *bhuḡsuken* : borakore baba *kaṣaḡakan taikena*, suruṛikedako

**bhagata**

ci kā mente *baḡsabudsutane* soboḡbarakeda, in order to see whether the paddy stored in bags was attacked by weevils he pierced some here and there with a *baḡsabudsu* sound.

**bhaṛaḡo**, **baṛaḡo** (Sad. *bhairaek*) syn. of *umaṛā*, trs., with *ṭeḡa* as d. o., or with any name of grain or pulse (which are all measured by means of the *ṭeḡa*), to compare the capacity of the seller's *ṭeḡa* with one's own and consequently realize at what rate he sells : aṛiko kirinaṛe *ṭeḡako baṛaḡea*, or, aṛiko kirinaṛe caṇliko *baṛaḡea* : rambāṛa *baṛaḡekelci* kaṇṇajana. (2) to see whether the seller's ser weight is true, by weighing it against a true weight which one happens to possess, or against a sum of 80 Rs. in silver : baṭkharaina *baṛaḡeka*, let me ascertain if thy ser weight is true.

*bhaṛaḡo-ḡ*, *baṛaḡo-ḡ* p. v., (1) of the seller's *ṭeḡa*, to be compared with the buyer's. (2) of grains or pulses, to have their rate of sale ascertained by the comparison of the seller's *ṭeḡa* with the buyer's. (3) of the seller's ser weight, to be controlled.

**bhagajoga**, **bagajoga** (Sad.) adv., scarcely, with difficulty : *bhagajoga* miḡ sala jaṇlena, it scarcely produced one maund of grain ; *bagajoga* Rancina teḡajana.

**bhagata**, **bagata**, (H. *bhagat*, a devotee) sbst., syn. of *soka*, a magician. One who does only the work of a *soka*, is called either *soka* or *bagata* ; but one who, to the work of a *soka*, joins that of a *deḡṛā*, is always called *bagata*.

**bhagina** sbst., a sister's son, and in Has. also a sister's daughter which in Nag. is called *bhagini*. Neither *bhagina* nor *bhagini* takes the prs. prnl. aff. *ia*, *m*, *te*. It is *geṛeṛ*, *geṛem*, *geṛele kora* or *kuri* which is used to designate my, thy, his or her sister's son or daughter. But they say *bhaginaaiaia* or *bhuginatqiaia*, as well as *geṛeqiaia* in the meaning of: he is my sister's son, Itly., I call him sister's son. Uncles or aunts speaking together will say: *bhagina* hijutana, our sister's son (or daughter) is coming.

Note the proverb: *bhaginare deota*, the sister's son is a superior being! which is used only in addressing the nephew, especially at the moment of his arrival. They will, v. g., welcome him with: *bhaginare deota, duḥme*, my nephew, thou art like a god in my eyes, sit down! or: *bhaginare deota* mente kajiakangea, am kale mainredo okoele maina? The proverb says that nephews are like gods, if we did not honour thee whom would we honour?

**bhagōa, bagōa, coke-bagōa** (Sad. Or. *bhagoā*, loin-cloth) I. sbst., a narrow, short strip of cloth just sufficient to cover the private parts. It is passed between the legs and then passed under a plain string tied around the loins, so that the ends hang down in front and behind. It is worn by men only of the poorest class, but in the Kolhan or Ho country, it is worn also by little girls between 5 and 8 or 9 years of age.

II. trs., to dress someone with a *bagōa*: ne hon *bagōataipe*.

*bhagōa-n*, *bagōa-n* rflx. v., to dress oneself with a *bagōa*.

*bhagōa-q*, *bagōa-q* p. v., to be dressed with a *bagōa*.

*bha-n-agōa*, *ba-n-agōa* verb. n., the great number of people who happen to dress in a *bagōa*: ne ṭola hoṛoko tisinagapa *binagōako* bagōana, jetaēḥ hoṛmore dhubitotoḥko kā leloa, nowadays the people of this hamlet who dress in a *bagōa* are so numerous, that neither *dhuti* nor *botoḥ* is to be seen among them.

**bhagōān, bagōān** (H. *Bhagwān*, God) sbst., this word was first applied to Birsā by his followers who thought him a personification of the deity and called him *Birsābhagōān*, the God Birsā. Nowadays it is still applied in the pl. *bagoānko*, to his followers, who however object to the name, and their tenets are called

*bhagōān-q*, *bagōān-q* p. v., to become a Birsāite: Sanikaoe *bagōān-akana*.

**bhaḥadi, baḥadi** I. sbst., brotherhood, the relationship between brothers, between children of the same parents, rarely used in a broader sense: *bhaḥadireko* laṛaitana, they have a lawsuit between brothers.

II. adj., appertaining to brothers: *baḥadi* laṛai, a lawsuit between brothers.

**bhajan, bajan** (Sad.; H. Mt. *bhajan*, hymn) I. sbst., a song, generally biblical or religious, sung, especially at night, by Christian chil-

dren as a pastime. It is accompanied with drums and cymbals, or simply with a rhythmical clapping of hands. Often the children dance at the same time with a step quite different from the one used in the ordinary or national dances. These songs and dances were introduced by the Lutheran Mission: *bajanko duratana*.

**II.** intrs., to sing a religious song, as described above: *okoeteko hola aiuhko bajankena?*

*bha-n-ajan*, *ba-n-ijan* vrb. n., the amount of time spent in the singing of religious songs in one sitting: *banajanko bajankena*, *aiubeteko aiuh-ruartada*, they sang religious songs for so long a time that they thus spent a whole night and the following day.

**bhajan-durata**, **bajan-durata** sbst., a song so worded that it is used for *bajan*.

**bhajan-ra**, **bajan-ra** sbst., the rhythm of the beat of a drum during a *bajan*.

**bhajan-susun**, **bajan-susun** sbst., a *bajan* dance, i.e., (1) the action of dancing during a *bajan*. (2) the step used in such a dance.

**bhajantea**, **bajantea** sbst., instruments (*dulki* and *nagera* drums and cymbals) wherewith to accompany a religious song: *cikanmente kape bajantana?*—*mendo bajantea banoa!*

**bhak-bhak** Nag. var. of *bhok-bhok*.

**bhakus**, **bakua** (H. *bhakūā*; Or. *bhakkuā*; Sad.) adj., simpleton, half-witted, unexperienced: *nido*

mermer *bikua* horo. Also used as adj. noun: amlekan *bakua* *jetas* *baakua*.

**bhakuaō**, **bakuaō** (Sad. *bakuack*; H. *bhakuānā*, to be stupefied) trs., to surprise, to astonish by word or deed.

*bha-p-akuaō*, *ba-p-akuaō* repr. v., to astonish each other: *kajitekina*, *bap-kuuaōjana*.

*bhakuaō-g*, *bakuaō-g* p. v., to be surprised, astonished: *ne eapa eilekateko baikeda?* *bakuaōgiriñanaiq*.

*bhakuaōge*, *bakuaōge* adv., with *tor*, *aḷkar*, to wonder at smb.: *dhundula meḷte eilekam paḷhaḍaritana?* *bakuaōgera* *ṭokedina*, however dost thou manage to read with dim eyes? I wonder at thee.

**bhāl** var. of *bahal*.

**bhālā** Nag. (Sad. *bhalajor*; Tam. *pala*, many) adj., a lot, very numerous: *bhālā* *bakako* *hanreko* *atinatana*.

**bhālan**, **bhālān** var. of *bahalan*.

**bhālārōs**, **bhālārōsū**, **balārōs**, **balārōsō** Nag. syn. of *berōs*, adv., very much, exceedingly: *bhālārōsō* *sibila*.

**bhale!** **bhale!** exclamation of joy which accompanies the clapping of hands following each dance song. It is shouted by the dancers not by the onlookers, though it is a kind of applause.

**bhan-bhan**, **ban-ban** (Sad., H. *bhinbhinānā*) syn. of *roṭroṭ*, imitative of the sound of buzzing flies. I. sbst., the buzzing of flies: *rokokoḷ* *banban* *aiumṭana*.

II. adj., with *sarī*, the buzzing of flies: *banban sarī* *aiumṭana*.

**bhāṇḍār**

III. intrs., to buzz: rokoko *banbanca enado roṭarona, daruuruko burabura, sikiriko pēpēca kāredoko ripiripia, sangiredoko rārāca, repended ino pēpēree hisaboa.*

IV. trs., to follow or surround buzzingly: rokoko *banbanki'na*, the flies followed me buzzing.

*bhanbhan-en, banban-en* rflx. v., to buzz.

*bhanbhanan, banbantan* adv., with a buzzing sound.

**bhāṇḍār** (Sk. II. Sad. *bhāṇḍār*) sb-t., a Hindu zemindar's granary or storehouse.

**bhāṇḍāri** sbst., the servant whom the zemindar has put in charge of his granary.

**bhāṇḍia, bhanṇia, bandia, banṇia** sb-t., the ridge-piece in a so-called *catomog*, a house with a four-sloped roof (See Pl. XXXI).

**bhāṇḍia-khunta** sbst., the king-posts supporting the *bhāṇḍia*.

**bhāṇḍua, bandua** I. sbst., mostly used of children: stout and plump one. It is also used as proper noun. II. adj., fat: *bandua* hon. It is not used prdly.

III. trs., to call somebody a stout and plump one: okoepe *bhanḍuakia*?

**bhāṇḍua-giri-q** **bandua-giri-q** p. v., used mostly of children, to become stout and fat.

**bhāṇḍusaa, bhaṇḍusaa bhasundaa, bhondosaa, bhonḍonsaa, bandusaa, bandusaa, basundaa, bondosaa, bonḍonsaa** I. sbst., used mostly of children: a stout and fat one: *miad bhaṇḍusaa hijutana*, a stout and fat little fellow is

**bhānj**

coming.

II. adj., stout and plump: *bhaṇḍusaa* hon; *inā hon bhaṇḍusaa gea*.

III. trs., to call smb. la stout and plump one.

*bhaṇḍusaa ge, bhasundaa ge, etc.*, adv., with *kirig*: so as to become a stout and plump little one.

**bhaṇḍusaa-giri-q** and variants, p. v., used mostly of children, to become stout and fat.

**bhānj, bhanjaō, bānj, banjaō** (Sad. Or. II. *bhanjānā*) I. sbst., the change of money: *moḍ takara bhānj omainame*.

II. adj., with *paśa*, appertaining to money change, small cash which one is willing to give for change: *piṭre bhanjaō paśa rakabakana ci?* Are small coins to be had in the market for change?

III. trs., to change money: *miḍ takra bhanjaō aname*, give me (or get me) change for one rupee.

*bha-p-anjaō, bha-p-ānj, etc.*, occurs in the following sentence: *ne piṭre paśa kā bha-p-anjaō: larapi qibua tuṭi takare okoe sukua?* It is not possible to change money in this market: who is going to consent to lose two or three half annas in the rupee?

*bhanjaō-q, bhānj-q, etc.*, p. v. The sbj. *taka* or *takara* (*paśa*), rupee or cash, is used according as reference is made to the receiver or giver of the change. If asked from the one who receives the small cash, a question as to how many rupees have been changed, is put in these terms: *cimin takra bhanjaō-*

*akana* ? Whereas, if asked from the one who gives the small cash, it is : cimin takara *bhanjaññakana* ?

*bha-n-anjañ*, *bha-n-āñj*, etc., vrb. n., (1) the amount changed : *bhanan-jañe* *bhanjañkeda* goṭa gala paēsatee perṇtada, he changed so many rupees that he filled his whole money-bag with the small cash. (2) the small coin received as change : *misa bhananjanjañ* sobenle cabakeda.

**bhanjaññi**, **bhāññi**, **banjaññi**, **bāññi** noun of agency, a money changer.

**bhanjaññi**, **banjaññi** syn. of *tuti*, sbst., the amount levied per rupee for small change.

**bhanjañ-rakañ**, **banjañ-rakañ** trs., to lift a weight (as a trial of strength) v. g., a *bhāñjirī*.

**bhāñjirī** (Sad. *bhanj pakhna*) sbst., a stone which is kept in certain villages to be lifted with the hands or with the teeth as a trial of strength. Some of these stones weigh up to one maund, 80 lbs.

**bhañ-bhañ**, **bañ-bañ**, **ḍañ-ḍañ**, (Sad. *bhañg-bhañg* ; H. *bhoṇkū-bhoṇkī*, stabbing and thrusting) frequentative of *bhoṇbhoṇ*, I. adj., qualifying *unḍu*, and adj. noun, several or numerous holes which go straight through and through and are at least half a foot wide : *bañbhoṇkore*, or *bañbhoṇ* *unḍukore* ḍaḇolojanre cikate kā huanḇa ? If the water passes through several straight and wide holes (in a rice-field ridge or an embankment) it is sure to hollow out a pit.

II. trs., to make such holes : loḇḇaṇṇi *tui* *bañbhoṇakada*,

*bhañbhoṇ-ḇ*, *bañbhoṇ-ḇ* p. v., to get pierced with many such holes.

*bhañbhoṇtan*, *bañbhoṇtan* adv., with many such holes : loḇḇaṇṇi *bhañbhoṇtan* bñakana.

**bhañgaññi**, **bañgaññi** (H. crop irrevocably damaged ; Sad. *bāgtae*, gone, spoiled) I. sbt., a thing altogether impaired : loḇḇaṇṇi *bañgaññi* cimtāṇḇe bairuarea ?

II. adj., ruinous, damaged irreparably : *bañgaññi* oṇṇa paṭubakangea.

III. trs., to damage in many places, to impair irreparably : bañsikale *bañgaññakada*.

*bhañgaññi-ḇ*, *bañgaññi-ḇ* p. v., to be damaged in many places, spoilt entirely.

Note the idioms : (1) oṇṇaḇuar *bañgaññajana*, every thing is wanting in the house ; kuṇi tañkenre oṇṇaḇuar sotḇlena, kuṇi goḇjanate *bañgaññajana*, when the wife lived the housekeeping was all right, since she died everything is wanting in the household. (2) Iskūl *bañgaññajana*, the school is quite neglected or deserted.

**bhañ**, **bañ** trs., (1) syn. of *andaj*, to make out, to gauge : ne hoṇḇ aḇḇa kajite cilekam *bhañḇi* ? How didst thou gauge him from his words ? kumbūrulekageṇa *bhañḇi*, I considered him a thief. (2) with *cañlijaṇ* as d. o., syn. of *cañlijaṇ* *lel* and *cañlijaṇ* *doṇe*, to consult the husked rice-grains. (See *cañlijaṇ* *lel*). (3) with the complement *cañlijaṇre*, in the husked rice-grains, syn. of *cañlijaṇre* *lel*, *cañlijaṇre* *nam*, *cañlijaṇre* *picḇ*,

to find out by the consultation of the rice-grains. The d.o. *najom*, *boŋga*, *dāre*, *kumbūru*, is rarely expressed except by the insertion of the prnl. o. when it is a living being: *cañlijaŋareko baðkja*. N. B. With *cañlijaŋare* they generally prefer to use *baðnam*, rather than simply *bað*, in the p.v. as well as in the a.v.

*bhað-q*, *bað-q* p.v., (1) to be gauged, to be considered as: *kumbūrulekagee bhaðjana*. (2) of the husked rice-grains: to be consulted: *cañlijaŋ baðjana*. (3) to be found out or indicated in the consultation of the husked rice-grains: *cañlijaŋare baðjana*.

*bha-n-að*, *ba-n-að* vrb. n., (1) the manner or extent of the consultation of the husked rice-grains: *bañaðko* *baðkeda*, *soben boŋgako nutumjana*, *jeta boŋga kae namjana*, in their consultation they named all the spirits in turn but none was found responsible for the sickness. (2) the consultation itself: *misa bañaðte* *kae patiaada*, *oŋ misae baðruaŋkeda*, he did not believe in the results of the first consultation, he made a second one.

*bhað*, *bhaðge*, *bað*, *baðge* a dverbial postp., syn. of *leka*, like: *arqbbhað leloa*, it looks red, it is reddish; *kumbūrubhaðgeŋa ŧorjaðma*, I think thou art a thief.

*bhað*, *bhað*, *bað*, *bað* (Sk. H. *bhāo* Sad.; Or. *bhāw*, rate of sale) I. sbst., the rate at which things sell by weight or measure: *goŋato akiriŋaŋ lijaŋe bhað kã kajioa*, *enara*

*gonora kajioa*, when there is question of cloth sold by the piece no rate is stated but the price of the whole piece is stated.

II. trs., to make or state one's rate for selling by weight or measure: *bepāriko auriŋo bhaðere cañli alom akiriŋaŋ*, do not sell thy rice until the merchants have fixed the rate.

*bhað-n* and variants rflx. v., used in jokes, to take for oneself a larger share in portioning smth.

*bhað-q* and variants p.v., to be or become rated: *bhaðakana ci auriŋe?* *bha-n-að*, *bha-n-að*, etc., vrb. n., the degree of cheapness: *naðba baŋia rakabakana*, *bhañaðe bhaðkeda goŋa piŋren gūkikoe tañiŋeðkoa*, a new merchant has come to the market, he has hold so cheap that he has attracted all the customers.

*bhað-dar*, *bað-dar* I. collective noun for the rates at which different things are sold in the market: *ne piŋra bhaðdar kairi saŋia*.

II. trs., to agree about the rate of selling: *bhaðdarkedale naðo tūla eskar sarçakana*.

*bhaðdar-q*, *baðdar-q* p.v., of the rate, to be agreed upon: *bhaðdarakana*.

*bhað-nam*, *baq-nam* trs., to find out in the consultation of the husked rice-grains.

*bhaqnam-q*, *baðnam-q*, p. v., to be found out in the same consultation.

*bhaðŋq*, *baðŋq* trs., to sell cheaper than the others: *okonj bhaðnoakada injta kiriape*, buy from the cheapest seller.

*bhaðno-gq*, *baðno-gq* p. v., of the



## bharam

price, to be lower than that of other sellers; *ainatāro bhaññakana*, my price is the lowest.

**bharam, bhorom, borom** (H. doubt, suspicion) is syn. with *boro*, fear, in all the uses of this word but indicates more of a reverential fear, less of a physiological commotion: *borotan hoṛo lelurumoa*, *boromtan hoṛo kae lelurumoa*, of physical fear there are exterior signs, of reverential fear there are none. I. sbst., fear, danger: *bharam menā*: there is fear, there is danger. II. adj., causing fear, to be feared: *en hora sen bharamge aṭkaroa*, it looks as if there was some danger in travelling along that road.

III. intrs., to fear: *bharamaiako*, they fear him; *hasu Cendagututeo hijūa menteko bharamtana*.

**bharaḍ** (II.) trs., to fill: *hukako bharaḍjāda*.

*bharaḍ-g* p.v., to be filled.

**bharaḍ** (Sad. *bharek*) intrs., syn. of *rum*, to be in a trance.

*bharaḍ-g* p.v., to fall into a trance.

**bharatiṇ-puratiṇ, saratiṇ-bharatiṇ** (Sad. *bharti-purti*; H. *bharpūr*, overflowing) trs., to give plentifully, to make smth. produce plentifully. Occurs in sacrificial and conjuring formulas.

*bharatiṇ-g-puratiṇ-g* p.v., to be given, to be produced plentifully.

**bharia** (Sad.) sbst., sometimes used in Nag. instead of *goggni*, one who carries by means of the carrying pole.

**bharkār, barkār** Nag. same as *bār*.

## bhārom

**bhārom, bārom, baharom** (Sk. II. *bhār*, a load) I. sbst., (1) a load for a carrying pole (*marārā*), i.e., a load divided into two equal parts, which are put into the two net-like receptacles (*sikuar*) which hang from either side of the pole. These poles, being made of very tough but flexible wood, accommodate themselves to the carrier's step by their light spring-like movements and thus make the carrying more easy. Usually people refuse to carry more than a maund on a long journey, though strong men accustomed to this mode of carrying, sometimes do not object even to a load of two maunds (160 lbs.), if it be for a short distance. N. B. Remark the following riddle the answer of which is *bārom*: *horate putam dipīdipi*, along the way the dove shakes its wings. (2) any load which is carried in equal parts at the ends of a pole or stick, without the use of a *marārā* or *sikuar*. Note the idiom: *amā bārom aia gṛkeda*, I have carried thy load, i.e., I have taken thy responsibilities on myself, or, I have been made responsible for what thou hast done or for what thou hadst to do.

II. adj., carried by means of a *marārā*: *bārom sām*, the firewood which makes up the load.

III. trs., (1) to prepare for carrying by means of a pole: *ne baba bāromepe*, prepare pole-loads of this paddy. (2) to carry with a pole: *sāne bāromakada* he carries firewood at both ends of a pole or stick.

*bhārom-en, būrom-en* rfx. v., to load oneself with pole and loads : aminan alom *bāromena*, mācanako lōtoēa, do not carry such big loads, thou wilt strain thy back ; martobe *bāromenpe*, come now ! take up your loads.

*bha-n-ārom, ba-n-ārom* vrb. n., (1) the quantity loaded : *banāromko* *bāromkeda* sobenkoā marāfā hula-jana they carried such heavy loads that their poles broke. (2) the action of loading or carrying : misa *banāromte* kā caboa, it can not be taken all in one carrying. (3) the manner of loading or carrying : amā *banārom* ōrakangea.

**bharti, barti** (Sad. full ; H. completion, filling) I. adj., used especially in the expressions *bharti hoymo*, a pregnant body, *bharti hoymoleni*, a pregnant woman.

II. trs., to admit, accept into some kind of service, to cause to be admitted : *barhīreko bhartikīa*, they have taken him as a carpenter's apprentice, they have admitted him into the Industrial School to learn carpentry ; *barhikamireko bhartikīa*, they have engaged him, or caused him to be engaged for carpenter's work of some duration.

*bharti-n, barti-n* rfx. v., to engage oneself for some kind of service or work of some duration : jūn jetan kamire *bhartinme* ; iskūle *bhartinme*, get thyself admitted into a school.

*bharti-g, barti-g* p. v., (1) to be engaged for some service or work of some duration : caprasiree *bhartijana* ; iskūlree *bhartijana*. (2) in conjunction with *hoymo* : to become

pregnant : *hoymo bhartiakana*, she is pregnant.

*bha-n-arti, ba-n-arti* vrb. n., (1) the amount of engaging : noren gomke *bhanartī* *bhartikedko* dasiko kami kako *ḍoagṭana*, the European in this station has engaged so many servants that they do not get work enough. (2) the people engaged : niku naōa *bhanartiko*.

**bharunḍa** Nag. (Sad.) **barunḍa** Has. sbst., *Rana tigrina*, the Bull-Frog, a species of large frog with four stripes on the back. Its thighs are eaten.

**bharunḍa-landi, barunḍa-landi** sbst., a nickname given to people with thick buttocks.

*bharunḍalandi-g, bharunḍalandigiri-g* p. v., to get thick buttocks.

**bharunḍa-sala-baba** sbst., a variety of late rice with short, thick grains, sown or planted in the low fields.

**bharunḍa-uḍ, barunḍa-uḍ, boronḍa-uḍ** syn. of *tormārānḍ*, sbst, an edible mushroom of the jungles, 3"-4" high, solitary, blackish on the top, with pale converging lamellae underneath.

**bharākaō, barākaō** I. sbst., great and undue fear excited by exaggerations : iniā monre *barākaō* menā.

II. adj., with *kaji*, a speech which unduly excites great fear : *barākaō kaji* aumkedte *hoṇokoā* im eklatanā.

III. trs., (1) with *kaji* as d. o., to tell smth. in such a way that it unduly excites great fear : *kajiko barākaōkeda*. (2) with *hoṇo*, as d. o., to excite in smb. by exaggerations, a great and undue fear : *barākaō-*

*keḍleako.*

*bharākaō-n*, *baṛākaō-n* rlx. v., to exaggerate in one's mind the fear-someness of what is said: *tañka bārina jagurla aḡgee baṛākaōnjana*, I spoke without any exaggeration, it is he who excited himself into undue fear.

*bharākaō-g*, *baṛākaō-g* p. v., to be excited by exaggerations into a great fear: en hoṛoko okoḡ kajiteko *baṛākaōjana*?

*bha-n-aṛākaō*, *ba-n-aṛākaō* vrb. n., (1) the amount of exaggerated fear: *banarākaōho* *baṛākaōjana*, inkuḡ im eklajana. (2) the number of unduly frightened people: *telenaga-bargiko hijutana mente banarākaōho* *baṛākaōjana*, sobenko nirhorako lelbatana, they are so scared by the false rumour that armed robbers are coming, that everyone thinks of flying. (3) the action of scaring unduly, with reference to the time: *misa banarākaōdoko* *salsantlena*, eḡa. somteko *baṛākaōakana*, their first undue scare had calmed down, now they have been scared once more.

**bharua** Nag. (Sad.) *biṛua* Has. I. sbst., of men, adultery and lechery, excepting such lechery as does not prevent a subsequent marriage according to the rules of the tribe; the corresponding term for women is *caṇḍāl*: *biṛuarḡte* *hatu oṛḡ kiliātee harurujana*, he has been expelled from the village and from the tribe on account of his lechery (with a woman of his own tribe).

II. adj., (1) with *kami*, adultery,

lechery. (2) with *hoṛo*, an adulterer a lecherous man. Also used as adj. noun in the pl. instead of *bharua hoṛoko*: *biṛuako* *ḡeraḡanda alope aṛakoa*, do not let lecherous men pass the night in your village. (3) with *kaji*, immoral talk. (4) with *hatu*, an immoral village: *biṛua* *hature kilikilireko dopōṛa boro taṇa*, in immoral villages there is danger of people taking a wife from their own tribe. N. B. *Bharua* (not *biṛua*) is used also for the man who sings and dances with the dancing girls in their performances; that man of course is never a Munda.

*bharua-g*, *biṛua-g* p. v., is used in the past ts. form *bharujana*, denoting an acquired habit of immorality: en *haturen hoṛoko beṭekanko biṛujana*.

**bhasākaō**, **basākaō** (Sad. *basakae* II. *bhaskūnā*) I. adj., (1) fallen from a heap, trodden down (of a heap): *basākaō* *busu rakaruarape*. (2) with the bottom knocked out: *basākaō* *kanci turikotā idiime*.

II. trs., (1) to cause the upper part of a heap to fall off, to tread down a heap: *bandaari uriko tegabasākaō-keda*, the cattle by passing over the embankment of the bund have destroyed it, have trodden it out. (2) to push or force out the bottom of some vessel or basket.

*bhasākaō-g*, *basākaō-g* p. v., (1) of a heap, to be scattered by the upper part falling off. (2) of vessels or baskets: to have the bottom pushed or forced out by the excessive weight of the contents.

## bhasam

**bhasam** (H. ashes) trs., to digest : simko ruguḍko udea aḍko *bhasam-giriia*, fowls eat gravel and digest it.

**bhasaḍ, basaḍ, bhasaḍ, bosaḍ** (Sad. *bhasaek* ; H. *bhasānā* to set afloat) trs., to throw (mostly a bulky thing) into a pit or into deep water : goḡkici bandareko *basaḍkīa*.

*bhasaḍ-n*, *basaḍ n* rflx. v., to throw oneself, to jump into a pit or into deep water : kûāree *basaḍnjana*.

*bha-p-asaḍ*, *ba-p-asuḍ* repr. v., to try and throw each other into a pit or into deep water : *bapasaḍlankiṇ* taikena, mendo barankiṇ *bancasḍ-jana*.

*bhasaḍ-g*, *basaḍ-g* p. v., to be thrown or to fall into a pit in which there is water, or in a place where there is deep water : paṭa soben *basaḍgtana*, the whole wall of the well is falling in ; kûāree *basaḍgoḡjana*, he died by falling into a well, or by being thrown into a well.

*bha-n-asaḍ*, *ba-n-asaḍ* vrb. n., (1) the quantity of beings or things thrown or falling into deep water : mindiko *banasaḍko* *basaḍjana* misa-torsatege sobenko *pariasḍjana*, the sheep fell into the well so precipitately that they were all drowned in quick succession. (2) the being or object thrown or fallen in deep water : nido holaren *banasaḍgee* *poṭpoṭguterjana*, this is the one who fell in the deep water yesterday, his abdomen is quite swollen and in a state of decomposition.

**bhasar-bhasar, basar-basar** Nag.

## bhaṭu

syn. of *musurmusur* Has. adv., with *jom*, to eat eagerly : *tisiṇ iskûl-honko bhasarbhasarko jomtana*, to-day the boys in the school eat with a good appetite.

*bhasarbhasar-en*, *basarbhasar-en* rflx. v., to eat eagerly, to eat with relish : *mandiḡ bhasarbhasarentana*, he eats his meal eagerly.

*bhasarbhasartan* adv., used like *bhasarbhasar*.

*bhasarleka* adv., same as *bhasar-bhasar*.

**bhasāṛaḍ, basāṛaḍ, bosōṛaḍ, badāṛaḍ, bodōṛaḍ** (Sad. *bosraek*) trs., to loosen a bale, bundle or packet : *kumbūru buluræ kudakaḍ taikena, nirtanree busāṛaḍkeda*, the thief was carrying off a bundle of salt on his back, in his flight he loosened its fastenings and let the salt drop.

*bhasāṛaḍ-g*, *basāṛaḍ-g*, etc., p. v., of bales, bundles and packets, to get loose and opened out : *poṭombačarko nindirkeda*, *ente poṭom basāṛaḍjana*, the white-ants have eaten the rope which held the bale together, and then the bale opened out.

**bhasunḍan, basunḍan** var. of *bhandusanṇ*.

**bhataphul** (Sad.) sbst., a small-grained, late variety of paddy, sown or planted in low fields.

**bhaṭu** Nag. **baṭu** Has. (Sad. *baṭuā* ; Or. *bhatu*) sbst., voc. of address to the elder sister's or elder cousin's husband. It is sometimes, but very seldom, used in the nominative case with the pos. adj. *aīṇḡ*, *amḡ*, *aḡḡ*, never with the prnl. *aḡ*. *iṇḡ, m, te*.

**bhāṣa, baṣa** syn. of *bhaṇḍa*.

**bhāṣ, bhāṣi, bāṣ, kāṣi** (Sk. *bhāṣes*; H. *bhāṣas*; Sad. *bhāṣ*)  
sbst., a cow buffalo.

**bhāṣ-ḍimbu, bhāṣi-ḍimbu** syn. of *haluḍimbu*, sbst., the cultivated form of *Cucumis trigonus*, Roxb.; Cucurbitaceae. The fruit which is eaten is 3-4" by 1½-2".

**bhāṣ-jambu-biṇ, bāṣ-jambu-biṇ** sbst., a very dark variety of *jamburubiṇ*, *Ptyas mucosus*, the Rat-snake or Stout Dhaman.

**bhāṣ-jambu-nārī, bāṣ-jambu-nārī** sbst. (1) This name, in Has., is given to *Rivea ornata*, Choisy, Convolvulaceae,—a large climbing shrub with cordate leaves, silky beneath and broader than long, and white axillary flowers on 7-flowered peduncles. This plant is called *ṭonaṭubara* in Nag. and its leaves are used as a vegetable. (2) The same name is given in Nag. to *Cryptolepis Buchanani*, Roem. and Schult.; Asclepiadaceae, which the Sadans call *bāṣ lakhan*,—a glabrous twining shrub with milky juice, strong, elliptic, opposite leaves, and axillary cymes of pale, 5-petalled, twisted flowers, less than 1" across.

**bhāṣar, bāṣar** Has. sbst., any kind of beetle boring holes in green wood, in entrd. to *hopp* Has. the grub of such a beetle: *bāṣarko ulidaruko korokosokeda*, beetles have made galleries in the mango tree.

**bhāṣar** Nag. (Sad. *bhāṣar*) sometimes used instead of *nili*.

**bhāṣar-jāl, bhāṣar-jalom, bāṣar-jāl, bāṣar-jalom** (Sad., Or. *bhāṣar*)

sbst., a cast-net (Pl. XI, 1). The net from which the illustrations on this plate were taken, was of the average size used by the Mundas. Its length is 8½ ft, its diameter, when spread, is 11 ft. and its weight 9 lbs. B shows the border running round the net and C the mode of knotting the meshes. The whole fig. A shows a small portion of the lower part of the net with the pockets into which fishes gather when caught. The upper part of this fig. shows the form and comparative strength of the meshes over the whole central part of the net. The thread used for these meshes is three quarters of a millimeter thick and their size such that nine of them go to a square inch. In the middle of the fig. is the strip of closer meshes which forms the transition from these ordinary meshes to those of the pockets. Here the thread is already one millimeter thick and there are 13 meshes to the inch. Beneath is the part which contains the pockets, it is the strongest: the thread is one sixteenth of an inch thick and there are as many as sixteen meshes to the square inch. The net is not weighted with leaden bullets but with iron rings. F. F. show two of these rings of which there are 180 in the net here represented. They are not quite round but more or less rectangular, from five to seven-eighths of an inch long and about one inch thick. Each of them is first tied

separately to the cord which runs between the transitional part and that where the pockets are, and besides this, there runs a double cord through all of them, which is raised and tied in  $\Pi$  to the border of the central part of the net, at intervals of six inches. The *bhāḍarjalom* is either cast into the water or used as a drag-net. In this latter case the men drop it after having dragged it some distance and then pull it out by the rope attached to the top.

**bhāḍarmali** (Sad.) sbst., *Clerodendron serratum*, Spreng.; *Verbenaceae*. See *saramlutur*.

**bhāḍra** Nag. syn. of *daruuru*, the Carpenter-Bee.

**bhāḍra**, **bāḍra** (Sad.; Cf. Tam. *bura*, to bark) Like *cāḍra*, *kabra*, *haragera*, etc., this is a name given to a dog, no attention being paid to its colour or other characteristics, as it is always a child who gives it the name.

**bhāḍra**, **bāḍra** (H. *bhaunṛā*; Sad., Mt., Or., with slight differences) sbst., a spinning top. This plaything is made of hard wood in a shape resembling the ordinary European top, but without a nail and with a rather thick head protruding above. This is called *bā*, head, while the rather bluntly pointed basis on which the top spins and which in European or Hindu tops is fitted with a round headed nail is called *landi*, the bottom. The body is called *lāḥ* and is joined to the head by the *koḷa*,

neck. Munda boys to make their top spin, wind the twine not round the foot but round the neck of the top.

**bhāḍra-inura**, **bāḍra-inura** I. sbst., a game which more or less resembles a game of marbles but is played with tops. There are two camps formed as usual by *baragaḍn*. The members of one camp put down (*oraḍ* Has. *ropaḍ* Nag.) their tops in the middle of a circle (*dindi* Nag. *konda* Has.) of some 5 ft. radius. The members of the playing camp in throwing their tops have to stand somewhere on that half of the circle which has not been declared *jerle*, blind, and from there hit the tops which are inside and drive them out of the circle. One of them throws his top: if he does not hit any of those lying in the circle, but the top spins well and "dies" outside the circle, he is allowed to throw once more (*misaakanac*). If his top does not spin (*burijanae*) or spinning "dies" inside the circle, he is out of the game. When the latter is feared, the player may give his top a blow or a kick and so send it outside the circle, to "die", but if in doing so he puts his foot inside the *dindi*, the other party scourges him (*hārso*) with their cords as long as he remains there; he may also be saved by one of his companions throwing his own top spinning against his, and so sending it outside the circle. If he hits a top and does not "die",

inside the circle, he is allowed to throw his top a second and a third time (*barsaakanae*). Another way of getting out of the game (*baṣṭṛ*), is to throw one's top in such a manner that it spins on its head (*bīḍjanae*) or to allow it to slip from one's hand, whilst winding the cord around it, and not say: *kū!* before an adversary utters the same exclamation (*kū-keseḍ*).

It has been said that, when throwing, the players may stand anywhere along one half of the circumference; the other half is called *jera*, *jerla*, or *jerle*, and the player who would throw his top from there would be out (*jerate*, *jerlate*, or *jerletee* *tqla*, or *jerajanae*, *jerlajanae*, *jerlejanae*). When all the players are out, the game is lost.

If one of the "planted" (*oraḍakan ropāḍakan*) tops happens to be so close to the line that a player can easily reach it with his top held ready to be thrown, he may push it out with his top before he throws it at another. This action is called  *foko*. When all the tops have been driven out of the circle, the game is won. After a stated number (usually seven) of consecutive wins, there is *seke*, showing of mercy to the other party. But here the other party is not, as in *guliinunṭa*, allowed at once to play. Two more games have to be played out first: of which the first is called *kaṣko-har*, driving off the crows, and the last *dq-nū*, drinking of water.

II. intrs., to play at tops: *dolaba bāḍrainunṭe*, come let us have a game at spinning tops.

*bhāṣṭri*, *bāṣṭri* (Sad.; H. *bhaunr* or *bhanwar*, whirlpool, *bhaunrṣyānā*, to whirl; Or. *bhaṣṭri*; Mit. *bhonorī*, cattle vertigo) I. sbst., the sturdy or turnsick, a disease which causes one to turn round and round. It chiefly attacks goats and sheep, also cats and dogs, and sometimes men: *aleṭ minḍi bāṣṭri sahjaia*, or *tokia*.

II. adj., attacked by the sturdy: *bāṣṭri meromkope jomkoa ci?*

III. trs., to give to smb. the sturdy: *bonagee bāṣṭriakaḷkoa*; *najomanko bāṣṭridariakoa mento kain aṭuma-kada*, I never heard it stated that witches can cause the sturdy.

IV. intrs., to have the sturdy: *aleṭ meromdoe bāṣṭritana*.

*bhāṣṭri-ṇ*, *bāṣṭri-ṇ* p. v., to get the sturdy: *hataṇ bagraḍoanreko bāṣṭri-ṇ*.

*bha-n-āṣṭri*, *ba-n-āṣṭri* vrb. n., the severity of the sturdy and the number of animals attacked by it: *banāṣṭriṣ bāṣṭrijana siagibuṣa bea-bentane biurjana*, he has such a severe attack that he has been spinning round and round the whole day; *banāṣṭriko bāṣṭrijana goṭa gudūṣiren meromko cabagiriṣjana*, such a number of goats were attacked by the sturdy that none in the stable escaped.

*bhāṣṭri*, *bāṣṭri* trs., to hawk, to go about selling things in retail: *tisigapa kolomkolom bulunṭa, tamāku, ilirann oṣṣ seraliaṭakoko bāṣṭriia*, at this time of the year

**bhāñri-hisir**

(the harvest) they hawk about on threshing-floors such things as salt, tobacco, ferment for rice-beer, and the *serali* vegetable.

*bhāñri-g, bāñri-g* p. v., to be hawked about.

*bha-n-āñri, ba-n-āñri* vrb. n., the extent of hawking: *banāñrii bāñrikeda barsiare gel takara tam-kuī cabagiritada.*

**bhāñri-hisir, bāñri-hisir, bāñri-mala** sbst., a necklace sold in the markets and believed to prevent or cure the turnsick: it is a string of the seeds of *Symplocos spicata*, Roxb; *Styraceae*, a tree not found in the Munda country, but common in Silhet, where it is called *bury*.

**bhē** Nag. var. of *bēde*, to bleat.

**bhēd, bhēde, bēd, bēde** (Sad.)

I. sbst., knowledge of smth., insight into smth., understanding of smth.: *enara bēd aintare banoa*; *begar bhēdrako eperantana*, they quarrel stupidly, without knowing why, or for scarcely any reason; *bhēd nam-tare jālekate āsula*, if one has got some special knowledge he will find a living somehow; *ama kajira bhēd banoa*, or *begar bhēdrām kajitana*, thou speakest nonsense, thou dost not know what thou sayest, thou dost not know how thou oughtest to speak.

II. adj., with *kaji*: the true reason, the true tale: *bhēd kaji initare namoa.*

III. trs., to know, to understand, to be versed in smth.: *Lego kulilime gomke,lini enkanūe bēdeakada*; *uri dārāia senkena, kaira bhēdkia,*

**bhengāraj**

I went to search for the bullock, I could not find out where it was; *hos rokjako, kae bhēdkedkhoa*, they humbugged him, he did not realize it; *menāia ci bangāia, kaira bhēdkia*, I do not know whether he is present or absent.

*bhēd-g, bhēdē-g* p. v., syn., of *aļā-karq*, to be realized, 'taken notice of, to appear, to seem: *nā jaked jetanā auri bhēdōa*, there are no signs of it up till now, nothing is yet known about it.

*bhe-p-ēd* repr. v., (1) to be aware of each other; *aururakiaia honanā mendo horare kalia bhepēdjana*, I would have brought him back, but when we met on the road we did not notice each other. (2) to realize each other's meaning, to have an insight into each other: *barankia hoposrojana jetae kakia bhepēdjana*, they told lies to each other, none of the two realized that the other was telling a lie.

*bhēdbhēdte, bhēdbhēdēte* adv., cunningly; through cunning: *okilko bēdbēdte kajiko rōea*, pleaders cunningly elicit (ltly., rob) answers in the cross-examination); *bēlēbēlēte kulale sahlja*, we caught a tiger through cunning.

**bhēdbeora, bhēdēbora, bēdbeora, bēdēbeora** sbst., the habits, ways and whole character of a man: *en hoṛa bhēdbeora kaira ituana.*

**bheḍa koṛa** Nag. used only in scorn: a short man, of little stature.

**bhengāraj bhengraj bengraj, bengāraj** (Sad. *bengaria*) syn. of *sarsirannu*, sbst., *Eclipta alba*,



## Bhengra

Hassk.; Compositae,—a slender, diffuse or suberect weed of damp places, 1-1½ ft. high, with opposite, scabrid leaves and small, rayed, white flowers. The juice of the leaves is used to cure *sarsinḍuku* (itching toes) and to blacken grey hair.

**Bhengra, Bhengra-sadom** sbst., name of a clan of the Mundas. See *kili*.

**bhengraj, bengraj** (Sad.; Or.) syn. of *waratḍ dīmcua*, sbst., *Surniculus lugubris*, the Drongo-Cuckoo, a jungle bird which is most remarkably like a drongo or king-crow in general appearance and which lays its eggs in drongos' nests.

**bhēr, bēr** more often **bhēr, bēr**, syn. of *mindinibor* and, in songs, *sururī*, sbst., a very long trumpet, so long that it has to be supported with a fork or by a second person when in use. It is used all over the country on festivities of any kind, especially marriages, and is blown only by professional musicians of the Dom or Gasi castes.

**bheṛa, Nag. boṛa, Has. (Sad.; H. bherā)** sbst., a ram. Occurs also adjectively in the meaning of uncastrated, with *mindī*, sheep in ordinary talk and in songs with *bīar*: Moḍ dīndī kaḍsom *beṛa bīar* jomkeda, *hala! hala! Leṛa kumbar* haṛkja, *hala! hala!* The uncastrated buffalo has eaten one cotton capsule, *hala! hala! Leṛa*, the potter, has driven it off, shouting: *hala! hala!* forward! forward!

## bhiṛkaḍ

**bhēs bēs** (Sk. *ras*, to put on; H. *bhes*, appearance, dress) sbst., appearance, dress: *baria sipaikina bēs* badlakeatekina *hiḍlena*, two sepoys came having changed their appearance or attire.

**bheṭa, beṭa** (Sad.; H. *bhent*, interview, meeting) trs., to meet: *pīṭreṇ dārābarakja mendo kaina bheṭakja*; *bengara kirina senkena kaina bheṭakeda*, I went to buy brinjals, I did not find any.

*bheṭa* repr. v., syn. of *napam*, to meet each other: *kalin bheṭajana*.

*bheṭa-g* p.v., to be met: *pīṭrele dārābarakja kae bheṭajana*.

**bheṭa-sonjok, beṭa-sonjok** trs., to meet by chance: *bheṭasonjokōḷinaṭa*. *bheṭasonjok-g* p.v., to be met by chance.

**bhinsaria, binsaria** adj., used with *duraṭ* and *susun* to designate a special kind of songs (all in Sadani) and the special dance step which accompanies those songs, sung and danced only after midnight.

**bhiṛkaḍ, bhiṛkaḍ, biṛkaḍ, biṛkaḍ** (Sad. *bhirkaek*) I. sbst., a scare produced by threats of some kind: *holaraṭ bhiṛkaḍle tisinaḍ barakoa*, on account of yesterday's scare they did not come even to-day. This word has a broader meaning than *badakud*. II. trs. to scare away by threats or threatening actions: *dudūmulbonko nidadipili tiṭte soben dudūmulkole bhiṛkaḍkeṭko*, by taking down their young at night we have scared away all the pigeons.

*bhiṛkaḍ-n* rlx. v., to fly from or

## bhitt

avoid a place on account of a scare :  
cinamento pītren soben horoko  
*bhiṛikaḍnjana*?—hatiī garjaḍla, ena-  
mente.

*bhiṛikaḍ-q* p.v., to be scared away :  
kulasoante urjiko *bhiṛikaḍjana*,  
having scented a tiger the bullocks  
were scared (and stampeded).

*bhi-n-iṛikaḍ* vrb. n., (1) the amount  
or intensity of scaring: *bhinirikaḍko*  
*bhiṛikaḍjana* miado kako sarṇjana.  
(2) the scaring with reference to  
time: *misa bhinirikaḍūteko* hun-  
diruṇlena, after having been scared  
away once they have come together  
again.

*bhiṛikaḍan* adj., looking a fright,  
having a look that would scare  
people away.

*bhiṛikaḍange* adv., with *lelq*, to have  
a look that might scare people  
away.

**bhit**, **bhitti** **bit**, **bitti** (Sk.; II., Sad.)  
syn. of *pacīra*, I sbst., a wall.

II. intrs., to make a wall, to raise a  
wall: *ciminuṇ salanṇipe bhittkeda*?  
*bhit-q*, *bhiti-q* p.v., of a wall, to be  
made: *ciminuṇ cakar bhittakana*?  
How thick is the wall?

Note the idioms: *lā senoa bhilḍo*  
*kū handirioa*, the first child will die  
but the mother will live (is often said  
in the consultation of the omens):  
*bhit handirijana*, ltly., the wall has  
collapsed, i.e., the mother died  
when her child was still a baby.

**bhitar**, **bhiter**, **bitar**, **biter** (H.  
*bhitar*; Sad. *bhiter*) I. adj., occurs  
in the idiom: *bhitar monte eṭṭe*  
*moneakada*, jipōdo enanene kajijada,  
it is in vain that he makes all kinds

## bhitarre

of promises, he has other intentions  
at the back of his head.

II. trs., to readmit into the caste a  
man who had lost it: *bhilarkiale*,  
we readmitted him into the caste.  
The same trs. occurs in the cpd.,  
*hagabitar*, syn. of *hagajama*, to  
admit as member of the village  
community.

*bhitar-q*, *bhiter-q*, *bitar-q*, *biter-q*  
p. v., (1) to be readmitted into the  
caste. (2) modified by the adv.  
*huringe*, *purage* and syn., it is used  
to describe the greater or lesser  
depth at which an objection is to  
be found in a recipient, v.g., water  
in a well: *kāici aīṇṇa baksate*  
*uruṇauime*, mendo *purage bitera-*  
*kana*, get my scissors from my box,  
they are somewhere near the bottom.

**bhitar-lataren**, **bhiter-lataren**,  
**bitar-lataren**, **biter-lataren**, rflx.  
v., to side in the same lawsuit now  
with one party, then with the other:  
*ḍigri kā hobajanatalea*, miḍ horo  
goa *biterlatarenjana*, we lost our  
lawsuit, one of our witnesses turned  
against us.

**bhitar-panta**, **bhiter-panta**, **bitar-**  
**panta**, **biter-panta** sbst., the story  
beneath the ground floor, i.e., the  
cellars.

**bhitarpār**, **bhiterpār**, **bitarpār**,  
**biterpār** syn. of *paromdisum*, sbst.,  
the next world: *kumbṇukoṇ bara-*  
*kātti ne disumre kā hobaoa orq*  
*bitarpūrre* isu dukuko namea, thieves  
will never prosper in this world, and  
in the next they will be heavily  
punished.

**bhitarre**, **bhiterre**, **bitarre**, **biterre**

adv., inside : *biterria*, he is inside. With *hūrtaḡe*, *purḡe* or syn., it is used to describe the lesser or greater depth at which an object is to be found in a recipient : *da purḡ bilarre menḡ*, the water is far down in the well.

**bhitarte**, **bhiterte**, **bitarte**, **biter-te** adv., (very rarely used) to the inside.

**bhiter** and derivatives ; see *bhitar*.

**bhoḡso-bagel** Nag. **buḡsu-bagel** Has. trs., to pierce suddenly and once only a soft containant as a ripe jackfruit, the abdomen, a bag of grain, so that the contents spurt or ooze out with an audible sound, *bhoḡso* being imitative of the sound produced. The frequentative of *bhoḡs-bagel* is *bhaḡsabḡhuḡsu*.

*bhoḡsobagel-en*, *buḡsubagel-en* rflx. v., to pierce suddenly one's own abdomen.

*bhoḡsobagel-ḡ*, *buḡsubagel-ḡ* p. v., to be pierced suddenly so that the contents ooze or spurt out.

**bhoḡsoken** Nag. **buḡsuken** Has. adv., modifying *sobḡ* with the same meaning as *bhoḡsobagel*. It is also used figuratively with *urḡnaḡ*, to come out, of *piḡicuḡu*, the field-mouse, and *guru*, a kind of large rat : *guruko unuḡulko baiḡa*, *mōjakodipili buḡsukenko urḡnaḡa*, (or *bhoḡsokenko oḡonaḡa*), the *guru* rats make an exit from their holes which remains shut with a thin layer of earth ; when they are smoked in their holes they suddenly burst through this thin layer.

**bhōḡ** Nag. **bōḡo** Has. (Sk. H.

*bhognā*, to enjoy, to suffer) I. trs., to enjoy smth. or make use of it during one's whole life or at least during a rather long time : *aputeḡ kamaḡgee bhōḡtana*, he lives on the produce of his father's labour and with it carries on his own work.

II. intrs., to eat, drink, work like one who is in good health : *ne haḡa isu sirmae bōḡolḡ nḡdoe ḡaḡgrajana*, this ox was in good condition and rendered good service for long years, but now it has become old ; *en haḡam isupurae bhōḡkeda*, that old man enjoyed health and led an active life for many, many years.

*bho-n-ōḡ*, *bo-n-ōḡo* vrb. n., the activities of life, nearly syns. with *jiniḡ* : *iniḡ bonōḡo niminḡḡe tai-kena onamente nḡdoe ruḡajana*, he was destined to enjoy life just so long, that is why he has now gone back to the place from where he came), i.e., he has died.

**Bhogōta**, **Bogōta** (Sad. *Bhogta*) sbst., one of the 4 branches of the Kharwars, originally belonging in all likelihood to the Munda race. They are hinduized and have given up their own original language. They are found in the Palamau hills skirting Surguja, in Tori and Bhanwar Pahar of Chota Nagpur. The head of the clan in Palamau, a notorious freebooter, was promised a *jagir* if he surrendered, and kept the peace. He did so. But his two sons joined the mutineers. One of them was hanged and the other transported for life and their estate was confiscated. The Bhogtas are said

**bhoka**

to have formerly seen service with the Maharaja of Chota Nagpur against the Mundas. They have acquired a certain amount of land here and there, through the disastrous system of mortgages that prevailed till after the last general settlement (see article on *bhugut bandha*). They are now good cultivators. They also prepare and sell *taben* (H. *ciura*), i.e., flattened uncooked rice.

**bhoka, boka** (Sad. *boko*; Or. *bokkhō*) adj., silly: *ne sama boka hoṛo jetanāo kae saria*, this absolute idiot does not understand anything at all. Also used as adj. noun and as a nickname. They say also *bokha*, especially in scoldings.

**bhok-bhok, bok-bok** (Sad.) I. sbst., imitative of the gurgling of a bottle that is being emptied: *botolrā bhokbhokirā aīumlā*.

II. adj., with *sari*, the same sound: *botolrā bhokbhok sariirā aīumlā*.

III. trs., to cause a liquid to gurgle out of a bottle by turning it upside down: *botoloe bhokbhokkeda*

IV. intrs., and *bhokbhok-q* p. v., of a bottle that is being emptied and also of the liquid, to gurgle: *botolo* (or *botolrā dā*) *bokbuktana* (or *bokbokqtana*).

*bhokbhoktan* adv., modifying *sari*, to sound in a gurgling manner.

**bhoko-bhoko, boko-boko** (Sad. *boko-donṛo*) I. sbst., rawness, stupidity: *ne hoṛoā bhokobhoko kā hokaqtana*.

II. adj., unaccustomed, raw, stupid, unpractised: *bokoboko hoṛoko utisuti uduplekore enaṛa kamiko mundaia*,

**bhol bakra**

stupid people do not understand the work until everything is explained to them. Also used as adj. noun and as a nickname.

*bhokobhoko-q* p. v., occurs only in the df. past: *bhokobhokojanae*, he has become, he is stupid.

*bhokobhokotan* adv., modifying *lelq*, *aṭkarq*, to look raw, stupid, clumsy.

**bhoko-condō, boko-condō** adj., used in jokes with *hoṛo*, a stupid fellow: *bhokocondōgeae*. Also used as adj. n.

**bhokōṭo, bokōṭo, bhokṭo, bokṭo, bhoṭōka, boṭōka** Nag. (H. *bhotā*; Sad. *bhoṭā*; Dutch, *bot*) Syn. of *ṭapu* Has. I. adj., blunt, in cntrd. to *leco* and *boṛa*, denoting the bending in of an edge, and *ḍuca* which denotes a notch, an indent or jag in an edge.

II. trs., to render or make blunt, to wear the edge of some cutting implement; *sarjomdarure hakeṛa bhokōṭokeda*.

*bhokṭo-q*, etc., p. v., to get blunted: *keṭe darure hake boṭōkataboa*. *Bhokṭojan*, *bhokṭoakan*, etc., are generally used as adjs.

III. Figuratively, *bhokṭo* and *bhoṭōka* are both used as syn. of *asadi*, to get tired of, to have enough of, and constructed like that word: *boṭōkalīṇa*, I got disgusted with it; *kajikajitee bokōṭojana*, he got tired of repeating the same thing; *boṭōkaṛgera aīumlā*, I have heard it to satiety. N. B. The Has. syn. *ṭapu* is not used in this way.

**bhol bakra**, which occurs in a witch-finder's petition is a corruption of the H. *dhala bakra*.

## bhombora

## bhonjo

**bhombora, bombora** I. sbst., incipient decay of wood, straw, fibre, ropes : *bomboragte* mađ cađcóbxtana, the bamboo is brittle on account of incipient decay.

II. adj., of wood, etc., beginning to decay : *bombora* mađ kũ pařagoa, decaying bamboos cannot be interlaced, made into a lattice.

III. trs., to cause the beginning of decay in wood, straw, or fibre : *icařatale* hundileda, *jargĩ bomborakeda*, we had gathered *icař* brushwood, the rainy season has spoiled it.

IV. intrs., of wood only ; to be in the first stage of decay : *ne* mađ *bomboratana*, *liłere* rapuloa, this bamboo is decaying, if you press it with your fingers it will break.

*bhombora-q, bombora-q, p. v.*, of wood, ropes, straw, to begin to decay : *opateř* silda *bomboraoa*, *tařomte* podolaoa, the white wood first begins to rot, afterwards it becomes mould ; *begar* dũ *kũre* alite *daru* kũ *bomboraoa*, *mururamdo* *mururamoa*, wood cannot rot without water or damp, but it can lose its consistency or strength ; *jome-teřdo* kũ *bomboraoa* : *bařua*, *bubusamoa*, to spoil, of eatables, is not expressed by the word *bomborag* but by *bařuř* or *bubusamq* ; *liřamente* ořq *busu* mente *barana* *kaji* *dařioa* *bařuř* ořq *bombora-q*, *bubusamqdo* kũ, for cloth or straw one may use either *bomborag* or *bařuř*, but not *bubusamq*. For things that are soft and watery when rotten *sořag* is used. For grain and pulses kept

without water after cooking, which spoil and become pasty, the word *gajag* is used ; this word is also used for jackfruit spoiled by over-ripeness. For cereals spoiled by fermentation *gumag* or *papariq* is used.

**bhonda-rās** sbst., a late variety of paddy sown or planted in low fields.

**bhonđo, bhōndō, bonđo, bōndō** trs.,

(1) with *Pormesor* or *Sinřonga* as sbj., to render idle and without effect (a prophesy, an imprecation, a remedy, etc.) : *Sinřonga* inia *kiriao* *bonđokeda*, Singbonga did not sanction the calling down of evil upon that man, and so he made the curse ineffective ; *Sinřonga* en *buidiř* *bonđokĩa*, Singbonga has ceased to countenance that medicine-man, he has stopped the efficacy of the medicine administered by that man. 2) with any other sbj. : to prevent in some way or other from doing a thing : *piřte* senře *moneakađ* *tařkona*, am *bonđokedeřlea*, we had the intention of going to the market, on account of thee we did not go ; *piřte* senře *bonđokeda*, he made the going to the market impossible.

*bhōndō-n, bhonđo-n, bōndō-n, bonđo-n*, rřlx. v., 1) to cause oneself to be no longer countenanced by Singbonga : *ne* *buidi* *kũbe* *sũbařsilena* *mendo* *lōb* *kae* *samřařđarařađeři* *bonđonjana*, he was a famed medicine-man but not having been able to restrain his greed, he is no more countenanced by Singbonga. 2) to put oneself by one's own fault in the impossibility of doing smth. : *piřte* senře *bonđonjana*, it was his

own fault that he could not go to the market.

\**bhonḍō-ḡ*, *bhōḍō-ḡ*, *bonḍō-ḡ*, *bōn-ḍō-ḡ* p. v., to remain without effect, not to be sanctioned by the divinity: *ranu bhonḍōjana*, the remedy remained without effect; *birajō bhonḍōjana*, the "sweeping out" of the snake poison was ineffectual; *nā jakeḍ simānkiria*, *śasānkiria*, *bir-jilu kiria oḡḡ kōḡakuri kiria aḍ kulāḡ āra neako aūrige bonḍōoa*, up to this day the imprecatory oath taken on the occasion of a quarrel about the village boundaries, about a burial stone, or about the one who killed some game, the oath never to abandon a wife married without ceremonies, the beating down of the hares between lines of branches strewn on the ground and converging into a net, all these things do not remain without effect. (To the Mundas' mind it seems so strange that the hares should not simply jump over those branches that they ascribe it to a special decree of Singbonga); *buḍiko gononareko bedakere kāre kamikenṛa gononako asireko bhonḍōoa* (*oḡḡḡo ranu kako tūea*), the medicine-men, if they cheat about the price (of medicine) or if they ask for the remuneration of their trouble (which people must grant them without their asking), will lose their skill (they will no longer hit upon the right medicine). The Mundas ascribe the efficacy of medicine to Singbonga, as may be seen in the *buḍi joar*.

*bho-po-onḍō*, *bho-p-onḍō*, *bo-p-onḍō*, *bo-p-onḍō*, repr. v., to prevent each

other in some way from doing what they intended: *bupulaḍjanakira enkagekira bhonḍōjana*, they engaged each other's attention and so they prevented each other from doing what each intended.

*bhonḍo-bhonḍo*, *bonḍo-bonḍo*, *bhoso-bhoso*, *bhoso-bonḍea*, *doro-bhoso*, *oson-bhonḍon*, *onḍo-boso*, *onḍon-bhoso* I. abs. n., of men and bullocks, laziness, idleness by disposition and character: *ne hoḡḡ bhonḍobhonḍo ciulao kā hokaḡtana*.

II. adj., of men and bullocks idle by disposition, shirking work: *bonḍo-bonḍo hoḡḡ kae kamia*. *Samu bonḍobonḍogae*.

Note (1) the idiomatic use of this adj. and of the p. v.; when speaking of rice-beer or tobacco, it means tasteless, to have no taste: *bonḍo-bonḍo ili sekeḡage kā pacuḍoa*: *bonḍobonḍo tamūku kā harada*. (2) the idiom: *bonḍobonḍo caḍlomten uriko purasuko landia*, oxen with a long, thick tail are often lazy animals.

III. intrs., (1) of men, to shirk work: *bonḍobonḍobarajadae*, he often shirks work. (2) of bullocks, to be lazy: *bonḍobonḍotanaa*.

*bhonḍobhonḍo-n*, *bonḍobonḍo-n* reflex. v., to shirk work: *siagibuḡae bonḍo-bonḍonjana*.

*bhonḍobhonḍo-ḡ*, *bonḍobonḍo-ḡ* p. v., of men, to fall into the habit of idleness, of shirking work: *buḡinaḡto honko kamire kape heḍakoreko bhonḍobhonḍōoa*, if you do not accustom your children to work from early youth they will acquire the

## bhoṇa-bhoṇa

habit of idleness.

**bhoṇa-bhoṇa**, **boṇa-boṇa** syn. of *ḍhaṇḍbhoṇa*, but used also as follows: trs., to make a hole straight through smth.: loṇṇaraṇṇa aṇi neskaṇṇa maraṇṇa dā boṇaboṇakeda.

*bhoṇaḍbhoṇa-ṇ*, *boṇaḍboṇa-ṇ* p. v., to be pierced straight through: loṇṇaṇi japaṇe oṇekan taikena uiṇḍaraṇṇa dāte *boṇaboṇajana*, the rice-field near the ridge was cracked, it has been pierced straight through by the water of the first rains.

*bhoṇaḍbhoṇa*, *baṇḍbhoṇaṇge*, *bhoṇaḍboṇatan*, *bhoṇaḍkenbhoṇaḍken*, *boṇaḍboṇa*, *boṇaḍboṇaṇge* etc., adv., so as to pierce or have pierced, or so as to be pierced straight through.

*bhoṇaḍbhoṇaṇge boṇaḍboṇaṇge* adv., so as to get pierced straight through.

**bhorom** var. of *bharam*.

**bhorom-sorom**, **borom-sorom** I. sbst., shyness, a reason for shyness: *boromsoromre* boro oṇṇ giu seleda-kana, shyness is a mixture of fear and shame: ju! aṇṇa senṇme, jetaṇ *boromsorom* bana, go to him, there is no reason to feel shy.

II. adj., shy: *boromsorom* hoṇṇ jetanaṇ kae aṇijoma, a shy man does not dare to ask for smth.

III. trs., with ind. o., to be shy in someone's presence: alam *bhorom-soromaiṇa*.

IV. intrs. prsl. or imprsl., to feel shy: *boromsoromlanae*; *boromsorom-igaiṇa*.

*bhoromsorom-en* rflx. v., and *bhorom-sorom-ṇ* p. v., to feel shy: alom *boromsoromena*; alom *boromsoromoa*. *bhoromsoromge* adv., shyly: *borom-*

## bhuhhut-bhanda

*soromge* aiṇṇāe hijulena.

**bhoronḍa-uḍ**, **boronḍa-uḍ** var. of *bharundauḍ*.

**bhorsā**, **borsā** (H. *bharosa*) syn. of *asraḍ*.

**bhosa**, **bosa** syn. of *bhanḍua*.

**bhosa** Nag. (H. *bhonkna* Sad. *bhosek*) trs., to stab in the abdomen. *bho-p-osa* repr. v., to stab each other in the abdomen: *bhoposajanakiṇa*.

*bhosa-ṇ* p. v., to get stabbed in the abdomen: barcatee *bhosajana*.

*bho-n-osa* vrb. n., the extent of the stabbing: *bhonosae* bho-aṇṇa laṇiṇ paromuterkiṇa, he stabbed him through and through the abdomen.

**bhaskaḍ**, **bhosōkaḍ**, **boskaḍ**, **bosōkaḍ** var. of *bhasākuḍ*.

**bhosko-putam** (Sad.) syn. of *garaputam*, *garagarurputam*, *garurputam*, sbst., a grey dove as large as a pigeon.

**bhoso-bhoso**, **boso-boso** (Sad. H. *bhasbhasā*, soft, flabby) (1) syn. of *bhanḍusaṇa*. (2) figuratively, syn. of *bhonḍobhonḍo*.

**bhoso-bonḍea**, **boso-bonḍea** var. of *bhonḍobhonḍo*.

**bhosonḍa**, **bosonḍa** Has. syn. of *boṇḍāṇ* I. sbst., (1) a fighting staff, a staff. (2) a pole, as that which is used for carrying a load between two men. (3) used by jokers as a nickname for very stout people.

II. trs, in the cpds. *miḍbhosonḍa*, *barbhosonḍa*, etc., to give smb. one stroke with a staff, two strokes with a staff, etc.

**bhoṭoka**, **boṭoka** var. of *bhokṭo*.

**bhubhut-bandha** var. of *bhugut bandha*.

\*bhugut-bandha sbst., that form of usufructuary mortgage, which gives to the money-lender the usufruct of lands specified in the contract for an equally specified number of years on condition that this usufruct extinguishes both the principal advanced and the interest accruing therefrom. It must be carefully distinguished from another form of usufructuary mortgage, called *zarpeshgi*, mundarized into *jorpeski*, which extinguishes only the interest on the money advanced and leaves the usufruct of the mortgaged land to the moneylender until the borrower has repaid the whole capital.

The Chota Nagpur Tenancy (Amendment) Act of 1903 enacts that *bhugut bandha* shall be the only legally recognized form of mortgage and fixes the time limit to 7 years, so that at the end of that period principal and capital shall be extinguished.

This wise measure, like the whole settlement with the record of rights of the Aborigines, came unfortunately too late to guarantee the continuance of the Mundas as a distinct race in a country they have the best right to call their own, since all its fields have been reclaimed from the virgin forests by their ancestors. The wounds inflicted on their social and economic systems by the sudden impact of British and Indian influences (for which they were in no way

prepared), are so deep that no remedies lying within the narrowly limited power of legal formalities, can arrest their fatal consequences much longer. The words *sahu* and *mahajan*, money-lender, deserve a prominent place on the list in which figure the words *arākaṭi*, *daroga*, *diguar*, *diku*, *dipu*, all of which call up in the imagination of the average Munda terrors akin to those called up by the words *biṛa* (snake) *kula* (tiger) and *najom* (witch). A full and detailed exposition of the practices resorted to by these vampires would hardly find credence among Europeans. The paltry loan of 5 rupees often sufficed to reduce a family to years of drudging slavery, ending generally in the final loss of all its land. Compound interest, varying from 75 to 150 or even 200 per cent, was the rule for a period lasting over 60 years.

It is not to be expected that the unsophisticated Munda should understand anything about percentage. All he knew about money was that the current silver rupee is equal to 16 *gandas* (annas) and that each *ganda* contained 4 copper *paṛsa* or 2 double *paṛsa* called *dibua*. Even nowadays he will have nothing to do with the small silver coins of 2, 4 and 8 annas, he will accept only the silver rupee and the copper *paṛsa* or *dibua* as payment for work or wares. But the *sahu* (money-lender) is cute enough to accommodate himself to the meanest understanding: he told the Munda that for



each rupee he borrowed, he should have to pay one *ganda* or *apun* (1) *paṛsa sūl* (interest) in the month. That is very clear and does not sound very awful to a simple man whose imagination grasps only the 4 pice he hears mentioned, and the stress under which he was compelled to take the loan, led him easily to imagine that he could pay the interest by now and again selling some fowls for one anna or 2 pice a head or a gelded goat for 4 or 5 rupees, and that in the not distant future he would somehow get together enough ready cash to repay the amount borrowed. The first Mundas who fell into the hands of money-lenders certainly never realized in the least that by agreeing to such an interest they laid ropes around their own necks by means of which the money-lender could strangle them to death in a few years' time. For the money-lender reckons only with compound interest, the interest paid at regular or irregular intervals was seldom acknowledged by a valid receipt and when after a few years the Munda was sued, he would be aghast to hear that he owed more money than all his lands and his whole live stock would be worth in those days. When they had realized that 1 anna in the rupee per month or 75 per cent per year at compound interest was about as deadly a thing as a bite from a cobra, they were no longer at liberty to keep away from the money-lender, on account of the stress brought on

them by the other human pests that entered their country in ever increasing numbers.

The most repulsive feature of the *sahu* is that he proportions the interest he exacts not *to the means* of the borrower, but *to his needs*. The greater or more desperate the need of the borrower the higher will be the interest exacted from him. Let me illustrate this by the situation in which the Aborigines found themselves all over the country during the darkest period of unlimited land-grabbing by Hindu and Mahomedan intruders of all kinds. A zemindar would suddenly sue a likely victim for one or several pieces of his best rice-fields, or, what was as frequent and much worse, he would forcibly cut the crops of the coveted fields, thus forcing the rightful owner to bring a case in the criminal court, which, unable to decide about the claim; to possession for want of documentary evidence, referred the complainant to the civil court. The Court and pleaders' fees in such cases always greatly exceeded the ready cash which the vast majority of Aborigines had at their disposal at any time of the year. Hence in either of these two cases the Munda was placed before the cruel alternative of either borrowing the necessary money or of losing his best land and being reduced to extreme distress. He would naturally choose the only chance of saving his property and so take the loan, which would hardly

ever be less than Rs. 100 and often much more. These cases furnished the golden opportunities which the money-lender never missed. Since he knew that the man would take the loan at any cost, the interest would be fixed at 2 annas in the rupee per month, i.e., 150 per cent. per annum at compound interest. Then the unfortunate victim would very often be made to sign a bond for a sum 25 or even 50 per cent. higher than the one he actually received, and so he was foredoomed to certain ruin even if he won the civil case for which he wanted the loan. But it was by no means certain that he would win it. In those dark days, when neither land records nor any other written claims to land existed in Chota Nagpur, cases were, so to say, exclusively decided by the oral evidence produced. It was well known that any number of false witnesses could be had for one rupee and even for 4 annas a head. In such a game the poor cultivator had of course very little chance, and as a matter of fact such cases were generally decided against him.

The money-lender knowing this, would naturally secure himself against the risks arising from the decreased sources of income of his victim by making him sign a mortgage deed of the *zarpesghi* kind, giving him the usufruct of some of the best of the remaining fields until the capital should be repaid. Even if he gained the civil suit, the

mortgage deprived him of the use of some other valuable fields. He was already unable to get together the sum he borrowed when he was still in possession of all his sources of income. How could he be expected to repay it now that those sources were diminished by the mortgaged fields! Whether therefore he gave the mortgage or engaged himself to pay the compound interest, the final result was generally the same: sooner or later he would have to abandon his ancestral fields and, since Chota Nagpur had little or no work to offer to the landless coolie in those days, he had to leave his country too, to gain by day-labour a pittance for himself and his family, wherever it might be found. So it came to pass that the greater and better part of the fields prepared and still indisputably owned by the Aborigines in the beginning of the nineteenth century, had passed into the hands of alien intruders, before the land settlement and the record of rights of the Aborigines was made, and *bhugut bandha* declared the only legally recognised form of mortgage for the future. But the very large number of cultivators still groaning under the various forms of other iniquitous mortgages, deprived the new law of its best effects.

When, in the course of the settlement, Sir Andrew Frazer, then Lieutenant-Governor of Bengal, asked me whether I could suggest some other measures conducive to the ultimate pacification of the

Aborigines, I suggested among a few other measures, that Government should release all victims of the zarpeshgi mortgages by an equitable commutation of those bonds or deeds. Knowing the tenacity with which law courts and law men cling to the letter of the law, though it be ever so murderous, I had little hope of this proposal being accepted. However Sir A. Frazer had, in the course of the Chota Nagpur settlement, shown that he had succeeded in keeping his mind immune from the law infection which, in colonial officers among aboriginal races causes irreparable disasters. He accepted the proposal, and immediately several Deputy Magistrates were sent from village to village with the power to call before them all holders of mortgage deeds and of deciding whether the original debt was already extinct by the usufruct or how much of it still remained. In all those cases in which the decision stated that a certain sum still remained to be paid, the Government immediately advanced the amount as a loan to the debtors and so freed them from their last fetters. This was certainly an inestimable boon for them. Had such measures been taken some sixty years earlier, then Chota Nagpur would now be a very interesting object lesson, showing with what readiness and facility an aboriginal race can, if left in the unimpaired possession of its healthy, social and economic institutions, adapt itself to the most recent de-

velopment of what is really healthy in modern economy. The readiness with which the Aborigines took to cooperation is, I think, a clear proof of this assertion.

When in 1908 I introduced among them a modification of the Reiffeisen system accommodated to their circumstances, I was invited to one of the very first Indian co-operative conferences held in Calcutta. The main question under discussion was the best practical means of raising capital for the co-operative societies just then started in India. I gave it as my opinion that the soundest method was the raising of the capital from the members themselves. This apparently quixotic proposal was accepted with a polite compassion by the members and dismissed as altogether unrealizable. I went back to Chota Nagpur, held numberless meetings all over the country to explain the advantages of co-operation and then told them that there were two ways of getting the necessary capital; one consisted in the taking of a loan and then trying to repay it gradually by demanding from the borrowers an interest slightly in excess of that which was due on the capital borrowed, adding however, that this method was tantamount to digging a second hole for the purpose of filling in the first one made by the loan, and continuing the hole digging for God knows how long, and that it had the further inconvenience that one serious loss

which might occur at any time, jeopardized the whole undertaking.

The second method consisted in the making of one great effort by each one of them : they must make up their minds to contribute half a rupee each as entrance fee and three rupees as share capital, for which they would claim no interest during the ten first years. They must not come and tell me that that was impossible ! They could do it easily by selling some more of their fowls and goats and especially by drinking less of the dirty stuff sold at the grog shops. (I may here add that great numbers joined the temperance league after its advantages had been made clear to them). How well they understood all this is shown by the fact that in a short time close upon 10,000 members were enrolled and that much of the ready cash possessed by a certain number was handed over to me as bank deposits. When at the next yearly provincial co-operative conference I stated in my report that the bank of the Aborigines disposed now already of a capital exceeding 50,000 rupees, all contributed by the members, the president asked me to explain to the conference how I had managed this. I answered, not without a little bit of interior malice. "In last year's conference I explained how it might be done but the members did not see how it could be done. I then went and explained it to the Chota Nagpur Aborigines and they understood and

did it." As far as I am aware they were up to 1914, the only Indian agriculturists, who contributed the capital themselves and, in a general way, showed so much interest in, and appreciation of, co-operation.

**bhuñār, bhuniār, buñār, buniār** (II. *bhūin*, the earth, ground; *bhūinhārī*, land let at a low rent to military retainers) sbst., any of the Aborigines of Chota Nagpur, claiming to be a lineal descendant of the original founder of the village he lives in, and therefore claiming the land he cultivates, as ancestral property for which either no rent is due to anybody, or only a small quit-rent payable originally to his village chief for the rajah. The form of this word as used by officials, has varied considerably. In 1830 Major Hanyngton writes *Bhooi*; in 1889 Dr. Davidson writes *Bhoonear*; in 1862 Mr. Rakhaladas Halder, the first *bhūinhārī* Commissioner, writes *Bhooinharee*. The spelling now officially adopted in the court language of the Ranchi district is *bhūinhar*.

N.B. *Bhūinhars* or *Bhuniyas* or *Bhuiyas* occur as caste names of five distinct tribes, found in different districts of the North-Western Provinces and Oudh; *Bhūsher* is the name given by Dalton to a small tribal remnant in Surguja, and *Boear*, the name of a similar remnant in Surguja, is probably but another form of the same name, though the respective owners of these two names repudiate relationship with each

other. All these caste and tribal remnants have, according to both Dalton and Crooke, closer physical resemblances with the Dravidian than with the Munda race, and in important religious rites and social practices differ from the latter, so that they may safely be considered as Dravidians.

**bhuñāri, bhuniāri, buñāri, buniāri** (in court language *bhuñhari*) adj., belonging, pertaining, relating to bhuinhars or original settlers in a Chota Nagpur village: *bhuñāri* hatu, a village in which there are legally recognized bhuinhars; the village of which one is a bhuinhar; *bhuñāri* ote, ancestral land, legally recognized as such; *bhuñāri* paēmās, the bhuinhari settlement commenced, in 1869, for the purpose of ascertaining and registering the exact amount of land, claimed in each village as ancestral property by the Aborigines on the one hand, and those which were claimed as personal property by the newly intruded middlemen on the other.

\*This settlement reveals the full extent of the appalling ruin brought on the Mundas' economic and social system by their contact with the Aryans. The first ascertainable *jagir*, i.e., grant of a village, made by the hinduized rajahs of Chota Nagpur to one of the Hindu middlemen called into the country by them, is dated 1667. Up to that date every Mundari village had been in the full enjoyment of the rights, privileges and the social and

moral safeguards the race had laid down in the immemorial customs regulating the life of the village community. And now, in 1869, it was found that in the 35 parganas alone, to which this settlement extended, 2,482 villages had lost all these rights and advantages, only comparatively few scraps of land being left to them as ancestral property. In the other parganas things were not much better; and the last settlement of 1902 found in the whole of the estate under the maharajah of Chota Nagpur only 152 villages in the poorest parts of the province, where there was little to rob, which still preserved the greater part of the ancient rights. The area within which these 152 villages lie, is hardly more than one per cent. of the maharajah's estate. In 1765, just 98 years after the first grant to an alien, Chota Nagpur fell under British suzerainty together with Bihar, Bengal and Orissa; in 1772 Captain Camac led the first English force into the Palamau district and received the rajah of Chota Nagpur as tributary chief. In 1806, the zemindari police, with Hindu zemindars as darogas and aliens as chowkidars, was introduced by the order of the E. I. Company, and in 1817 the country was brought under direct British administration. It is an undeniable fact that the years elapsing between 1805 and 1895 were the most fatal ones for the Mundas in particular and the

aborigines in general. This is the more surprising because all that we find recorded about that very period, shows that the first English officers were favourably impressed by the Mundas' courage and truthfulness. All of them discovered almost immediately that they were severely wronged by their zemindars, all of them tried personally to remedy their grievances and several of them recommended very wise measures to the Government. Though these were not always accepted as they stood, the Government took measure upon measure inspired solely by the very best intentions. Several of the first officers clearly recognized some of the essential features of the Mundas' land-system, and at least one of them, Dr. Davidson, who had spent more time than any other among them, admitted their intelligence; for he writes, "The Kols are an intelligent people, as much, if not more so, than the labouring class of any part of India which I have visited." It is strange but true that this opinion was not shared by most others; for Mr. Ricketts in his report of 1855 regretfully admits this when he states that in spite of the opinion of that *very intelligent officer*, the Kols had, *with very few exceptions, been regarded by the authorities as unfit to run with a letter or carry a spear*. In spite of this it is quite sure that the Government and the great majority of its officers were full of the best intentions for the

good of the race. And yet all the measures taken invariably failed of the intended effect. Where then have we to look for the solution of this riddle?

Nearly all the circumstances concurred to bring about this result; but the main causes may be classed under the following heads: I. The general inability of two entirely different civilizations to understand each other. II. The general character of the Hindus and Mahomedans introduced into the country by the rajah. III. The ever increasing demoralizing and disconcerting effect the successive phases of the struggle had on the Mundas.

I. There is nothing more difficult than to entirely disengage the mind from all those never questioned and yet unproven and sometimes erroneous assumptions, presumptions and presuppositions and all those unsuspected and yet so frequently unfounded and dangerous prejudices, as well as those numerous groundless apprehensions and fancied impossibilities forced on it by the whole social, economic and religious system in which a man has grown up. To emerge out of, and rise so far above, this mental atmosphere as to realize clearly that forms of civilization differing from one's own, may not only exist but be equally good, requires mental powers possessed by very few men. The truth of this is shown by the fact that wherever differing forms of civilization came into contact or

conflict, the representatives of either called each other barbarians, savages or similar ungenerous or contemptuous names. And even if a man has risen to such a realization, he still remains very liable to misinterpret the various features of a foreign civilization because he tries to explain their origin and *raison d'être* from his own stand-point from which they generally could hardly have sprung, and from which therefore they will needs appear either quite wrong or at least faulty and of inferior value. It was therefore quite natural [for the first English officers not even to suspect that the Mundas, so scantily clad, so wretchedly housed and in all outward respects so backward, had, besides a morally high and well defined family and social organization, also an equally well-defined, purely democratic land-system, the like of which they had seen nowhere in India and which did not survive anywhere in Europe if it had ever existed there at all in historic times. It is in Chota Nagpur that they, for the first time found themselves face to face with a race, whose ideas about the greatest social and economic questions were diametrically opposed to their own. To the English mind cultivated land does, so to say, necessarily suggest two distinct persons, holding almost antipodal positions in society, namely one who owns

that land, a landlord, and another who cultivates it, a tenant or farmer. This latter, though absolutely indispensable, stands socially and politically so low, that his very occupation is generally looked upon as incompatible with ownership of land; whereas the landlord, though perfectly useless as far as cultivation is concerned, occupies such a conspicuous place in society and politics, that the average Englishman would, especially at that time, find it difficult to conceive a society without the traditional landlord. And they had found the same or a very similar state of things in all those parts of India they had seen so far. In a word, they were merged in that mental atmosphere which, from time immemorial lay over the Aryan and several other conquering races, and which rests ultimately on the assumption that conquest creates the legitimate title to proprietary rights over land.

The Mundas on the contrary still cling to the more original and morally more unimpeachable principle that the title to personal property rises in the first instance out of creative or formative work. Hence according to them, the man who first turns a piece of forest or unoccupied waste land into productive fields, becomes thereby the owner of those fields, even as the one who first shapes a piece of wood into an axe-handle, becomes the owner of that handle. Hence

to the Munda's mind cultivated land suggests only one person, namely, a cultivator. For such a person as a landlord the Mundas have neither room in their economic system nor a word in their language ; and up to very recent times the very concept was wanting in their minds. When recently the Aryans forced that concept on them, they did not trouble to coin a word for it nor did they, for a long time, deign to borrow the Hindu equivalents of the English word landlord, they simply called those people *Diku*, Hindu or alien. Not even to their own rajah did they ever concede a shadow of proprietary rights over the land they cultivated, as is shown in the article under the word *cauda*. Such claims could not but appear as fantastic to the English as the claims of the Hindus appeared to the Mundas. The claims of the Hindus on the contrary harmonized perfectly with the ordinary English notions and possessed the great advantage of being supported by title-deeds or grants, written in the legally recognized forms obtaining in the adjoining province of Bihar. As against all this the Mundas had no written laws, no written records of any kind and they were of course unable to explain their economic system in anything like clear terms and well reasoned expositions. What was worst of all is the fact that the little they could say to the new masters

of their destiny had to be interpreted in the language of their enemies by those very enemies, who had no interest whatsoever to plead for them. True, they were probably convinced that they had proved their case to the hilt when to the landlord's claims they had opposed their stereotyped sayings : " We have snatched the fields from the jaw of the tiger and the fang of the snake, we have ploughed and sown, Singbonga sends the rain and sunshine ! What has the Diku done that we should pay him anything ?" and that other one : "The burial stones are our title deeds." Little did they suspect that the presupposition on which the whole force of these statements rests, namely that all the members of an original Mundari village were joint-owners of the whole village on account of their direct descent from the original founder, whose title rested solely on his being the first occupant and the first tiller of that spot, at a time when there was no rajah of Chota Nagpur as yet, this presupposition, I say, did not exist in the English mind and would not have been accepted at once and without much argument by the English, even if it had been presented to them in clear and explicit terms. For, whatever grain of truth there might be in the unheard-of claims of the illiterate *semi-savage* Mundas, one thing appeared plain and indubitable to these officers, namely that there must be a royal power also in Chota Nagpur, having



a right to grant estates within his realm to persons he chose, and therefore the claims of the Hindu estate-holders, supported by legally correct title-deeds, must in the main be correct. The only thing possibly wrong about them might be illegitimate exaggerations and violent or unlawful attacks on aboriginal estate-holders.

This was the view very soon adopted by all those officers who were clear sighted enough to conclude from the constancy and the energy with which the Mundas maintained and fought for their claims as well as from the evidently brutal and very ambiguous character of the so-called zemindars, that there must be some real foundation to them. Since it was mainly *mankis* and *mundas*, i.e., *pāṭi* and village chiefs who came forward in defence of the race's original rights (which from the Mundari point of view was exactly what might be expected), the English officers concluded that these must have been the original holders of estates granted by the *raja* and that a number of them had been wrongly ousted by the more recent Hindu grantees of similar estates. From this assumption of theirs it naturally followed that the rank and file or the bulk of cultivators were *rayats*, i.e., tenants under the village chiefs (*mundas*). Thus their English or rather Aryan assumptions betrayed them into dressing the land-system of the Mundas in an Aryan garb,

which would fit very well into any part of Bihar and Bengal: "The ordinary villager is a *rayat* or tenant under the *munda*, who holds the village as landlord under the *manki* and this one is the original landlord to whom the *raja* has granted the estate, i.e., all the villages of a so-called *pāṭi* or *paraḥ* (district)." This very soon became the official view and it remained so up to the settlement of 1909. The reports of such men as Hanyington, Dr. Davidson, Ricketts and others, in which this view appears, not as yet in so many clearly formulated terms, but in its embryonic state, show how well these men felt for the aborigines and how anxious they were to protect them against their aggressors. But a look at any of the typical cases with which the courts were flooded, shows how fatal this view was for the Mundas, especially after 1806, when the zemindars were exercising the police powers and there was only one British officer administering justice over more than 12,000 square miles, having only Hindus as assistants here and there. The East India Company, it seems, was of opinion that the zemindari police was useful in other parts. But in Chota Nagpur it amounted to nothing less than the appointment of the wolf as shepherd. The following passage from the minutes of Mr. Blunt about the causes of the rising in 1832, explicitly states the fatal view and severely blames the Indian Government

servants and especially the zamindari police in Chota Nagpur: "It now appears that in the Pargunnahs Sonapur, Tamar, Silee, Baranda and Boondoo, in which quarter the insurrection in Chota Nagpur commenced, most of the hereditary proprietors, the MOONDAS and MANKIS, have been dispossessed of their lands, which have been transferred in farm to foreigners (thikadars and mahajuns)...It further appears that the most grievous oppression and exactions have long been practised by the native officers of Government, especially the Police Darogas..." Of these Mr. Ricketts writes "However carefully his (the supposed Mundari and other aboriginal rayat) rights may have been ascertained and recorded, if the Zamindar Daroga is resolved he shall go, he must go; his ruin may be effected in a hundred ways, and if he resist, will be effected, though the officer in charge of the District be his friend." Even when, in 1854, the zamindari police was replaced by the ordinary police and Chota Nagpur was joined to Bengal as a non-regulation province, no very noticeable improvement took place in the lot of the Mundas for the following reason: When in 1822 Jagernath Sahi Deo became rajah at the age of 19, a crowd of Mahomedan, Sikh and Pathan brocade-cloth and horse dealers were given temporary leases to collect so-called rents in villages, in order to thus pay themselves for the wares

they had sold at the rajah's court. These low ruffians, armed with the well known iron-bound, long lathi (bamboo stick) beat out of the people whatever they could. And year by year the amount of documentary evidence in the shape of court decisions against the tormented aborigines accumulated more and more and tied the hands of even the few English officers, however, well intentioned they might be. But up to quite recently the majority of the cases were decided by native officers who had as little sympathy for the Munda race as they had understanding of its land system. Mr. Sarat Chandra Roy, himself a Hindu, writes in *The Mundas And Their Country*, on page 224: "The Hindu Judiciary of that time, in some instances, would seem to have betrayed an undue partiality towards the Hindu landlords. Rightly or wrongly all aborigines have up to date, little or no confidence in the impartiality of Indian policemen or magistrates. This is not surprising in the face of all that they have suffered from those Hindus and Mahomedans, whom the rajah had brought into their country."

II. Chota Nagpur offered no attractions to the respectable classes of Hindus. Those who came in were mainly adventurers of some military castes, merchants and money lenders whose sole aim was to enrich themselves as fast as possible, and the rabble that followed them were ever ready to do anything demanded of

them from perjury to the foulest violence, not excluding murder, which up to the second half of the nineteenth century was easily hushed up.

III. A third cause facilitating the rapid break down of the Munda land system was the demoralizing and stupefying effect the sudden changes in their country had on the aborigines themselves. As they themselves expressed it, "a new world had come upon them", and this world was too full of incomprehensible riddles to be understood by them and too full of the most cruel injustice not to be hated by them. They are in no sense an aggressive or warlike race but rather yielding to a fault. When, in the course of the 17th century, brute force and injustice coming from the north-west, robbed them of their proprietary rights in village after village, they preferred to leave the lands their ancestors had prepared, to the rapacity of their enemies rather than to cultivate them as mere tenants at will; they moved eastwards and southwards deeper into the forests, there to prepare new homes for themselves and the shades of their ancestors. This accounts for the numerous Mundari village names in tracts where for nearly 200 years no Mundas have been living. But in the beginning of the 19th century there were no more forests to which they might retreat. Then they rose several times in defence of their last home-

steads, and they would no doubt have succeeded in defending themselves more successfully had they not been confronted by the English whose assistance their new vassal, the rajah of Chota Nagpur asked against his *rebellious subjects*. The British occupation, brought the *Pax Britannica*, a real boon for many a distracted province; but it turned to the ruin of the Mundas owing to the inability of the two diverging civilizations to understand each other.

For it forced them to stand by in idle stupefaction and see how those very *Dikus*, whom they felt able and ready to deal with, if only left alone with them, now wrested from them field after field, village after village and *paṭi* after *paṭi*, and right after right, by means of a new kind of war, the *naṭis-paṭis*, as they call the law court proceedings. Of the nature of these they had not the faintest notion, but they soon realized that it must be a terrible weapon since it so quickly dashed to pieces their whole economic and social system, transferred, sometimes in a single day's time, formerly undisputed lands to aliens, whom everybody knew had quite recently come to the country with little more than a brass pot in their hands and a rag on their shoulders, and thus changed into harrassed rayats or real serfs thousands of men who considered themselves and really were free-born men, and whose rights had up till then, never been questioned by

chief, manki or rajah. Up till then not even a Munda not belonging to their sept, could possibly have become chief in any of their villages or *manki* in any of their *paṭis*, but now they suddenly saw, not only outsiders to their sept, but strangers to and enemies of their race, forced on them as chiefs and masters of their *paṭis*, nay, of their very villages. Why! it was altogether unthinkable, a very contradiction in terms! So it was indeed. But they soon found that the new kind of war so suddenly sprung on them, was powerful enough to turn the unthinkable into dire realities and contradictions in terms into irresistible facts. Then they made up their minds to use that weapon themselves to recover by its means what, through it they had so rapidly lost. The incessant lawsuits they were now involved in brought it home to them that truth had not only no practical value any more, but that it could become at times terribly dangerous, whereas lying and deceit, were, if not always, at any rate nearly always the only means of keeping one's own and acquiring what belonged to others. And so lying and deceit in public life became to a great extent the order of the day. In this way the aliens, after robbing them of their rights and their property, robbed them of something much more valuable still, their acknowledged truthfulness, and thus of their right to respect and sympathy. Their lies in court were clumsy and easily

detected. This and the *sardār laṛat* described in the article under that word, alienated the sympathies of most of the more recent officers and there arose between them and the local Government a mutual distrust which eventually reached such a height that most court decisions between 1890 and 1895 were given against the aborigines. The then Deputy Commissioner Col. Gordon was apparently convinced that *the poor zemindars*, as he put it were the innocent victims of the obstinate Kols. These latter, unable to understand, how the law courts could continue to give decisions against them which from their point of view were so evidently wrong, had, already before 1869 come to the conclusion that the local Government officials must have been gained over to the zemindar's side. This misled them into most stupid, and for them very fatal suspicions and errors. In the article under *dipu* I have explained how a number of them refused to accept famine loans from the local Government. Something similar happened at the time of the bhuinhari settlement. This was solely made to secure the aborigines against future attacks on their remaining ancestral fields and to give to all who had been wrongfully dispossessed during the previous twenty years a chance of recovering what they had lost; it expressly provided that every one might bring a suit for recovery before the special Commissioners.

This amounted to a public admission by the local Government, that the aborigines had been wronged by the aliens and to a declaration that it was ready to do all in its power to restore to them what they had lost. But even this failed to restore the lost confidence. For at the very beginning of the settlement operations a rumour was started and dexterously kept alive by the zemindars that the settlement was intended to find out the exact number and size of the bhuinari fields in order to exact a heavy rent for each plot. Hence a certain number of aborigines declared no fields at all as their own and many more declared less than they really possessed. So it came to pass that all those fields which were not claimed as bhuinari, were irremediably lost to the owners and to the race. For the mere fact of their not having been claimed as ancestral property amounted to the legal declaration that they belonged to the zemindars, either as *majhās* (personal property) of the landlords or as *rajhās* (land leased out by the landlords against payment of rent). The Mundas did not even suspect that their foolish action amounted to such a legal admission, because they did not admit the assumption or presupposition on which it rests, namely, the presupposition that the ultimate owner of the village is the Maharajah of Chota Nagpur. The Government did not touch this

question, nay, it excluded it from the scope of the settlement by limiting the powers of the special Commissioners as it did, although it continued to act on the wrong assumption as it had done all along. This is the great flaw of the settlement and the reason why it actually increased the unrest in Chota Nagpur instead of allaying it. For by acting thus it prejudged the main case and claim of the Munda race without having actually heard and examined it, namely, the claim that the real and ultimate owner of the Mundari village is the village community. When in 1902 this claim, which lay at the root of all the unrest in Chota Nagpur, came up for discussion in the khuntkatti settlement and was decided in favour of the Munlas, then this tacit prejudging of it had created so-called vested interests in 99 per cent of the villages that were then protected by prescription. Truly a tragic result of the inability of two different civilizations to understand each other. This is all the more sad because the only measure, which could to some extent have mitigated the fatal consequences of this unconscious but all the same unjust prejudging of the race's claim was at the end of the khuntkatti settlement refused by a mere accident and the refusal was based on the very assumption, which the settlement itself had acknowledged to have been wrongly applied to Chota Nagpur, as will be shown in

the article under *khunṣkalṭi*. The manner in which that fatal assumption worked out its destructions in detail will be shown in the articles under *nalīs*, *dewani nalīs* and *phausdari nalīs*. There it will be made clear how honest, painstaking, well-intentioned officials were, without suspecting it, betrayed into legally sanctioning the commission of crimes they themselves hated and abhorred as much as any honest man in the world. It was the fatal assumption which veiled their eyes and guided their hands when with a few dashes of their pens, they forced free owners of fields they and their ancestors had made, to henceforth till those fields as mere serfs or to go into exile and despair, when they in the same way broke up the ancient peace and order of villages, filled whole districts with strife and destruction and smashed into atoms a millennial economy and social system full of wisdom, and thereby threw the remnants of the race into circumstances in which it can hardly be expected to survive much longer.

**bhul-nim** (Sad.) syn. of *kalāmeg* (H.) sbst., (1) *Andrographis paniculata*, Nees.; *Acanthaceae*,—the Creat, an erect annual herb with quadrangular stem, lancolate, opposite leaves and two-lipped white flowers with dark purple lines on the lower lip. A saturated infusion of the whole plant in a dose of about half a pint, is administered to fever patients. It is considered as a

specific. It is widely sold in the shops under the name of *chiretta*, but is not the true *chiretta*, which is called *tabenbā*. (2) *Canscora decussata*, Roem. and Schult.; *Gentianaceae*,—an erect, branching, annual herb with opposite leaves, four-winged stem and calyx, and white flowers. It is used like the *Andrographis* as a fever remedy; the fact that it is also called *saharkapibikīr*, shows that it is also used as a vulnerary remedy. It is also sometimes called *tabenbā*, but the true *tabenbā* (*chiretta*) is *Swertia affinis*, Clark.; *Gentianaceae*.

**bhulaō**, **bulaō** (H. *bhulānā*, to cause to forget) I. adj., apt to engross someone's mind: *bulaō kajiko alom kajiaīnā*, do not try and keep me back with interesting talk. II. trs., to engage someone's affection or attention so as to make him forget or be unwilling to go elsewhere: *hola cināmente iskulte kam hijulena?*—*gatiko bhulaōkīnā*; *jagar-tee bhulaōkīnā*, he engrossed me with his talk. Note the idiom: *jī bulaō mentee nuīa*, *jī bulaō mentee senojana*, he seeks forgetfulness in drink, he has gone elsewhere to find forgetfulness. **Jī bulaōn**, rfx. v., is used in the same meaning: *jī bulaōntanae*.

**bhulaō-n**, **bulaō-n** rfx. v., to be intent on some work in hand, to be engrossed with, to be entirely engaged in, or taken up, by some occupation so as to forget or omit another one: *urīko kako gupijana*, *irṣṣa bulaōnjana*.

## bhumbri

*bhu-p-ulað*, *bu-p-ulað* repr. v., to engage successively each other's attention so as to forget or be unwilling to go somewhere else: *tisagapa Soma oꝛ Mangra janað-kia bupulaðtana*, these days Soma and Mangra always keep each other away, v. g., from the school; *honko aiuhjana*, *haiko saꝓreko bupulaðjana*, the children have been overtaken by the night, they were engrossed in each other's fishing.

*bhulað-q*, *bulað-q* p. v., used in the same meaning as *bhulaðn*: *olrea bulaðakan taikena*. N. B. Instead of, v. g., *bulaðjanaina*, one may say also *aiñq ji bulaðjana*.

*bhu-n-ulað*, *bu-n-ulað* vrb. n., (1) the action of trying to engage someone's attention so as to prevent him from going somewhere: *inkuꝓ bunulaðre alom bedana*, don't let thyself be deceived by the means they take to prevent thy going. (2) the being engrossed in smth.: *tās inuꝓꝓ bunulaðgem riꝓiaakada?* Dost thou not remember how one day thou didst forget everything else while playing cards? (3) the extent to which one is engrossed: *bunulaðko bulaðkja mandi jom raꝓi kae uꝓꝓnamkeda*, they engrossed him so much that he did not even remember when it was time to go for his meal.

**bhumbri**, **bhumbūri** (Sad. *bham-bura*) sbst., a pimple, pimples: *balbalbhumbūri*, prickly heat.

**Bhumij** (children of the soil) sbst., that branch of the Munda race met with between the Kasai and the

## bhumiꝓ

Subarnareka rivers. From the settlements the Bhumij's formerly possessed North of the Kasai they were expelled by Aryans of the Kurmi caste. What Col. Dalton writes about them may be summed up as follows:

Their appearance is inferior to that of the Singbhum Hos and to the best types of the Mundas on the Chota Nagpur plateau. Those of them who live near the borders of Chota Nagpur, call themselves *Muras* and do not discriminate between themselves and the Mundas. Those of Dalbhum are called *Mat-kums* both by themselves and by the Hos. They maintain that they are autochthons, and disown connexion with the Munda race. Further East they call themselves *Bhumij of the Sirdar caste*. These are entirely Hinduized and repudiate all connexion between themselves and the Munda race. Though they keep the Hindu feasts, they still stick to their *sarnas* in which they offer sacrifices to their former bongas, and still eat fowls. Nor have they given up as yet the characteristically Mundari dancing meetings called *buru* or *jatra*. (See the articles under these two words.) The chiefs or rajahs of these subdivisions are evidently belonging to the same race as the bulk of the people, "but," says Dalton, "the only one among them whom I found sensible enough to acknowledge this, was the rajah of Bagmundi". The others had

family legends made for them, just as the rajah of Chota Nagpur.

The Bhumij of the Jungle Mahals, nicknamed *Chuars*, seem to have been the most turbulent and pugnacious lot of this branch of the race. This fact prompts Dalton to write the following sentence which reflects great credit on the Mundas: "I do not know that on any occasion, they rose like the Mundaris, simply to redress their own wrongs."

**bhusi, busi** (H. *bhūsā*; Sad.; Mt.) I. sbst., chaff of pulses.

II. trs., to produce or collect the chaff of pulses: misami-a dalile jomea, ciminale *busiā*? How could we possibly collect chaff, it is rare that we eat pulses!

*bhusi-g, busi-g* p.v., of chaff, to be produced: moḍ salarā ciminā *busiā*? How much chaff will come out of one maund of this pulse?

**bhusundā** Nag. var. of *bhandusarā*.

**bhuti, buti** (Sad. a day's wages; H. *butti*, provision for a day's journey) syn. of *nala*, I. sbst., day-labour for wages in kind, a day's wages (only of wages paid in kind): *butipe* namakada ci? Have you got your day's wages? ne hature *buti* kā nama, no work for daily wages in kind is to be got in this village.

II. intrs., to work for daily wages in kind: *butitanako*; *butitijana*, he has gone to work for a day's wages.

**bhūs, būs** (Or., Sad. field rat which digs its galleries between the

roots of trees) sbst., *Nesocia bandicota*, the Bandicoot, a very large-sized rat.

**Bhūs** sbst., name of a clan of the Mundas. See *kili*.

**bi** I. abs. n., the satiety produced by a full meal: *setarā bi menagea*, I have had a full meal in the morning and have no appetite or hunger yet.

II. trs., to cause smb. to eat his fill: *ṭaṭṭaṇa piriṇe gupikeḍkoa*, kae *bikeḍkoa*, he took them to graze on a high ground with very short grass and did not afford them their fill.

*bi-n* rflx. v., to satiate oneself, to eat to one's hunger: *saragateko binjana*, they made a full meal of sweet potatoes.

*bi-g, bi-g* p.v., (1) to get a full meal, to be satiated: *sadom huṛiṇa tasaḍte* kae *bina*; *bijanale*, *lāḷe bijana*, *maṇḍile bijana*, or *aleḷ lāḷ bijana*, we have our fill. (2) sbstly., a full meal: *maṇḍi sareakana ci?*—moḍ *biḷeka* menā. (3) adjly., satiating: *buluṇtamāku ena biḷ eizdo kā*.

*bi-n-i* vrb. n., the extent to which the stomach is filled: *binī bijana*, *ḍa raṭi kae ḍaṭitana*, he has eaten himself so full that he cannot even drink water any more. (2) the satiety produced: *setarā binī menagea*, kae *atiṭana*, (the bullock) is still full from this morning, it does not graze.

*biḡge, biḡge* adv., so as to fill the stomach: *jomtan jomtando biḡge jome-me*, *alom adacoṭana*, whilst thou art eating, eat thy fill, do not take less.



**b]** childish for *biriq*, to rise, to get up: *b]* or! *bime*! stand up; *b]taine*, put the child on its feet.

**bia** (Sad. Beng. *biyāh*) sbst., occurs in the Asur legend instead of *aṛandi*, marriage.

**bial-boṭol**, **bian-boṭon** used to describe the graceful, wavy and withal rapid movements of narrow strips of cloth or paper fluttering in the wind which carries them away, of the sinuous flight of certain birds, of the undulating or wriggling movements of certain fishes, and the like: gaṛagaṛate laṇdoe *biana-boṭona*, the paradise fly-catcher (a bird with a very long tail), is flying along the stream with graceful wavy movements. In this example taken from a song, *bianboṭon* is used intrsly. It may be used also in the rflx. v.: laṇ cêrê *bianboṭonentana*. When these jingles stand as adv., they generally take *tan* as aff.: *bia* bandare *bianboṭontane* paromjana, the snake swam across the bund with graceful turns and twists.

**biar** sbst., (1) a full-grown, uncastrated male buffalo, in entrd., to *biarhon*, a young male buffalo and *haṛam biar*, a castrated buffalo: *miaq* *biar* or *haṛam biar* hopoṭakena; *aleq* *api* *biar* menākoa *aq* *apia* *bāisi*. (2) a male bison. (3) figuratively, young men in full bodily vigour: *bodetea biarkoiq* *aṭkarlepa*! Come on this instant you mighty youngsters; I shall test your strength.

*biar-q* p. v., of male buffaloes, to

become full-grown or full-sized, *imin sirmare keṛako biaroa*?

**biar-buṭ**, **buṭ-biar** Has. syn. of *kathōḍānārt* Nag. sbst., *Calonyction muricatum*, Don; *Convolvulaceae*,—a cultivated, large, herbaceous climber with muricate stems and rose-purple flowers. The clavate pedicels are eaten as a vegetable in Nag., not in Has.

**biārā** Has. **biṛa** Nag. (Sad. Or. *biṛā*; cfr. H. *biar*, seed-bed). I. sbst., seedlings of the rice plant, or of *kode*, Eleusine Coracana. Rice succeeds best if it is transplanted. Hence it is sown first very densely on a carefully prepared field. When it has reached the required height it is plucked out, tied up into little bunches and carried or carted to the larger fields into which it is then definitively transplanted at distances averaging about 4 inches. The planting must be done in favourable, that is in very wet, weather. *Kode* seedlings, if well developed, must be given a berth double that width.

II. intrs., to sow paddy or *kode* for seedlings in a special field: *nereko biārākeda*.

*biārā-q* p. v., to be sown with a view to transplantation: *cimin sala biārākana*?

*bi-n-iārā* vrb. n., (1) the sowing in view of transplantation: *misa biniārā kā omonjana*, etc. *somtele biārākeda*, the seedlings of our first sowing did not come out, we have sown afresh. (2) the manner of sowing: *nea okōq bi-iārā*? Who has

**biārā-gīri**

sown seedlings like this ? (3) the amount sown for transplantation : *biniārāc* biārākeda Saraga musinate miāḍ potome cabautarlā, the Saraga sowed such an amount for transplantation that he used up a whole bale in one day.

*biārāḡge* adv., applying to very dense sowing in an ordinary field.

**biārā-gīri** trs., to sow too thick : naminatpe *biārāgirikeda* kāci, tugu-tuguua, you have sown it much too thickly ; it will, of course, not develop properly.

*biārāgiri-q* p. v., to be sown too thickly.

**biārā-gora** sbst., a field chosen to grow seedlings.

**bibi** freq. of *bī*, I. intrs., to get one's fill : tala cipi maḡḡite kā *bibiā*, nobody makes a full meal on only half a bowlful of (cooked) rice.

II. trs. caus., to give a handsome meal : kamido khūbe kamirikā lājdo kae *bibiā*, he gives an amount of work, but not enough to eat.

**bibi**, *bibiā* sbst., childish for *bīn*, snake, and other creeping creatures as caterpillars, worms, scorpions, centipeds, etc. : hante alom sena, *bibi* menaia.

*bibibibi* intrs., to call out repeatedly *bibi* ! A snake ! A snake ! ne hon canji namakḡiae *bibibibijada* ? What crawling thing has that child met, thus to shout *bibi* ! *bibi* !

**bica** syn. of *bikarā* I. adj., with *hon*, a child of a teasing disposition. II. trs., to tease smb. : *bicalḡako*.

III. intrs., in the indet. ts., to be

**bicar**

wont to tease : alom *bicḡ*.

*bi-p-ica* repr. v., (1) to tease each other : *bipicakenale* ; alope *bipicḡ*. (2) in the indet. ts., to be addicted to teasing : alom *bipicḡ*. (3) adj., with *hon*, a child which is in the habit of teasing others.

*bica-q* p.v., to be teased.

*bi-n-icā* vrb. n., the amount of teasing : musia *binicako* bicakja orḡdo en honkolḡ kae jamanā, one day those children teased him so much that now he keeps aloof from them.

**bica**, **bica-diri** (Sad. *bicā* ; Or. *bici*) sbst., stone ore : *meḡḡbica*, stones containing iron ; *tambabica*, copper-ore stones ; *samḡombica*, stones containing gold ; mōḡe sirmalekatḡate Beḡa-Labḡure *rupa-bicako* urtana.

Note the idomatic use of *diribica*, with the aff. *te* and an inserted prnl. sbj., to go and collect a particular stone ore, generally iron ore : *diribicatiḡtana*.

**bica-dura** sbst., iron-ore dust : kerkḡa *bicadurḡateko* herḡja, they threw ore-dust at the shrike. (Asur legend).

**bica-guḡulu** Has. syn. of *henda guḡulu* Nag. sbst., the variety of *guḡulu* (*Panicum miliare*, Lamk. ; Gramineae) which ripens the earliest of all, i.e., about the 2nd week of August. Its seeds are black.

**bica-meḡḡ** sbst., iron extracted from stony ore. nea *bicameḡḡ* oi balimeḡḡ ? Is this iron extracted from stony ore or from sandy ore ?

**bicar**, **bicār** (H. Sad.) I. sbst.,

a judgment, a decision, [a consideration, a deliberated opinion: sōje *dicar*, a just judgment.

II. trs., to judge, to decide a case, to give a decision, to deliberate, to form an opinion: *bicarbēskeate* kamime, work intelligently; hakim cilekæ *bicarea*, enleka hobaggea, as the judge will find, so it will be; kumbūrukiako *bicarjaŋkiŋa*, they are judging the two thieves; cilekatem *bicarkīŋa*? What opinion hast thou formed of me?

*bicar-en* rflx. v., to judge one's own self: *bicarene*, nekan kamim daŋia ci kã? Consult they own strength, canst thou do that work, yes or no?

*bi-p-icar* repr. v., to form an opinion about each other: kumbūru mente-kiŋa *bipicarjana*, they looked upon each other as thieves.

*bicar-g* p.v., to be judged, to be considered as, to be thought.

*bi-n-icar* vrb. n., (1) the time spent over a decision or judgment: *bini-curko* bicarkoda api märe enariko pariaōlã, it took them such a long time to judge, that they concluded the case only on the third day. (2) the action of judging: *misa binicarte* kã ŋunɖujana, barsa *bicarjana*, the matter was not settled in one judgment, it has been judged twice. (3) the manner of judging: *apeŋ binicar* kale sukuada.

*bicarni* noun of agency, a judge: amã nere jetan daōa banoa oŋ *bicarnilekam* rikantana, thou hast no jurisdiction at all here, and yet thou playest the judge!

*bicār-acār* collective noun, all kinds of judgments (in court and in the panchayat).

*bicati*, *bicut*, *bicutu* (Sad. *becat*) I. adj., (1) used of things bringing about either the particular defilement called *biŋi* or any other social uncleanness which does not entail loss of caste and is not amenable to panchayats. This adj. is also sometimes, but rarely, used in the sense of, productive of *cilān*, i.e., of a defilement with consequent loss of caste: *pītrã cizkore purã bicati ciz banoa*, of (cooked or baked) things sold in the markets few are such as to produce defilement (in the buyer). Also used as adj. noun: *pītrã cizkore purã bicati* banoa. (2) of people inclined to apprehend defilement from things innocuous: *Siripaŋi hoŋoko beŋekan bicati* hoŋokoge, *Siripaŋiko beŋekanko bicatia*.

II. trs., to treat smb. as defiled, to consider smth. as defiling: *niku urjiluko bicatiia*; *bicatikijako*.

*bicati-g* p.v., to incur defilement, to become socially unclean: *jãŋa oŋŋe jonon hobijanreko bicatioa*; *urjilu jomŋateko bicatiakana*. *Bicatia-kan*, like *biŋakan*, and *cilānakan* is used as adj. with the meaning of defiled.

*bicikaō* var. of *bickaō*.

*bicilaō* var. of *bickaō*.

*bicîrî* used in Gangpur, trs., to cleave into thin splinters: *ŋunaki tenamente maŋ haketeko caŋleŋdoi katuteko bicirîia*, for plaiting baskets, after roughly splitting bamboos with an axe, they divide

## bicirja

them into thin splinters by means of a knife.

*biciri-p* p.v., to be divided into thin splinters: *carj enado biciriakan* maq.

**bicirja** Nag. (Sad.) syn. of *aëra* Has. sbst., a fish found in great numbers when young. Said to be called '*bicirja* in Sad. because generally picked up (*bicek*) with the hand from the mud after baling out the water. The same fish when grown larger is called *laklakia* in Sad. owing to its flat shape. It grows to a 4 inch length.

**bickaö, biclaö, bitlaö** (H. *bicalnā*; Sad. *bicek*) syn. of *lotöë* (which, however, means also a sprain), diminutive of *paṭuḥ*, I. sbst., a luxation: *bicilaöre* ürre utukul kã leloa, *paṭuḥ-redo* ürreo utukul leloa, in a simple dislocation nothing is seen protruding under the skin, but in what is called *paṭuḥ* the bone bulges out under the skin; *biclaörqte* sen kae daritana; *biclaö* menagea ci bairurajana?

II. trs., to luxate, dislocate a bone: *durii biclaökeä*, he dislocated his hip; *burumakan urj paltibarateko bicikaökja*, they dislocated a bone of the lying down bullock by turning it over on its side.

*bickaö-n* rflx. v., to get a luxation through one's own fault: *cilekatem biclaönjana*?

*bickaö-p* p.v., to suffer a dislocation: *ṭandātanda duṣsakuṛute durii bicikaökakana*, he has got a dislocation of the hip bone by slipping down to a seated position when standing with legs apart. (2) figuratively, to get

## biq

weakened or perverted in the Faith or in the practice of virtue: *bisūāre bitlaöakankoe ketekedkoä*, he confirmed those who were wavering in their faith.

*bi-n-ickaö* vrb. n., the extent of a dislocation: *binicilaöe bicilaöakana durii paṭuḥgiriakana*, his leg got so dislocated that the head of the femur raises the skin.

**biclaö** var. of *bickaö*.

**biq** trs., to plant up, i.e., to fix in the ground a stone, a post, etc. in an upright or slanting position, in cntrd. to *roa*, to plant with a view to make grow; *tiagu* or *siduḥ* to set in an upright position on the ground; *ṭender*, to put slantingly half resting on the ground and half leaning against smth.: *soben kunṭako biqcaabaakada*. (2) to hold smb. by the legs while he stands on the head: *biqigii taikena*. (3) with *bḥ* as dir. o., to stand on one's head: *bḥe biqjada*. (4) With *kṛa* as dir o., to stand or walk on tiptoe: *kaṭae biqjada*.

*bid-en* rflx. v., to stand on one's head, to put the body in a vertical position, with head below, and feet or tail pointing upwards: *honko inunṭeko bidentana*; *atintanre koroko orq hāsko dareko bidenä*. (2) with *bḥ*, to stand on one's head: *bḥe bidentana*. (3) with *kaṭa*, to stand or walk on tiptoe: *kaṭae bidentana*.

*bi-p-iq* repr. v., to assist each other in turn to stand on the head.

*bid-p* p.v., (1) of stones, posts, etc.,

to be fixed in the ground. (2) to be held in an upright position, head downwards. Note the idiom: *n jola bidgiṛiakana*, this ascent is very steep.

*bi-ni-ḡ* vrb. n., (1) the fixing up, the method of fixing: *cilekḡ amḡ biniḡ kunṭa kḡjḡ baṭiou?* What a way thou hast of planting the posts. Are they not likely to get upset? *nea okoḡḡ biniḡ?* Who has fixed this? *misa biniḡ kḡ ṭaṅkajana eṭḡ somele biḡkeda*, the first fixing was not satisfactory, we fixed it up again. (2) the degree of imparted fixity: *biniḡko biḡkeda hati tollireo kae ekladaria*, they have so fixed it that an elephant, if tied to it, could not shake it.

*biḡbiḡ* adv., with *sen*, to walk on tiptoe: *biḡbide senjada*.

**bida** (H. Sad.) I. sbst., permission to depart, leavetaking, farewell, dismissal: *bida omaime Sarwadataṛa senṭana*.

II. adj., appertaining to the farewell: *bida tamḡku*, the tobacco given to a departing guest; *bida ili*, the rice-beer presented to the betrothal or marriage guests just before their departure; *bida mandḡ*, the ready-cooked rice given sometimes to the departing marriage guests for the use of their children during the journey.

III. trs., (1) to dismiss one's guests, i.e., to offer the farewell gifts to a departing guest, viz., tobacco, a last drink of rice-beer, sometimes also cooked rice for the road, and after that to say goodbye:

*ṛaaderkeḡkocia bidakeḡkoa*.

\*A manner of farewell speech is never left out. Here is a sample of such a speech: "Iminaṛge tabuḡ kami taikena, nea naraṅgeṛa ṛaaukeḡpea; alope gosaoa, alope naraḡḡoa; gosajan naraḡanreope, hailekaina ṛḡḡokeḡpereoge, cema-tainape. Nḡdo ape bugileka sobenko senḡpe, horare jetan hasuduku aloka nampeka. Haṛam apelḡo taṅka, beṣlekatē apeḡ ṛḡḡe teba-peka. Now our business is at an end, it is for this I have called you together; do not be downhearted or repine (thinking that I did not treat you well enough); even if you think so, even if I have dried you like fishes (i.e., if I have not given you enough to eat and drink), forgive me. Now all of you fare well on the road, do not be sick or otherwise afflicted on the way. May the Old One remain with you and make you reach your home without mishap." (2) to send away a beggar by giving him smth.: *en gāsi bidataime*.

*bi-p-ida* repr. v., to give each other, leave to depart, to go through a reciprocal farewell ceremony (which supposes a paying and repaying of visits): *Hasadaṛe nidareko biḡpidḡ*, in the Hasada country it is the custom to let the guests go at night. *bida-ḡ* p. v., to be bidden farewell with the statutory formalities.

*bi-n-ida* vrb. n., the manner or time of the farewell ceremony: *aṅḡḡ bini-dare isule sadaḡjana*, we were in difficulties because when we were

bidden farewell it was dark.

\***bida ili** (H. *bidā*, leave) sbst., the last pot of rice-beer given to the departing guest party, viz., the bride's after a betrothal, or the bridegroom's after the wedding feast. In the case of a marriage, it is given just before the *babahertuka*, at night or in the morning, as the case may be. The spokesman of the departing party asks the match-maker whether there is any objection to a prompt departure, as, v.g., there would be at night, if some people in the house had not finished their meal yet. If there is no objection, the pot of beer is brought out. The spokesman of the guests makes a little speech to thank Singbonga for their prosperous journey thither, to ask forgiveness for the trouble they have caused, to thank their host and praise the way in which everything has come off, finally to ask leave to depart. Then on the host's side someone is bekoned at to frame a reply, and give the solemn toast with the *banda puru*. This speaker thanks Singbonga afresh for the happy journey of the guests; he tenders excuse for any defect in the way the guests have been treated, for any difficulties or discussions that may have arisen; finally he speeds them on their way by a prayer to Singbonga.

If the offered beer is drunk there and then, only a very few people of the house partake of it with the guests. But oftener these reserve the beer for the route.

The sticks, umbrellas, weapons, etc., belonging to the guests are next brought out and restored to them at the conclusion of this leave-taking, if they start presently, the *jima* (handing over the bride to the bridegroom) following closely in that case on the *babahertuka*. But if the *jima* is to take place only on the next morning, not in the courtyard, but on the outskirts of the village, then the actual departure is postponed, and the sticks, umbrellas, etc. are handed over to the guests as described under *jima*.

\***bidās, bidāsi** (H. *bideshi*) I. sbst., (1) in tales, a banishment sentence: *raja hontekoṛa bidāsiī olaia*, the king issued a writ of exile against his son. (2) occurs in the expression, *bidāsra hukum*, banishment as pronounced by a panchayat: *hagarapakia bidāsra hukumko om-aḍkina*, they sent to exile a man and woman of the same sept for lechery. To judge such cases as this a great panchayat is convened of over a hundred members belonging to a number of septs. As a record of the sentence, a stone slab is set up near the boundary of the male culprit's village. It is said that in former times people under a banishment sentence were threatened with death if they ever dared to return. The like sentence, also recorded by the erection of two stone slabs raised obliquely so as to meet, is pronounced by panchayats in the three following cases: incest between a man and his daughter-in-law, incest between a

man and his mother-in-law, lechery between a man and the mother-in-law of his child. But in these cases, if the husband or wife of one of the guilty parties be still alive, he or she may condone the fault, and veto the sending away of his or her consort. Panchayats seem never to have condemned to expatriation but in the cases stated above. Of course such sentences are not countenanced by the law. Therefore nowadays the panchayat must generally rest satisfied with outcasting the culprits and imposing a very heavy fine. The people of the culprit's sept may not profit by this fine. Its amount must be divided amongst those members of other septs who took part in the panchayat. (3) occurs in the phrase, *bidāste senq*, to leave the country by one's father's order, to be turned out by one's father: *janaōm eranjaīṇa ! hukum omaīṇme, bidāsteṇ senoa*, thou, my father, art always scolding me ! Say the word and I will go to foreign parts never to come back. The Mundas are dead against any father turning one of his children out of the paternal home. They say that only the panchayat has the necessary power for so grievous a measure.

II. *trs.*, to condemn to exile ; to turn out of the paternal home.

*biḍas-q* p. v., to be condemned to perpetual banishment by the village panchayat, to be turned out of the paternal home and sent into exile : *kaminala nagente kako biḍāsoa*, por-dēsko senoa, those who go to work

in a foreign country do not go into exile but simply leave for the foreign parts (i.e., they may return if they like).

*biḍ-biḍ* adv., with *sen* or *nir*, to walk or run on tiptoe : *biḍbiḍe senjada*.

\**biḍ-diri* I. sbst., an erected stone slab, a memorial stone, in cntrd. to *sasandiri*, a burial stone. The following considerations will, I trust, bring out fully the social and religious significance of the *biḍdiri* and the *sasandiri*.

India is the birthplace of an ancient literature, rich in metaphysical and religious thought. It is also, in the main, the land of architectural monuments and sculptures, all expressive of the religious idea. In many parts, no village so small but has its temple. Naturally the observant European who comes from that India to Chota Nagpur must feel surprised at finding in the very heart of the Indian soil an extensive highland of great natural beauty, dotted over with villages cosily resting under groves of fine old trees, but, in all these villages (excepting the few into which Hindus have intruded as landlords) no temples, nay, no trace of even the most rudimentary attempt at any kind of buildings devoted to religious purposes. Yet another contrast existing between Hindu and Mundari villages cannot fail to attract attention. The Hindu village has no burial ground, nor any outward sign to remind its present inhabitants of those who

**biq-diri**

once dwelt in joy and sorrow in its huts and toiled in hope and fears over its fields. For however much a Hindu may have contributed to the erection and upkeep of temples or to the preservation and the spread of the sacred books, he leaves no visible public monument of his own personal individuality to posterity. In marked contrast to this, the humblest Munda always strives to leave some individual mark behind him on the speck of earth, on which he led his uneventful life. Rough unhewn stone slabs of all manners of shape and dimension are met with, standing or lying in or near the largest villages as well as in the smallest hamlets lost away in forests. These slabs either cover the remains of the deceased (*sasandiri*) or are erected to their memory (*biddiri*). Although these stones are themselves bare of every inscription, it is remarkable how the members of the village community retain the names of individuals who died generations ago and can point out the stones under which they are buried. Sometimes clusters of such stones are found in lonely spots far away from any human habitations. There they remind the passer-by that once upon a time Mundas lived and toiled and sang and danced in that very place until they were driven away by human aggression or wild beasts or local spirits (*bozgas*), which no sacrifice of theirs could propitiate into mitigating or stopping the diseases cast by their wrath upon the village.

**biq-diri**

Occasionally a single stone is met with in some out-of-the-way place: it has been erected to the memory of some unfortunate Munda whom a tiger devoured there. A slab larger than the usual ones is sometimes erected on the boundaries between two villages in honour of some energetic village chief who merited well of the community; but the name of the hero is wanting on it. Nowadays *sasandiris* and *biddiris* are to be seen in a large number of Chota Nagpur villages in which for generations no Mundas have lived, and where Mundari is a totally unknown language, there they bear silent witness to the fact that it was the Mundas who "snatched those villages from the jaws of the tiger and the fang of the snake" (this is their way of saying that they cleared a piece of virgin forest). Had the Mundas only deigned to adopt the art of writing from their Hindu neighbours, we would even now know the names of all those who first erected human habitations where before wild beasts had prowled unhindered.

There are of course other and very striking contrasts between Chota Nagpur and its population on the one hand and the rest of India on the other. If I limit myself here to the mention of these two village features, it is because they proclaim in their own unmistakable way the view Mundari populations take of the universe and of man's position in it.



Although the ancient Vedic pantheism and its subsidiary philosophic schools are by no means identical with that heterogeneous agglomeration of religious creeds and cults, which under the name of Hinduism, has spread well nigh over the whole of India, it has nevertheless succeeded in a limited way to assert itself in one of its corollaries in all those creeds and cults. In pantheism man as well as everything else in the universe, is but a transient manifestation of the absolute, i.e., the Vedic Brahman. The religious aspect of this theory conceives the re-absorption of the conscious personal individual into the impersonal absolute, as the most desirable and blissful consummation of man. But this presupposes the highest perfection, i.e., the freeing self from every affection, desire and thought. As this cannot be attained in the short span of a single human life, the religious exponents of Vedic pantheism postulate a series of existences, in which one may, by ever higher and higher perfection, gradually move nearer and nearer to that final goal. But as, in any of the new existences a being may, instead of perfecting himself, sink lower on account of his *karmā*, i.e., the sum total of his acts, the series of his re-births may become indefinite. It is this so-called transmigration of souls, which has become part and parcel of every form and shade of Hinduism. However far the majority of Hindus, whether pure Aryans

or adepts from the aboriginal races may have strayed away from the original ancient philosophy, nay, however much they may have drifted into unconscious contradiction to it, in this they all agree, that the live-a-day human individuality is of little or no account. The average illiterate Hindu may never have thought of re-absorption, he may not understand, even dimly, what this re-absorption pre-supposes and implies, yet one thing is sure, the sweeper, the coolie, the peasant, the rajah or the brahmin holds the belief, that for anything he knows, he may in his last existence on earth have been a great king or a lizard, and that in his next re-incarnation he may appear as a great religious teacher (*guru*) or as a sand-fly. Of one thing he is pretty certain, namely that after his death he will not continue in his present individual self-consciousness. He knows that if in his new re-birth he become a sand-fly, his case will in no way be that of our fairy-tale prince under a spell. Our prince, while regretfully bearing his new lot, is all the while conscious of being a prince, and he knows that he will enjoy again all his former privileges as soon as the spell will be broken. The Hindu believes that, if he be re-born as a sand-fly, he will only just have a sand-fly's consciousness, a sand-fly's joys and griefs, a sand-fly's hopes and fears. In a word, he knows that, in whatever shape he may reappear on earth, his present individuality with that self-

consciousness, which we appreciate so much, is doomed to disappear tracelessly. Is it astonishing that in a creed like this, monuments and inscriptions to commemorate individuals and their personal doings should be considered as comparatively valueless? If nevertheless some particular Hindu be open to that feeling of kinship with deceased relatives which is a part of human nature, he will manifest it by carefully respecting all forms of animal life. And if that feeling become so strong as to struggle for a sort of ritualistic outward expression, he may, like the more rigorous members of the Jain sect, wear a thin muslin veil over his mouth and nostrils to prevent him from inadvertently inhaling any tiny little insect and thus cutting short the life of one of his relatives or friends, who may be doomed just now to live the life of such a limited being.

The Munda's sense and conception of personality, of individual consciousness and identity is altogether different from that of the Hindu. Whether, how or where he may have existed before he entered this his earthly life, he neither asks nor cares to know: he is no metaphysician. He is quite satisfied to find himself now as an individual member of the village community with very definite desires and rights; and, of these, he is willing to forsake only such as his membership of the community demands of him. Through his birth within that com-

munity he has, once and for all times, become a *Horō*, a man, i.e., a Munda, and thus a member of the *Horō jatī*, the human or Munda race. He cannot conceive himself as ever again ceasing to exist or losing his personal identity by transformation into something else. He feels quite sure that after his bodily death he will remain the same individual and continue a member of the same family and the same race. Therefore he distinguishes two worlds, the *Otedisum*, the earth world and the *Paromdisum*, or simply *Parom*, the world beyond, the 'au-delà' of the French people. In this world he and his *hagako* (brethren) are *Horoko*, Mundas, i.e., men, and in the next world they are *borogako*, spirits, or *haramko*, ancestors. Where and how do these spirits live? Here again the Munda betrays that he is not a musing metaphysician like his Hindu neighbour, and that speculative problems and questions will not make him abandon common sense solutions. He is conscious that all the individuals of one family and race make a whole, he feels it unmistakably. And so the answer he gives to the question, "Where and how do these spirits live?" is to him quite plain. Where should the members of the same family be if not in their own home! Hence the deceased members of a family are also called *orogborogako*, household spirits. When the body of a deceased person is burnt or buried,

the reincarnate spirit hovers for a few days over the remains of the body. After a time the bereaved relatives call upon that spirit and lead him back in a solemn procession to his former home. From that day, he remains with all the rest of the family spirits in the *adiq*, and partakes of all the gifts and worship which the living members offer to that confraternity. Family spirits are never forgotten. The first grains of rice of every meal and the first drops of beer of every cup are devoutly thrown on the floor for them. And every year, in spring, a great feast is held in their honour, the *bāporob* or flower feast. Then every house is richly wreathed; men and women, young and old, stick flowers in their hair; and, in the sacrifice of the day, all the family spirits are called upon to come and partake, together with Singbonga and 'all the village tutelary spirits, of the offerings and worship of the living, and rejoice with them at the dance which closes the day. And when members of the ancestral seat of a family, who are now established in other villages, come there on a visit, they do not forget to pay homage to the deceased relatives: they go to the burial ground and anoint the stone slabs, the *sasandiris*, which cover ancestors still remembered. Hence when a Munda clears a forest and erects his hut in it, he creates for himself a home, not merely for the short span of his earthly life,

but for ever. In that home his descendants will have the sacred duty to provide for the wants of his spirit even as he now provides for their wants. He has a right to their remembrance, honour and service, because they are his and he is theirs. And, as an outward sign of this right, his sons must place a *sasandiri* over his remains. Under this same slab the remains of succeeding generations are placed until the family becomes so large that new *sasandiris* must be set up. As stated already, though the stones bear no inscriptions, the names of those who lie under them remain engraven in the memory of the living through generations. Thus then these rough stone slabs, such a characteristic feature of Mundari villages, are the outward sign of the real communion between the living and their dead. We can hardly call such stones funeral monuments, since their destination is precisely to proclaim that ancestors are not dead, but continue to live and commune with them.

From the religious point of view the Mundas have by recent ethnologists been called *Animists*. The term fits them admirably as staunch believers in the existence of a human soul, which the body's death can neither destroy, nor alter as to individuality. However this is not the notion which the coiners of that term intended.

In spite of this pronounced and explicit belief of the Mundas in the

biq-diri

biq-diri

survival of the soul after the death of the body, there have not been wanting amateurs, in the middle of last century, to represent the Mundas as rank materialists with no idea of a soul, much less of survival after death, and to spread the report that Mundas have no marriage but only lead lascivious lives. Occasionally in the course of conversation, I told Munda friends of what certain Europeans thought and wrote about them. The ordinary reply was some such phrase as : "How can men be so silly?" uttered with a mixture of resentment and contempt. On one occasion, as I translated from an English book I held in my hand, the author's views on their beliefs, or rather want of belief, one man suddenly interrupted me with the question : "*Gomke, oko gadha en kitabe olakada?* Sir, what ass has written that book?" The others by a spontaneous burst of laughter signified that something like the same question had been on their own tongue. When I told them that nowadays there were many learned men in Europe who wrote big books to persuade themselves and others that men had no souls, and that after death nothing remained of them, they shook their heads and some said : "Then how can they be learned men?" Even the painstaking Dalton, who travelled much in Chota Nagpur and showed great and praiseworthy sympathy with its aboriginal tribes, could not

get beyond a superficial and partly erroneous knowledge of their religious beliefs (and practices, because he had not mastered their languages, could not stay long enough among them, and also, no doubt, to some extent, because Darwin's new wine had already mounted to his head. Thus after quoting, on page 162 in "Descriptive Ethnology of Bengal," the commentator of Sayana who pictures the Kolarians as destitute of faith and as asking : "What fruit will result from sacrifices, claims or oblation? Rather eat and drink, for there is no other world but this" he adds : *a doctrine modern Kols decidedly subscribe to*. How he could reconcile this with what he himself writes about their cremating rites and especially with his (altogether erroneous) statement on page 196 : *Prayer is also made in some places for the souls of the departed*, passes comprehension. But a sneering reference to a catholic practice was too good a joke to be passed over. It is probably to the same mentality that we should ascribe the rather silly statement he makes on page 270 : *The Demanos are elected by inspiration like the Pope!*

The Aryans tried for a time to gain the Aborigines over to their own religious views. If so, it is not improbable that their emissaries met with the same replies which are still nowadays given to lay preachers of Christianity. When these try to persuade Mundas that Christianity

alone can secure for them the bliss of heaven and preserve them from the punishments of hell, the Mundas not unfrequently cut short the description of those two places by a slightly sarcastic, *Okoe lelau'ae*? By this curt question, *okoe lelau'ae*? the Munda does certainly not imply a denial of the souls survival. What he really means is simply this "In this world the members of the same race are kept together and supported by the ties of common descent, a common language, a common land and a common village. It is forbidden to mix with another race, and rightly so, because that always leads to miseries. My ancestors have taught me that the same or a similar communion and interdependence exists in that life which the souls continue after death, and I find that very reasonable. Now you come and tell me that after death all these natural ties cease to exist and that all the good men of all races will be gathered promiscuously into a place you call heaven and all the bad ones will be indiscriminately thrown together into a place you call hell. Why should I merely on your word, give up my very obvious view and accept yours? Until you bring me a witness from over there, who has seen it, I refuse to believe you."

It will be shown elsewhere that it would be a mistake to infer from their belief in the continuance of the natural racial ties in after-life that the Mundas lack that moral percep-

tion which divides human actions into right and wrong, or that they have no idea of a retributive justice. To any one who has, with a knowledge of their language, lived for some time among them, it becomes evident that their views regarding the moral character of actions coincide in all essential points with those expressed in the decalogue, and that they believe in retributive justice, though in this matter they do not share the belief in separate places of reward and punishment met with in Aryan religions and in Christianity.

So much for the *religious* significance of these characteristic stone slabs.

To show their *social* and *juridical* significance I here repeat what, at the request of the Government of Bengal, I wrote in the Appendix II to the Chota Nagpur Landlord and Tenant Procedure Act, edited by Mr. H. W. C. Carnduff, C.I.E., I.C.S., in 1905.

Ancestor worship is a common feature among all Kolarians. As during their lifetime the members of the same sept or *kili* are united by a common name and by communion in the sacrificial offerings of the *kili*, so are they united in death by a common burial ground, and by

yearly sacrifice which the living offer in honour of the deceased members of the *kili*. Hence every *kili* has its own burial ground. After provisional burial or cremation, the bones (kept for a time hung up

## biq-diri

within the house in an earthen vessel) are on the occasion of a particular yearly feast called *janlopa* (burial of bones) placed under the stone slabs called *sasandiri*, and on that festival all such stone slabs are anointed with oil. Even if a man dies away from his ancestral village in a place where his *kili* has no burial ground, his relatives ought to and will, if possible, take his bones or at least part of them, to the ancestral village, and there place them under the *sasandiri* of the *kili*. Since the *sasandiris* are sacred to the *kili*, the members of one *kili* will on no account share their *sasandiris* with those of another. The placing of the first as well as of every subsequent stone in a newly established village is a public function having both a religious and a civil character. Not only the village people but also prominent men of neighbouring villages of other *kilis*, are invited to help and witness that the stone in question covers the remains of so-and-so, and that his direct descendants did place it and thereby created a permanent record of their membership in the village family and of their co rights to the common village property. The ceremony winds up with a feast to these outside witnesses. If a man were so far to forget his sacred obligation, as to deny his own *kili* for the sake of acquiring a share in the property of another *kili*, then the last test would be an appeal to his *sasandiri*: He would have to prove that a particular stone

## biqdiri-katidiri-inua

in the village burial ground covers the bones of his father or grandfather, and in order to do so, he would be required to produce the witnesses who assisted at the placing of that *sasandiri*, or at the laying of his father's or grandfather's bones under it. The evidence of such persons would have to be accepted as conclusive; for a village family would certainly never allow any one to share their *sasandiris*, unless the deceased did belong by descent or common adoption to their own *kili*. To these burial slabs therefore the highest evidential value attaches. Hence it is, that when, in comparatively recent times, written and registered documents came into use to prove proprietary or other interests in lands, the Mundas summed up their views into the sentence: "*Sasandiriko Horohonkoq pa'a*, the burial slabs are the title-deeds of the Munda race."

The *biqdiri* always faces East and West. It is not raised straight but obliquely for people who have been killed by a tiger, and marks the spot where the fatality occurred.

II. adjly, *biqdiri* is used of trees which have been planted close to a *biqdiri*: *biqdiri uli*, *biqdiri kan-tara*, *biqdiri golanci*; also of a field where there is a *biqdiri*: *biqdiri gora*.

\**biqdiri-katidiri-inua* sbst., a play of children accompanied by a song. The children stand in a straight line just far enough from one another for holding one another's hand. The

first one starts the song passing at the same time under the arch formed by his own and his neighbour's arm; after that he passes under the following arch where his neighbour follows him joining in the song as soon as he begins to move, they next pass under the third arch, where the third child follows them joining in the song, and so on until the end of the whole row is reached, when the song ends in a loud 'curre'! After that they again straighten the line and the song and play start afresh, but this time from the other end of the row. The words which accompany this game are: "Buru-kula raked, sekereko liruked, the royal tiger roared, they made bend under their weight the *sekere* tree on which they took refuge". These words are repeated as often as is necessary for all to pass under the several arches. (For the melody and its analysis, see under *duraŋ*).

**biḍḍuli** Nag. **biḍḍuli** Haef. I. trs., (1) to make some one turn a summersault: *busure ne honko biḍḍulikija*, they made this child turn a somersault in the straw. (2) to turn upside down such objects as have a mouth: *caṭui biḍḍulikeda*.

II. intrs., to turn a somersault unwillingly: *anargu kae ṭōraēarkedatee biḍḍulijana*.

**biḍḍuli-n**, **biḍḍuli-n** rflx. v., to turn a summersault on purpose: *dola nḍo biḍḍulinŋea*, all right! now heels over head! This word is sometimes wrongly used instead of *baṭibiuren* to describe the wallowing in dust of

tired horses when unsaddled.

**biḍḍuli-ŋ** p. v., to be upset, turn a somersault.

**biḍḍuliŋge** adv.: *biḍḍuliŋgee nirau-jada*, he comes running so precipitately that he might fall and turn a somersault.

**biḍḍulibiḍḍuli** adv., used idmly. of the hyena and the weretiger: *tagu kulako aḍ boṛokulako biḍḍulibiḍḍuliko nirea*, hyenas and weretigers when on the run seem to turn heels over head (because of their hindlegs being so much longer than their forelegs).

**biḍḍuli-inuṛa** trs., to play at turning somersaults; also used sbstly.: *elabua, aleḗ busurebu biḍḍuliinuṛa*, come on, let us play at somersaults in our straw.

**biḍḍaṛa-biḍḍaṛa** I. sbst., the limp of one who walks with one heel lifted away from the ground: *iniḗ biḍḍaṛa-biḍḍaṛa hokaakana nḍo*, talkaro janum taikena.

II. adj., limping in the aforesaid manner: *miaḍ biḍḍaṛabiḍḍaṛa boṛo hijutana*. Also used as adj. noun: *nj okoren biḍḍaṛabiḍḍaṛa*?

III. intrs., to limp as said above: *biḍḍaṛabiḍḍaṛajadae*.

**biḍḍaṛabiḍḍaṛa-en** rflx. v., same meaning: *talka ci hasujadmeam biḍḍaṛabiḍḍaṛantana*?

**biḍḍaṛabiḍḍaṛa-ŋ** p. v., to get such a limp: *eilekatee biḍḍaṛabiḍḍaṛaṛena*?

IV. adv., with or without the *afze*, *ge*, *tan*, *tange*, modifying *sen*, to walk, and *nir*, to run, with one foot on tiptoe.

**bidi-bidi** var. of *baḍaḍada*.

## bidigi

**bidigi** Nag. syn. of *rambrakoloq* Has. I. sbst., dough of the pulse called *ramya*: *bidigite* bareko baiia, it is with the dough of *ramya* flour that they make *ramya* balls.

II. intrs., to knead dough of the *ramya* pulse: *bidigidoko bidigikeda*, aŭriko guŕiia, as far as preparing goes, they have kneaded the *ramya* dough, but not yet made it into balls.

**bidikaš**, **bidkaš** var. of *badākaš*.

**bidir-bidir** Nag. *siđir-bidir* Has. syn. of *hiribiŕi* Has. intrs., also *bidirbidirtan jom*, to let, while eating, bits of food fall all round: ne hondo *bidirbidirjada* or *bidirbidirtane jomjada*.

**bidiraš**, **bidraš** var. of *badāraš*.

**bidq** p. v. of *biđ* used idmly., to be out of the game at tops, for throwing one's top spinning on the head. Hoŕo *bidoa*, bāŕao *bidoa*, the term is applied as well to the top which spins on the head as to the boy who threw it.

**biđtuli** var. of *biđduli*.

**bidu** sbst., occurs in the Asur legend with the meaning of cunning, ruse.

**biduku** (Tam. *peŕu*, a lie; cfr. *beda*) I. abs. n., (1) deceit by false pretences, hypocrisy: *aletare jetau biduku banoa*, sōje hoŕokoge, among us there are no false pretences, we are straightforward people; *biduku-tele saŕlija*, by pretending to be what we were not, we were able to catch him; *kirinakiriare biduku kã* hobaoa, in buying and selling, one

## bidura

does not deceive by pretending to be what one is not. (2) theft by sleight of hand, pickpocketing: *biduku nida dipli kã hobaoa*, pickpocketing is not resorted to in the dark, at night; *caiko bidukuŕo ituana*, market pilferers are adepts in pickpocketing.

II. adj.: *biduku hoŕo*, a man who deceives by false pretences, a hypocrite. (2) a pickpocket. The noun of agency *bidukuni* has the same meanings.

III. trs., (1) to deceive under false pretences: *bidukukiale*, we persuaded him by pretending to be well intentioned. (2) to steal by sleight of hand: *paesatainako bidukukeda*, they have picked my money.

IV. intrs., in the past ts., to be in the habit of deceiving by false pretences, of stealing by sleight of hand; to have turned a hypocrite: ne hoŕo beŕekane *bidukujana*.

*biduku-n* rfx. v., to act or deceive under false pretences, to act hypocritically: *alom bidukuna*!

*biduku-y* p. v., (1) to be deceived by false pretences: *en hoŕodo bidukujana*. (2) to be stolen by sleight of hand: *pĩre tamkuiz akirinala purage bidukujana*, I sold tobacco in the market, much has been pilfered away.

**bidura** occurs, as var. of *biduraq*, in the following joke, used when one has so badly shaped some object that it is ugly to look at: *sadapa na bidura, itare lidura*! neither knowing a work nor leaving it alone; where one had a stool, there is a



**bidurata**

nicer sight !

**bidurata**, **biduru** var. of *badurata*, *baduru*.

**biḍa** var. of *biṛa*, to beat.

**biḍaḍ** var. of *biṛaḍ*.

**biḍi-biḍi** intrs., of maggots, to swarm and crawl in a mass : *tijuko biḍibidijada*.

*biḍibidī-n* rflx. v., same meaning : *tijuko biḍibidintana*.

*biḍibidītan* adv. : *tijuko biḍibidī-tanko rikantana*, the maggots are teeming and crawling in a mass.

**biḍi-biḍi** Nag. (H. *bundī*, drops of rain ; Sinh. *poda*, same meaning) syn. of *jaṛamjaṛam* Has. used of very light rain or very thick drizzle. I. sbst. : *nekan biḍibidīre* alom senbaraea.

II. adj., with *dā* : *biḍibidī dātee lumcabajana*, he got drenched in the heavy drizzle.

III. intrs., *enāṛāte dāe biḍibidī-jada*, there is a light rain for some time already.

IV. adv. : *biḍibidīi gamajada*, *biḍi-biḍibidītane gamajada*, it rains lightly.

**biḍi-biḍiq**, **biḍi-biḍiq** Nag. p.v., to rise up in bubbles, with reference to a semi-liquid mass in fermentation, v.g., the *kosorā* or fermenting rice out of which *ili*, rice-beer, is made. Note that the sbj. of this prd. is always *ili*, never *kosorā* : *ili isingtanre biḍibidīgoa*, the rice-beer, while fermenting, forms bubbles ; *ili cipakeatedo oṛḍo kā biḍibidīgoa*, *puturudoa*, rice-beer after being squeezed out of the dregs does no longer generate bubbles, it foams.

**bighā**

*biḍibidītan* adv., forming bubbles : *ili biḍibidītan isingtana* ; *ili isina-kanreo biḍibidītan rikaṛtana*, rice-beer (on its dregs) throws up bubbles even when the fermentation is complete.

**biḍir-biḍir** Nag. (Sad. *beṭer-beṭer* ; H. *bilbitāna*, to whimper) intrs., also *biḍirbiḍirtan rā*, syn. of *gejṛa rā*, to whimper, to whine : *ne hondo cikanaḍ biḍirbiḍirtane rājada* ? What is this child so lamentably sobbing for ? *enāṛātee biḍirbiḍirjada*.

**\*bigana** syn. of *hūri*, *huhuri*, *sursiṛ* (Sad. *senduar*) sbst., *Vitex Negundo*, Linn. ; Verbenaceae, — a hedge-bush up to 15 ft. high or a small tree, commonly planted in villages and on roadsides. It has digitately five-foliolate and trifoliolate leaves, white tomentose underneath, and terminal panicles of small blue flowers. A layer of the leaves of this bush, at the bottom of a rice basket is said to keep the rice free from the rice weevil. An expectorant is prepared from the sap. Some six green branches are warmed over a fire and the sap which flows from their cut extremity is collected in a vessel. This sap is warmed and mixed with clarified butter in which three pounded bulbs of garlic have been fried. The patient drinks a little of this now and then.

**bighā** (Sk. H.) I. sbst., a land measure equal to about half an English acre : *miḍ bighā loḍoṛa menātaiṇa*, I have half an acre of rice-fields ; *okooko hature bighāre*

## bihri-qibua

iral ganda mälko omtana, in some v'llages they pay a rent of eight annas per half acre.

II. trs., with a nl., to round off a field to the size of one, two, three bighas: miq bighāge taikena calucakartele *barbighākeda*.

*bighā-q* p.v., with a nl., to be extended to the size of one, two, three bighas: miq bighā taikena bar sir-male calulā, *apibighājana*.

**bihri-qibua** Nag. **biri-qibua** Has. (Or. *bhri-dhībā*, subscription money) sbst., (1) the money paid as tax. This meaning is getting into disuse, they say *malgujāri* instead. (2) subscribed money, one's share in a subscription: *ūiridibua aārile omea*.

**bijikaḍ, b'jkaḍ** Nag. (perhaps H. *bajhānā*, to ensnare, to entrap) syn. of *sahhotoṇ*, trs., to catch and then let escape; by ineffective pursuit of an animal, to put it on its guard: *sadome bijikaḍkja*.

*bijikaḍ-n* rflx. v., to run away for fear of being caught once more; after being caught or punished once, to give a large berth to one.

*bijikaḍ-q* p. v., to be frightened into running and keeping aloof, after being caught or punished once.

**bijila** (In Or. *bijlā* means long-haired and applies to youths only) in songs, var. of *sepered*, a young man:

*Ainotaina menāiana dāi sukubā-e sepered*, *Ainotaina menāiana dāi taārenāri bijila*.

For me too, O my elder sister, there is a young man like a bottle-gourd

## bijir-balaṇ

flower; for me too, O my elder sister, there is a youth as nice as a cucumber creeper.

**bijili baruḍ** (H. *bijli*, lightning, and *baruḍ*) sbst., European gunpowder: *bijili baruḍ* desi barudete purā raḍaakana, European gunpowder is much larger-grained than country-made gunpowder.

**bijir** (H. *bijli*, lightning, flash) is never used alone. It either takes the affix *leka*, or occurs in the jingle *bijirbijir* or in the cpds. *bijirbalaṇ* and *bijirpasar*. It denotes a number of flashes of light, especially by reflexion, or a number of sparks of fire.

**bijir-balaṇ** descriptive of numerous flashes in various directions (*balaṇ* being syns. with *haya*, here and there, all about), trs. caus., to cause to flash here and there, to cause to emit numerous little flashes: *bandarā dā hoḥo bijirbalaṇjāda*, the wind covers the bund with flashing ripples.

*bijirbalaṇ-en* rflx. v., with a liv. bg. as sbj., to flash about: *cirp'ko, aṛako, bendeko bijirbalaṇentana rimbilakareo, enado jamateko sen-barāca, misa hende, deasa, misa pundi, lajāko lelrikana*, the fishes called *aṛa, cirpi* and *bendeṇ* flash about even when the sky is cloudy, that is, they swim in shoals, showing now the black of their backs, then the white of their stomachs.

*bijirbalaṇ-q* p. v., to be rendered flashing here and there: *bandarā dā hoḥote bijirbalaṇtana*.

*bijirbalaṇtan* adv., flashing here and there: *girjarā katoṛa bijirbalaṇtan*

## bijir-bijir

leloa, the chalice in the church throws flashes when the priest moves it about; *bijirbalaqtane* hicirjada, lightning flashes all about and repeatedly; *danagradanagriko bijirbalaqtan* samporoakante piiteteke sena, youths and maidens go to the market with flashing ornaments; *bandare da perçakanre, jeçetanre orq tetçakare, hoçojare bijirbalaqtan* leloa, *dararq umbulredo karedo rimbilakare gulkengulken* leloa, when the bund is full of water and the sun or moon shines, if there be wind, a lot of flashes are made by the ripples; but under trees or when the sky is cloudy, the water looks black.

**bijir-bijir** and the corresponding adverbs *bijirbijirtan*, *bijirkenbijirken*, *bijirleka* are all descriptive of a series of flashes on the same spot, in entrd. to *bijirbalaq* which refers to flashes in various directions. N. B. For rippling water flashing in the sun or moonshine, both *bijirbalaq* and *bijirbijir* may be used, because though the exact spot of each little flash changes continually (*bijirbalaq*), the ensemble remains for the onlooker on the same spot (*bijirbijir*). *trs. caus.*, to cause flashes on one single spot: *ikir hoçoe bijirbijirjada*, the wind causes the water of the deep to ripple flashingly. *bijirbijir-q* p. v., to be caused to emit flashes at one particular spot: *banda hoçote bijirbijirqtana*, the bund, owing to the wind, glitters in the sun or moonshine.

*bijirbijirtan*, *bijir eça* adv., in a continuous series of flashes: *bondl*

## bijir-pasir

*samromkagajteko singarakada bijirbijirtan* leloa, they have bedecked the streamer with gilt paper, it throws continual flashes while waving in the wind.

*bijirkenbijirken* adv., in a series of flashes with interruptions. N. B. *Bijirken* is hardly used; instead they always say *hirihpiken*, in one single flash, in one moment.

*bijirleka* adv., (1) same as *bijirbijirtan*: *baraë küh loloakaq mered neaire ganatee dallere, niralge bijirleka* pasiroa, when the blacksmith beats red-hot iron on the anvil with a sledge-hammer, it beautifully flies about in sparks; *aühşq bijirlekae* hicirjada, to the West there are frequent flashes of lightning. (2) when used of water, this adv., like the adj. *bijirlekan*, may mean that the water is deep or high enough to be rippled by the wind and shimmer in the sun or moonlight: *kentede gamala, bijirleka diçakana loça*. Both are used also of the sleek and glossy appearance of fat horses, buffaloes, bisons: *apeç keça bijirlekae kiriakana* (or *baiakana*).

*bijirlekan* adj., such as will emit flashes, or ripple in flashes in the sun or moonshine, v. g. a silvery fish, deep water: *bijirlekan haile goçtaia*; *bijirlekan* bandako apärakeda.

**bijir-pasir** *trs.*, to scatter about sparks or fine drops glittering in the light.

*bijirpasir-q* p. v., to be scattered or to fly about in sparks or in fine drops sparkling in the light: *baraë küh loloakan mered neaire ganatee*

dallere niralge *bijirpasiroa*.

**bijkab** var. of *bijikað*.

**bijor-ci-jor-inua, jor-ci-bijor-inua** (Mt. Sad. *jorbijor*) sbst. and intrs., the odd-or-even game: en inua-re honko baran tite jojojan sabakaðte *jor-ci-bijorko* kulia, in that game the children holding tamarind seeds in both hands ask; odd or even? The whole expression being Sadani shows that the game was adopted from the Sadans.

**bijuru** syn. of *peso*, I. sbst., the glans of the penis.

II. trs. and intrs., (1) of men, to draw back with the fingers the fore-skin and so uncover the glans.

(2) of male animals, to uncover the glans in erection: *bijurukedae*; loqe *bijurukeda*.

*bijuru-n* rfx. v., of men and animals, same meaning.

*bijuru-n* p.v., of the penis, to have its glans uncovered: inia loq *bijuruakana*.

*bi-pi-juru* repr. v., of men only, to push back the fore-skin from each other's glans: ne korahonkia *bipijurujana*.

**bikan-bokontan, bokon-bokontan, bokonken, bokonken-bokonken** adv., with the tail stretched out horizontally in a line with the body, used of the tiger and the paradise-flycatcher: kula *bikanbokontan* hijulenci kabpaken merome sabkia, the tiger came running on with its tail stretched out on a line with the body and snatched off a goat; jumbaraete kula *bokonkene* kupilurumla; laracêrê *bokonkenbokonkene* apira.

**bikařa** (H. *bikharnā*, to anger one) syn. of *bica*, I. sbst., teasing banter:

*bikařařate* kae sentana, he does not go for fear of being teased. II. trs., to tease: ne hono kamita-gebu idijaia, nereo tainre eřa honko *bikařaia*, we are taking this child also along with us to our work; if it were to remain here, other children would worry it.

*bi-pikařa, bi-pikaři* repr.v., to tease each other: iskulhonko *bipikařatanre* laltinko rapuqkeda; *bipikařiaiko*. (2) adj., who is in the habit of teasing: *bipikařa* (or *bipikaři*) hondo kadan tanj, to be sure, it is not in the nature of this child to tease others.

*bikařa-q* p.v., to be teased.

**bikiq-bikiq, biřil-biřil, biřila-biřila** (Sad. *bikil-bikil*), said of small worms and maggots in cntrd. to *bařluqbařluq, bakuqbakuq, bařubařu* and *bařluqbařluq* which are used in reference to larger worms and caterpillars, intrs. or trs., to wriggle, to bend slightly the body upwards, downwards or sideways: tijuko gaöreko *bikiqbikiqjada* or *bikiqbikiqjia*.

*bikiqbikid-en* rfx.v., same meaning: miaq tiju sakamre jumařhapea-kantee *bikiqbikidentana*, a worm on a leaf without advancing raises its head again and again; soëatan däre kuřitijuko *biřiqbiřiqena*, in the filthy water the mosquito grubs advance by wriggling.

*bikiqbikiqtan, bikiqkenbikiqken, bi-kidleka* adv., in a wriggling way: tijuko gaöre *bikiqkenbikiqkenko rikantana*.

## bikiḡ-bikiḡ

**bikiḡ-bikiḡ** Has. I. abs.n., fatness, sleekness : meromā *bikiḡbikiḡ* lelte amiaṇa gononako omkeda.

II. adj., of children and animals, so fat that the bones are not showing anywhere : miad *bikiḡbikiḡ* meromle auakaia ; ne hon *bikiḡbikiḡgea*.

III. trs., to cause to become fat and sleek : ne merom ṭendaṭateko *bikiḡbikiḡṭja*.

*bikiḡbikiḡ-q* p.v., to become or be caused to become fat : ne hon *bikiḡ-bikiḡḡtana*.

IV. adv., with or without the affs *ange, ge, gge, tan, tange*, also *bikiḡ-leka*, modifying *kiriḡ, leḡ, rikaḡ, baiḡ* : amā sadom *bikiḡlekae* kiria-kina.

*bikiḡlekan* adj., syns. with *bikiḡ-bikiḡ* : *bikiḡlekan* merombon goḡjana. It is used prdly. without the terminal *n* : amā sadom *bikiḡ-leka*.

**bi** (? H. *phailānā* ; ? Tam *wiriyān*, to spread) I. adj., with *ote*, level ground : *biḡotarekaraḡdarkār* lanoa.

II. trs., to spread out a mat, a sheet, a cloth and the like : kupulko *k ṭa al* uṇakekoci paṭi *bilakom*, when thou shalt have washed the feet of the guests, then spread out a mat for them.

*biḡ-q* p.v., to be spread out, to lie open : paṭi *bilakana*. Note the idioms : (1) *ote bilakana*, the ground is level. (2) *baba loḡonare bilakana* or *loḡon bilakana*, the paddy lies flat upon the field.

*bi-n-il* vrb. n., (1) the amount of spreading : *binilko* bilkeda paṭire duḡkoge buṭirjana, they have spread

## bilait

so many mats that the people do not sit on all of them. (2) the object spread out : *miṣa binildo* kuṣalena oḡko bilurātada, they had rolled it up after spreading, now they have spread it out again ; *aṣare* latarre *binil* menā, there is a mat spread out on the bottom of an *aṣa* cart.

**bilai-aṣa** (Sad. *bilai*, cat) sbst., a wild [potherb called *kauriyal* in Sad.

**bilai-kaṣa** syn. of *tuṇucaḡlom* sbst., *Uraria lagopodioides*, Linn ; *Papilionaceae*,—a pereunial, prostrate herb with intermixed 3 and 1-foliate leaves of which the leaflets are small, orbicular or oblong. The numerous flowers form a short, dense, oblong, terminal spicate raceme with persistent bracts.

**Bilait, Belait, Bilaiti disum, Belaiti disum, Bilaiti disum, Belaiti disum** sbst., Europe : *Bilait disum* isu saṅgina.

**bilait, bilaiti, belait, belaiti** adj. This Hindi word, is now pretty generally used instead of the Mundari adjs. *belaitren*, qualifying a liv. bg., and *belaitrea*, qualifying an inan. o., to render the English adj. European. It is not limited to things of real European origin but is freely applied to anything formerly unknown in their own country, especially if it be something good or of superior quality ; v.g., pine-apples are called *belaiti kantaṣa*, European jack fruit, and cement is called *bilaiti hasa*, European earth.

## bilaiti

*bilaitreni*, *belaitreni* prnl. noun  
a European: *bilaitrenkina*, *bilaitrenko*.

**bilaiti**, **belaiti**, **bilait** foko Nag.  
Syn. of *gölbata* Has. sbst., *Lycopersicum esculentum*, Mill.; Solanaceae,—the Tomato of native growth.

**bilait** *kanfa* sbst., *Ananas sativa*, Linn.; Bromeliaceae,—the Pineapple, not cultivated by the Mundas.

**bilait** *loa* sbst., *Ficus carica*. Linn.; Urticaceae,—the Fig, cultivated in the gardens of Europeans only.

**bilam** (Sk. H. delay, long stay)  
I. sbst., delay, lateness: *bilamrate* *ti-in* hajiri kami kae namkeda.

II. trs., to delay, to retard, to cause to be late: *alom bilamia*; *mandi caöbaje* teareme, *alom bilamea*, prepare the meal for 6 o'cl., without delay.

*bilam-en* rflx. v., to act so that one is bound to come late, to dilly-dally on purpose: *moäitee bilamentana*.

*bi-p-ilam* repr. v., to delay each other, to cause each other to be late.

*bilam-q* p.v., to be delayed, to be late: *bilamoabu*.

*bi-n-ilam* vrb. n., the extent of lateness: *binilame* *bilamjana* *sidadrenko* *miq* *lagautarko* *kamiakad* *taikena*, he arrived so late, that the others were then taking their first rest (eating tola'co).

III. adv., late, too late: *bilame hijlana*. N. B. All the old people and those who do not know Hindi, use *bilam*, *bilamen*, etc., in the

## bilbilmako

meaning just reverse, i.e., to signify soon, early, too early or too soon.

**bilaöq** Nag. syn. of *jalaöq* Has. intrs., said of rice plants flattened against the ground from any cause, weight of the grains, rain, dew, or wind: *hasute irq kale dajijana*, *otekoregetale baba bilaögirijana*, on account of sickness we have not been able to reap; in all our fields the rice plants are stretched on the ground.

**bilbilaö**, **gilgilaö** Nag. (H. *bilbilānā*, to weep; *gillā*, damp, moist) trs., (1) var. of *galgilaö* Nag., to cause the soil to become so moist that one ploughing would turn it into mud: *neskan jargi soben loöonakoe bilbilaöakada*. (2) to flood the market with paddy, rice, pulses or oil seeds.

*bilbilaö-q* p.v., (1) var. of *galgilaöq*, of overripe fruit, to become very soft: *pabita purage jaromgarana-kana*, *bilbilaöakana*, capulere seredoa, the papaw is more than overripe, it is deliquescent, a touch will crush it. (2) var. of *galgilaöq*, of soil, to become sodden as described: *ote bilbilaöjana*, *herq ka ba'oa*. (3) of paddy, rice, pulses or oil seeds, to be carried to market in large quantities: *aleq pitre caulido bilbilaöakana*, *mendo managagea iminreo*, there is no end of rice on our markets, and nevertheless it is dear.

**bilbilmako** Nag. (Sad.) syn. of *kānkaṭa* Nag. (Sad.) *sakamnaṭa* Has. sbst., *Mantis religiosa*, the Praying Mantis. On the si kworm breeding ground it is never called

otherwise than *kazkafa*, a corruption of *kānkafa*.

**bile-mata-g** Ho, *fide* Haines, sbst., *Lepidagathis fasciculata*, Nees; *Acanthaceae*,—a diffuse, aromatic, viscous, hairy herb, with crenate, ovate leaves and small, white-lipped flowers in numerous, small, bracteate spikes. The name suggests that it is used as a potherb by the Hos.

**bili** (Sinh. *pili*, testicles, Engl. *ball*) sbst. This word when used in reference to mammals or in the dl. means testicles, all over the country. Even when used in the s. and of birds, it has the same meaning everywhere, except in the thanas of Torpa and Karra, where it sometimes does duty for *jarom*, egg. However even in this area, if it be used in the s. in conjunction with *sandi*, cock (f. i., *sandi sim bili*) it means testicles. When *bili* occurs in the name of a fruit, then it means a globular berry. See the note under *bilihaḍ*.

*bili-g* p.v., as denoting 'to ripen,' is particular to the same two thanas and even there it is not said of rice. Everywhere else it means to have testicles.

**bili-haḍ** Hly., to cut the testicles, trs., to castrate, is syns. with *jati*, *tol*, *kuḷa*, *khasi* and (of cocks) *gaḷa*. *Jaromhaḍ* and *peḷohaḍ* are not current, but would have the same meaning. All these words are used only for animals. Castration of men is quite unknown to the Mundas who think that such an operation would surely prove fatal. They

have no name for eunuch either natural or artificial, and do not even know the Hindi for it. *Cakera* the Sad. word for eunuch, they have adopted, changing it into *cakura*, and using it to mean hermaphrodite.

\* N.B. The words *jarom* and *peḷ* may everywhere be used for eggs.

*Peḷ*, egg, is much used only in Siripati (Maranghada side), elsewhere it is heard only occasionally. If used in conjunction with *sandi* or of mammals, or in the dual both these words, like *bili*, mean, testicles. *Jarom-g* p. v., is used everywhere in the meaning of to ripen; whereas *peḷ-g* or *peḍ-g* is used everywhere in just the opposite meaning: to be unripe. *Peḷ-g* or *peḍ-g* is also used as adj. in the meaning of unripe. It is shocking from the speaker as well as for the hearers to use one of these words for testicles, or *bilihaḍ*, *jaromhaḍ*, *peḷphaḍ* or *khasi* in reference to castration. There is no coarseness in using *jati*, *tol*, *kuḷa* or *gaḷa* in the meaning of to castrate. The Hos use for testicles the word *bāḍa*, which among the Mundas means a small *caṭu* or waterpot. The word *seṇgel*, which elsewhere is used for fire, has a shocking meaning among the Hos.

**bilka** Has. syn. of *libui* Nag. I. abs. n., merey, pity: *pāpi hoṛoko-tare jetan bilka banoa*, very bad people are altogether without pity.

II. adj., merciful: *bilka hoṛo*.

III. intrs. (1) prsl., with ind. o., to have pity on, a regard for, to show mercy to smb.: *reng hoṛokoe*

## bilki

*bilkaakotana*. (2) imprsl., (a) to feel pity: *kā bilkajaqma?* (b) to feel a repugnance for what kindness suggests to do: *tijuuru orare jomnū bilkakoā*, eminreo kandaqtania kajite jomnū lagatina, though people do not like to eat in a house where smb. has worms in his sore, nevertheless when they are invited there to the *kanda* ceremony, they must take part in the banquet.

*bi-p-ilka* repr. v., to show mercy to, to have regard for one another, *hagako kaciiko bipilka?* Relatives are of course kind to one another.

*bilka-q* p. v., to be pitied, to be shown mercy to: *tuar hon kaciū bilkaoa?*

**bilki** Nag. (Sad.) I. sbst., a lozenge-shaped arrow-head, an arrow fitted with a lozenge-shaped iron or horn: *bilkitee tuŋalja*.

II. trs., to make an arrow-head lozenge-shaped: *miaq kaniime, miaq bilkiime*, make one with barbs and one lozenge-shaped.

**bil-len** syn. of *billopa*, trs., in spreading out a mat, to cover up an object or man or animal on the ground: *cokem billenakia*.

*billen-q* p. v., to get covered or crushed under a mat.

**bil-topa** syn. of *billen*.

**bima** (Sad. *hema*, mistake, delay) trs., (1) to mistake one person or thing for another: *bimakedmai-q*. (2) to delay (by at least one day): *kupulkoko bimakia*, having guests he cannot come to-day, or he could not come that day; *ciŋiko bimakeda*, they delayed the mail.

## blind.

*bima-m* rfx. v., to delay one's going (by at least one day): *ora-renko hasutina enatee bimanjana*, his wife is sick that is why he does not come to-day, or did not come on that day.

*bi-p-ima* repr. v., to mistake each other for someone else.

*bima-q* p. v., (1) to be mistaken for someone or smth. else: *ciŋi bimajana*, the letters addressed to one were delivered to another. (2) to be delayed by at least one day: *gar perçakante ciŋi bimajana*, the river being in flood the mail has been delayed by a whole day; *no ciŋi holage kul taikena mendo bimajana*, this letter was to be sent yesterday, they forgot to take it to the post office.

**binaoq** p. v., to be saturated with, overburdened with, and (figuratively) inured to: *daru date binaoakana*; *urŋtee binaoakana*, he has had grievances on all sides; *kamitee binaoakana*, he is used to hard work; *hasutee binaoakana*, he is sore all over; *rengeŋtee binaoakana*, he is accustomed to poverty; *hurialekae gamala, ote binaoqleka-ŋedo kã*, it rained a little, not enough to soak the soil, not enough for ploughing; *ur hartanko soanteko binaoakana jeta iminana kã soankoa*, those who drive cartloads of hides are used to the stench, they no longer perceive it at all.

**blind**, **bindi**, **mindī** (H. *mihndi* sbst., *Lawsonia alba*, Lamk.; *Lythraceae*,—the Henna or Indian Privet, a hedge shrub, sometimes



## bindi

thorny, with small, opposite, lanceolate leaves and terminal panicles of small, greenish-yellow, 4-petaled, very fragrant flowers.

**bindi**, **bindiram** (Sad. *bindram*) sbst., a spider: *kulabindiram* dukilekore hoŕoko geregeretanko gaŕoa, when the tarantula emits its venomous liquid on to people, they get sores that look as patches gnawed into.

**bindi-daru** Nag. syn. of *jaŕadaru* Has. sbst., a name for three different plants: (1) *juŕabindi*, *Jatropha gossypifolium*, Linn.; Euphorbiaceae. (2) *kulabindi*, *Jatropha Curcas*, Linn.; the Physic-Nut. (3) *raŕga-bindi*, *Ricinus communis* Linn.; Euphorbiaceae, the Castor-oil tree.

**Bindi-era** sbst. In the all-round invitation to the village spirits to participate in the *mage* feast (a convocation made by the youth of the place on the eve of the feast), this word occurs coupled with Nageera: "Marheu sobenko! Mahaburu-Desauli, Burubonga-Ikirbonga, Nageera-Bindiera, Candi-Caŕa, Diriatlarenko-Sakamsororenko". It appears to be only a jingling addition to Nageera. It is never used alone and nobody knows of a special sense being attached to it as a distinct term.

**bindi-gaŕeke**, **bindi-podola** sbst., a white, eatable mushroom growing on the dead stump of *Jatropha Curcas*. It is hemispheric, lamellate underneath and nearly stemless.

**bindiram** var. of *bindi*.

**bindiram-jal** Has. **bindiram**-alom

## binŕa

Nag. **bindira jal** sbst., a cobweb: *bindiramjal*ko atanakana ci katia-kana? Are the cobwebs horizontal or vertical?

**bindiram-kaŕa** syn. of *riŕibi*, *latubirbiri* (Sad. *latlati*) sbst., *Siegesbeckia orientalis*, Linn.; Compositae,—a glandular-pubescent, annual herb, 3-4 ft. high, with opposite leaves and rayed, yellow flowers, conspicuous by their 5 spathulate, spreading, glandular outer bracts, which stick to the clothes.

**bindir-jal** Ho var. of *bindiramjal*.

**bindo-baŕa** sbst., twine made from the fibres of *bindonari*.

**bindo-naŕi** sbst., *Vitis repanda*, W. and A.; Ampelidaceae,—a large climbing or repand vine of the jungles with wide-cordate, crenate, sublobate leaves, woolly underneath.

**bindu** (Sk. *būnd*; Tam. *pintu*; Sinh. *bindu*) sbst., a drop, a dot, a tittle.

**\*binŕa** (II. Sad.) I. sbst., (1) the ring, of plaited straw serving as a cushion for earthen waterpots carried on the head. Other loads too are carried on the same pad. (2) a similar ring, but larger and thicker or higher, plaited of palm leaves. These rings are kept in the house, often on a little stand, on which the household supply of water is kept. (See Pl. XXXVIII. compl. to Pl. XXI, fig. 4). (3) with a nl., *miŕ binŕa*, *bar binŕa*, etc., one or two coils of thread, twine, rope or wire as a measure. These coils are generally of

## binda-ari

the thickness of a handgrip or so, but constitute by no means a constant measure : baçombaçar kiriatam mōre binda ; miq binda ruṇa-baēarte toldaḥ kâ hobajana, with one coil of Bauhinia twine we have not had enough to tie the laths over the thatch.

II. trs., (1) to plait into a ring : ne busum cikaea ?—bindareaiṇ. (2) to form into measured coils : baçar bindatam.

binda-n, bindu-n rflx. v., (of animal-) to curl, to coil oneself up : linduṇem eṭṭiree bindana, if you touch a centipede it will curl up ; arnu jantee terakana, bororee bindana orq enkaḡe janree ukuna, the ant-eater is covered with bony scales, when scared, it curls up and hides under its scales.

binda-q p. v., (1) to be plaited into a ring. (2) to be measured into coils  
bi-n-inda vrb. n., (1) the amount of rings plaited, or the quantity of thread or twine that makes up one coil : binindako bindakeda moḡ hambuḡ busuko cabauterkeda, they plaited such a number of rings that they used up an armful of straw. (2) the ring plaited, the coil measured : nea okoēḡ bininda ? âḡgee baitada, who has plaited this ring ? She has plaited it carelessly.

binda-ari syn. of konḡal I. sbst., a small semi-circular ridge temporarily made where the rice field ridge has been broken through.

II. intrs., to make such a ridge : huan kape peḡdarir do bindaari-tape, if you cannot fill up the pit

## binda-bonḡo

(dug by the falling water) make a small ridge around its upper edge.

binda-bonḡo syn. of bitaboto, linduconḡo, lindalonḡo, I. adj, with caḡlom, a long cylindrical tail : silihko saramkore bindabonḡo caḡlom banoa, ṭipuḡgea, deer and sambur have no long cylindrical tail, it is short.

II. trs., to draw any elongated thing (f. i. a snake) out of a hole, to uncoil a rope or the intestines of an animal : sandi sim miaḡ lendade bindabonḡokṣia (or bindabonḡotane uruṇakṣia), ente bindabonḡotane idibaraḡṣia, the cock drew an earthworm out of a hole and carried it about dangling from its beak ; kulapoṭa putṭipe, alope bindabonḡoea, squeeze out the entrails of the hare, do not pull them out.

bindabonḡo-n rflx. v., to draw oneself out from a hole, as earthworms and snakes : lendad bindabonḡontana (or bindabonḡoe uruṇantana).

bindabonḡo-q p v., to be drawn out from a hole : jamburubia undure huṇṭaleka bol-junate caḡlomre racalire algaalgate kae bindabonḡoea, when a rat snake has partially entered a whole, if you pull it by the tail, it will not come out easily.

III. adv., with or without the affxs. ange, ge, ḡge, tan, tange, modifying arkiḡ, rika, uruṇa, uruṇen, racuṇuṇa, caḡlomḡ, dāḡ, lelḡ, : en saraḡa bindabonḡotan dāakana, those sweet potatoes have very long, cylindrical tubers ; bindabonḡotan caḡlomakan urṣiko landia, dombolleka caḡlomakanko sesena, bullocks with a long and uniformly thick tail are lazy, those

with a long tapering tail work well.

N.B. *Bindabondo* is sometimes used instead of *jirjor*, dangling, to dangle (as in the sentence under *trs.*), not so however in its adjectival use.

**binda-icq** sbst., the Cray-Fish, *Astacus* sp., Itly., the ring shrimp, so called because it curls up into a sort of likeness with the straw ring described under *binda*. It is 7-8" long and as thick as the wrist. It is only found in large rivers such as the Karo and the Koel.

**binda-jojo** sbst., a tamarind-tree with curled pods. These are somewhat larger than the ordinary tamarind fruit.

**bindal-bondoltan** jingle of *bondol*, adv., very long, streamer-like : *bindalbondoltan* lelqtana, it looks as long as a streamer ; banibotoq *bindal-bondol*, amci babu hijqtana, banibotoq *bindalbondol* ? A streaming loin cloth with red stripes ; is it thee, O boy, who art coming with a streaming, red-striped loin cloth ? (*bajan* song).

**bindi** Nag. syn. of *bāri* Has.

**bindi-bindi** Nag. var. of *bikidbikid*, of fatness.

**bindruj, binru, binruj** Nag. syn. of *moca leco* Has. intrs., to protrude the underlip in sign of contempt or anger, to sneer : *hinjare karedo kisaire latarra laco udubkedatee bindrujia*. It is also used of little children on the point of crying : *binrujiaade, nāe rāēa*, he is protruding the lip, he is going to cry.

*bindruj-n*, etc., rflx. v., same meanings.

**bindu, bindu-blur** trs., to gather up into a coil, in contrd. to *binda* which connotes (as said) a vague idea of measure : en baear *bindubiurtam*.

*bindu-n* rflx. v., same as *bindan* (of an animal) to curl or coil oneself up : han serena japare marana ad moto bin *binduakana*, boroange atakaroa enate kaina senparomjana. *bindu-u* p. v., to be or get coiled up : baear *binduakana* ; ne paga *binduakante dotam*, store these ropes once they have been coiled.

**binga, binga** (Sad. ; ? H. *bhinn*)

I. sbst., (with refer. to several persons) the state of living in separate establishments : *hagare bingargte* (or *bipingargte*) kami kako itujada, the brothers, on account of their having separate establishments, find it difficult to manage their work.

II. adj., distinct, separate, different : *binga jati*, a different kind. In this function, the term is generally duplicated : *disumdisum bingabingga jagar mena*, languages differ from one country to another.

III. trs., (1) to separate, to put apart, to dispose separately : *uriko ad kerako bingakom*, separate the buffaloes from the bullocks. (2) to divide the property among one's children and establish them in separate households : *honkoe bingataq-koa*.

\*The married sons remain in the paternal house under paternal authority as long as the father lives. The father may think it advisable

to break up this joint-life at the request of one or of all his sons and establish them in separate households. This separation always entails a partition of the property.

*binga-n*, *binga-n* rflx. v., to leave the paternal roof and establish oneself with wife and children as a separate family : *binganredom* *reageoa*.

*binga-q*, *binga-q* p.v., to become or to get separated, to be placed apart : *bingaakantqete* kiminkoa eperan hokaakana, the quarrelling among daughters-in-law has ceased with our separating into different households.

*bi-p-inga* *bi-p-inga* repr. v., to separate from one another, to establish distinct households. Also used sbstly., the separation from each other into distinct households. This applies to a separation which takes place even a long time after the father's death. The Mundas delay it as long as possible.

*bi-n-inga*, *bi-n-inga* vrb. n., (1) the number of separations into private households : *binengako* *binganjana* goṭa hatu horoko nṅe askareskar-gea, such a number of household separations took place that now every man in the village has his own establishment. (2) the separation : *missa binizgaetedoko* *jamaru-ralena*, eṭa somteko *binganjana*, after a first separation they restored the common household, now they are separated again.

*bingabinga*, *bingabingaga*, *bingabingaga* *bingabingaga* adv., separately, distinctly, in separate places, groups,

parties, etc. : *bingabingaga* *duprika-kom*.

*bingare*, *bingare* adv., (1) in a separate place : *bingare alope taṇa*.

*bingate*, *bingate* adv., in a separate direction : *ama uriko bingate* *barkom*. (2) separately, singly, personally : *sobenko momore takale omle*, *aindo bingate bar taka*, all of us we gave five rupees, but I gave two more.

*binṅu*, *binṅul* vars. of *bindruṅ*.

*binsaria* var. of *bhinsaria*.

*binti* (Sk. H. Sad.) lsbst., prayer, intercession.

II. trs., to pray smb. : *binṭijaḍmeale*, we pray thee.

III. intrs., to pray, to intercede : *hakimtarele binṭiqia*, we interceded on his behalf with the magistrate ; *binṭiabu* let us pray.

*bi-p-inti* repr. v., to beg each other : *sumdiakia* *apanapan* *hora* *lelkeute* *barankia* *kapadrölena*, *mendo* *bipintitekiṅ* *salairupajana*, the two fathers-in-law for reasons better known to themselves, flared up, but having begged each other (no longer to be angry) were reconciled.

*binṭi-q* p.v., (1) to be begged, asked, prayed : *Gomke apimae* *binṭilena* *enreo* *kale* *gonorajana*, the gentleman was entreated during three days, it availed us nothing. (2) imprsl., of prayer, to be said : *apimae binṭijana*, prayers were offered for three days.

*bi-n-inti* vrb. n., (1) the amount or duration of prayer : *bininṭiko* *binṭi-kade* *setgeteko* *tikinuterjana*, they

went on praying from morning till noon. (2) the prayer, the action of praying: *misa bininti* kā tōjana taēomte bintigaranal-na, the first prayer was not granted, we only insisted (all the more).

**binti-hisir** sbst., a rosary: *hisir-bintila* *bintila*, *bintihisir* namoa oi? I am going to say my beads, can I have a rosary?

**binti-kitaḥ** sbst., a prayer-book: *bintikitaḥre* "E aleḥ Aba" *binti olakana*, in the prayer-book the "Our Father" is contained.

**binti-panti** jingle of *binti*, syn. of *arjibinti*, I. sbst., a supplication, a humble prayer, an earnest prayer: *jetan bintipanti* kā aiumjana, all entreaties were in vain.

II. trs., to beg earnestly, humbly: *bintipantikeḍkoate* kupulkolge bapajana.

*bintipanti-q* p v., to be asked earnestly: *puragee bintipantijana* enamentee hijulena.

**bina** sbst., a snake.

\*The Mundas, though not worshipping snakes, have a superstition of their own regarding them: they believe that snakes which have bitten a person, have a power to neutralize the effects of their own poison or to let it run its course. Hence they will carefully abstain from killing the snake which has bitten somebody, for fear of provoking its anger and that a chance may be given it to withdraw its poison. With a view to propitiate the brute, they practise what they call "sweeping (*jḍ*) the poison

away." The one who performs forms this operation, the *binaḥphoro*, keeps rubbing the bitten limb with downward strokes, i.e., in the direction of the extremity. The broom he uses consists of a single bamboo *carī*, or three blades of *sañṛi* grass, or, may be, a leafy twig. He sweeps first over the bite and then advancing little by little lower and lower down, till he reaches the extremity of the limb. Some venom sweepers do without brooms, and use their fingers. These pass their hand over the limb without touching it and are careful to click their fingers after every downward sweep. In the meantime they themselves or the people around, sing Hindi mantras, adjuring the poison to descend first from the crown of the head, then away from the forehead, the eyes, the nose, the mouth, and so on, naming all the parts of the body till the extremity is reached. The venom sweeper next sweeps the floor near the extremity of the limb, adjuring the venom to pass into the ground. In such mantras occur the names of Mahadeo, Hari Rām, Monsa and Parbati, which shows that the whole process is a borrowing from the Hindus. The Hindi mantras are followed by supposed Sanskrit ones, and when these are finished the exorcist blows over the wound in a sweeping whiff and says: "Uṛ, jā, pāpī, sāt samundar Lanakā pār!" which being interpreted from Hindi means: "Fly away, go, sinner, to the seven seas beyond Ceylon!"



jagartana, the speakers are a snake and a cotton plant.

It is very difficult to identify the snakes of which one hears the names in Mundari because some of them are not frequently met with and specimens are rare. To most Mundas, certain snakes are known only by hearsay, and their descriptions of such are of the vaguest. It seems sure that two names said to apply to different snakes, do apply not unseldom to one and the same animal. Mundas imagine that all snakes are venomous; only, some bite, they say, and others do not.

*bi-a-en* rlx. v., to assume the shape of a snake: Jorako *bi-ḡena* misamisa, the Jorās, i.e., the caste of dongaits or canoe drivers, change themselves sometimes into snakes.

*bi-a-ḡ* p. v., to become a snake, to take the shape of a snake: Jorajatico *ḡarabi-a-ḡako* menea, it is said that canoe drivers change themselves into river-snakes.

*bi-a-bi-a* intrs., to call out: a snake! a snake! okoe *bi-a-bi-a-jada*?

\**bi-a-bisi* sbst., snake venom: moḡ hoḡo *bi-a* ḡerleḡ *tasade* kulsulere enreo *bi-a-bisi* rakaboa, if a man treads on grass which a snake has gnawed, even then the venom will be raised, i.e., will enter into the blood; juḡidakanae, *bi-a-bisi-te* aēḡ ti mōakana, he has come into contact with grass nibbled at by a snake, his hand has got swollen from the venom. Note (1) the proverb: miḡ ṭunḡeṭa kajilā enaḡe *bi-a-bisi-te-ka* laharāḡjana, I spoke a

few words and these have spread like snake venom, i.e., have given rise to a great quarrel. (2) the proverb: *bi-a-bisi* oi paganari, you cannot have everything your own way; kly., it is snake venom or rope pull, i.e., it is like snake venom one cannot altogether prevent spreading even by tying up the limb, or like the unavoidable recoil of the rope whe tightening a rice-bale.

*bi-a-bisi-tasaḡ* sbst., (1) *Sad. kambia*, Selaginella tenera, Spring.; Selaginellaceae,—a small moss-like herb. (2) A strongly scented grass which resembles *baeom* and is found in *sauṛi* (thatch-grass) fields.

*bi-a-bolo* trs., to catch a *gagar* (sort of quail) by the *bi-a-bolo* dodge. When one sights this species of quail, he runs in circles around it shouting: *bi-a-bolo!* *bi-a-bolo!* The quail does not fly nor run away but keeps turning its head and observing the man till it gets giddy, and is easily caught by the hand: *gagar bi-a-boloime*.

\**bi-a-ḡimbu* sbst., a form of *Cucumis trigonus*, Roxb.; Cucurbitaceae, with small deeply 3 or 5-lobed leaves and a smooth ellipsoid or globose fruit, 1½" diam., striped with green and white. The seeds are poisonous, they bring about violent vomiting and purging, till expelled. The pulp, without the seeds, is used medicinally at half dose, to clear the stomach; it causes vomiting or purging. The pounded roots mixed with any oil are rubbed on the body in fever.

## biaga

**biaga** var. of *binga*.

**biaga-baga**, **biaga-baagi**, **baga-baagi** jingles denoting parallel differently coloured stripes : kula *biagabagitane* olakana. *Biaga-baagi* in songs means nice-looking, splendid : muruḃḃā *biagabagi*, a splendid Butea flower, i.e., a splendid youth.

**biaga-biaga** var. of *bingabinga*.

**biagal** (Sad.) I. sbst., the two bamboo pipes which converge into the nozzle of the blacksmith's bellows; nana *biagal* lagaḃeme, mûre kâ soalytana, put narrower pipes, these do not fit the nozzle. (See Pl. XXVI, fig. 2).

II. trs., to make such pipes : baraḃko maḃko *biagalea*.

*biagal-q* p.v., (of such pipes) to be fitted into the nozzle : mûre baria *biagalakana*.

**biagare** and **biagate** vars. of *bingare* and *bingate*.

**biagal** (Engl. *bugle*) I. sbst., a bugle, or clarion, or any other European brass trumpet.

II. intrs., to blow a bugle or other European trumpet : Dorundare oṛḃ kacaṛipirisaṛe purasa nidadipliko *biagulea*.

*biagul-q* p.v., (of the bugle) to be blown : aṛisa *biagullena*.

**biahal** Has. syn. of *ḃuḃḃuḃuḃ* Nag. sbst., a fish which reaches a couple of feet in length, but is very slender in proportion. It lives in clear water : *biḃhaire* sarsaṛi kâ taṛna, maruakanreḃ cederebedereḃa, the snake-fish has no scales, when full-grown it is speckled (yellow

## bir

specks on a black ground).

**bita-jḃ** I. sbst., the practice of snake venom "sweeping" (see under *biḃ*) : *biḃjḃṛḃ* okoe guruakana ?

II. adj., with *hoṛo*, syn. of the noun of agency *biḃjḃni*, a venom "sweeper". In predicative phrases *biḃ* and *jḃ* are disjoined.

**bita-kidita** collective noun for snakes, scorpions, centipedes and all sorts of creeping vermin.

**\*bitaleka** adv., like a snake. It occurs in the proverb : *biḃleka* cin urina ? Wilt thou shed thy skin like a snake, i.e., wilt thou never die ? The Mundas believe that snakes and crabs never die of old age, but are rejuvenated every year when they shed their skin.

**bita-ula** sbst., a kind of white, thickish froth, found (especially in the beginning of the rainy season) on water and occasionally on land, containing small, black eggs, which develop into maggots. It can be lifted in one lump. *Biḃula* Itly. means snake vomit.

**bir** (P. *wirānā*, solitude, deserted place) I. sbst., forest, jungle : *bir* baṇḃ disum ale Hoṛoko kale sūkua, we Mundas do not like a country where there are no forests. It is also used as a prefix to nouns of animals and plants in entrd. to the prefixes *katu*, *keti*, or *her*. The latter denote a domesticated or cultivated kind, whereas *bir* in this function means proper to the jungles. *Birsim*, v. g., is not a wild specimen of the barn door fowl (*katuṛsim*), but it is the red jungle



fowl, a distinct species. Not only may the animals or plants so distinguished be of different species, as is generally the case, but they may be as different as a sheep, *katumindi*, and a bear, *birminḍi*. N. B. Wild mango trees are not called *biruli* but *gurauli*.

II. trs., both the trs. caus. and the p.v., *birq* are used instead of *birgiri*, *birgiriq*, which see.

\**bir-q* p.v., (1) to be covered with forest: aleḡ disum *birḡakana*.

(2) with words denoting a way, road or path, to pass through a dense forest: en hora kabua, bejaḡ *birukana*. (3) idmly., syn. of *goḡq*, to die, with refer. to people killed by tigers or may be by lightning.

Amongst animists it implies that the shades of these people now dwell in the jungles. It is to be noted that the Mundas do not like to say: *kula jomkḡa*, a tiger has eaten him. They prefer to say: *birjanae*, just as instead of *goḡjanae*, he died, they prefer to say: *senḡjanae*, *ruḡajanae* or *baḡgaijana*, he has gone, went back, is absent.

*bi-n-ir* vrb. n., the jungly nature of a place: aleḡ simān *binir* birakana jargidindo usulusultan senbaḡaoa, there is so much jungle in the precincts of our village that in the rains we have to push our way through rank vegetation.

*bir* (Sk. H. Sad. Hence the Lat. *vir*) sbst., a brave, courageous man: soben disuming senbaḡakeda oḡḡ buruara, gaḡaḡoḡa sobeniḡa dāḡabaḡakeda, ainate jetanḡ *bir* baḡakoa, I

have scoured the whole country, searched through hills and dales, I have met no one braver than myself; sobenko nirtana amdo kā, am cilekan *bir*! All the others are flying and thou remainest, what a brave man thou art! (said in scorn); *birḡee* aḡākrentana, he deems himself courageous.

*bir-ade* syn. of *ḡonaḡade*, sbst., Zingiber Casumunar, Roxb.; Scitamineae,—a herb with rather stout, leafy stems, 4-6 ft. high. The flower spike produced direct from the rootstock, has sheathing, ovate, reddish bracts and white flowers with yellowish lip and stamen.

*Biraḡ* (Sad.) a proper name of women, meaning bright.

*birasūpatti*, *birispatti*, *birispatt*, *birispati*, *birispat*, *bispatti*, *brispat*, *brispati*, *brispat* (H. *brīhaspati* Sk. *vrīhaspati*) adv., Thursday.

*birbiri* Nag. syn. of *kirsul* Has. I. sbst, an affection of the eyes in which the lids are inflamed and turn purulent at the roots of the lashes, which fall out. Such eyes are called *benḡermedḡ* in Nag. and *kirsulmedḡ* in Has.: *birbirire* kanḡomkanḡomte pusuri taḡna aḡ babāta, medḡ aragoa aḡ hējelhējeltan medḡa uruḡaoa, in this affection the borders of the eyelid redden, and there is dripping; *birbirire* misumisa pipiniko uruḡucabaoa, owing to this inflammation the eyelashes may fall off altogether.

II. intrs., to be affected with the inflammation described above: *birbiritanae*, mede *birbiritanae*, or

## birbiri

*birbiri* sabakaja, *birbiri* namakana.

*birbiri-q* p.v., same meaning

**birbiri** sbst., a name for three distinct plants: (1) *Spilanthes Aemella*, Linn; Compositae. See *barandu*. (2) *Cassia mimosoides*, Linn; Caesalpiniceae,—a low, prostrate undershrub with yellow flowers and numerous, close-set, tiny and narrow leaflets. The root of this plant ground together with the tongue of a frog and a *guigi* (snail) is a remedy against delirium. (3) *halubirbiri* is the same as *ribribi* and *bindiramkaŋa*, *Siegesbeckia orientalis*, Linn.; Compositae.

**bir-bor** jingle of *bor*, I. adj., (of trees) tall and straight. Also used as adj. noun: *birborko* or *birbor* daruko mape.

II. trs., syn. of *bindabondo*, to pull out smth. elongated: *didiko goëak* in *setiko birborkja* or *birbortanko racakja*, the vultures pulled out the entrails of the dead dog; *ne hon lijara sutame birborkeda* or *lijara sutam birbortane racala*.

*birbor-q* p.v., of trees, to become long and straight-stemmed: *netara daru birborakana*.

*birbortan* adv., long and straight: *netare birbortan daruakana*; *birbortanko racakja*.

**bir-budi** sbst, *Vigna vexillata*, Benth.; Papilionaceae,—a climbing or trailing herb with perennial fusiform root-stock, 3-foliolate leaves, large purple flowers and subterete, thinly silky pods.

\***bir-buŋ** sbst., (1) *Flemingia stricta*, Roxb.; Papilionaceae,—a

## Bir-candi

shrub with 3-cornered stems and tranches, and long, acuminate, digitately 3-foliolate leaves. A sugared decoction of the root is administered against debility after childbirth. (2) *Flemingia prostrata*, Roxb.—a diffuse, suberect or prostrate undershrub, 1—1½ ft. high, with digitately 3-foliolate leaves.

**bir-cakonŋa**, **bir-cakonŋa**, **lil cakonŋa** sbst., *Tephrosia purpurea*, Pers; Papilionaceae. This plant, common in fields, in waste places and by road sides, may have been wrongly distinguished into *Tephrosia purpurea* and *Tephrosia pumila*. The same plant which in the dry season lies prostrate and diffuse with only 4 pairs of leaflets on its odd-pinnate leaves, shoots up in the rainy season to 1—2 feet and has 8 pairs of leaflets. The leaflets are obtuse, the flowers purple, and the pods finely downy and slightly recurved.

\***Bir-candi** syn. of *Birmara*, *Birmahara*, *Birsibonga*, *Birsandi*, *Kulagupini*, *Jotomahara* or *Mageubonga*, but improperly called *Baguti*; sbst., a goblin with long, trailing hair, whose office it is to look after the beasts of the forest, especially tigers. These goblins are the shades of people killed by tigers, and on that account, as a compensation, the tigers are now at their beck and call, and have to feed them. They are said to shout '*gutura*!' in the jungles in order to warn people of the presence of a tiger. *Gutura*! is properly a call to dogs, but

as there are no dogs in the jungles, the purport of that call, when heard there, can never be misunderstood. When these goblins harm people (which they rarely do) it is in their modality of *Bakri-bonga*, so that the sacrifice to them has to be offered in the *bakri* or garden; and should the sacrifice have to be put off to a later date, a *cutu*, waterpot, must be placed meantime upside down in the garden, either on the ground or on a stick. Naguri hunters pay to this spirit a cult in all particulars identical with that of the Hasada hunters for *Akusi*. (See under *Bagaṭti*).

One of the versions about this spirit is as follows: Once upon a time a Mahara (a man of the cattle-grazing caste) whilst grazing his cattle in the forest, saw a small human figure (about 2' high) walking along with his hair trailing on the ground. Whilst he was watching this with fear, the figure disappeared behind a tree-trunk. When he drove his cattle home, the dwarf followed and entered into the stable after the cattle, in the shape of a bright light.

After a few days some of the cattle began to die. The Mahara now went to consult the soothsayer who told him: "You must have met a long-haired dwarf in the forest, who followed you and entered into the stable in the shape of a bright light". The cowherd said: "Yes". "Well", said the soothsayer, "that one is eating our cattle. If you do

not worship him he will kill them all and then attack the inmates of of your house and kill all of you." On asking how he was to worship, he received the following directions:

"You, either alone or together with your wife, must make a small enclosure in the *adīḡ* (store-room) of your house, and once a year on the full-moonday of Sohori you must offer a black he-goat in that enclosure. On that morning you and your wife must bathe, then get a *biḡḡimbu* creeper and a worn-out old broom, also cows' milk in a small earthen pot, red lead, frankincense and live coal on a hoe. When all this is ready near the *adīḡ*, you must divest yourself of all your clothes, throw the *biḡḡimbu* creeper over your left shoulder and tie it under the right shoulder (if it be not long enough, the deficiency may be made up by a string. Then your wife also must strip herself of her clothes and tie the opened out old broom around her waist in lieu of her ordinary waistcloth. Then both of you go into the *adīḡ* and enter the enclosure with the offerings. There, facing East, you light a new earthen lamp and place it under a new *taḡa* (a large-mouthed earthen vessel). Then with the ring-finger of your right hand you make three lines of red lead first on the ground near the *taḡa*, then three lines on the *taḡa*, then one line on your forehead, one on your chest and one on each shoulder joint. Then you throw the frankincense on the live coal, place

two leaf-cups near the *taḍa* and pour the milk into them. Then you put three small heaps of pearl-rice on the ground, make the black he-goat eat some of it and pronounce the following words: 'Singbonga in heaven, I put red lead on this Birsabonga and mark him with it, in order that he may obey and in order that there be neither stomachache nor headache, that we may remain in good health, that the cattle (the cow-mother and the goat-mother) may multiply profusely; that there be neither precipice nor splinter (that the cattle may neither fall over precipices nor be made lame by sharp splinters) and that the grains (the rice-mother and the millet-mother) may grow plentifully'. Then you cut the goat's throat, drip some blood on the rice heaps and, cutting out the horns, leave them near the rice heaps. The meat must be eaten by all the inmates of your house. The lamp and the *taḍa* must remain always untouched in the same place till the next sacrifice. No outsider is ever allowed to put his foot into your store-room, and you yourself may enter the little temple only once a year, when you offer sacrifice. You are not allowed to eat or drink in any house where a death has occurred, until the inmates of that house have gone through the ordinary shaving of the head and the paring of the nails. Nor are you allowed to eat and drink in a house where a birth took place, before the *caṭi*

ceremonies are over."

Since that time the Maharas observe this rite. By and by a few Mundas here and there have also taken to it. But they try to hide the fact, because then they are suspected of witchcraft, and nobody wants to have any marriage connexions with them if they are known as votaries of Birsabonga. The reason of this is that Birsabonga is supposed to follow girls of such a house after their marriage. He then enters into the *adiṅ* of the house in which such a girl is married and does a lot of mischief. If after a new marriage anybody dreams that he saw a bright light enter into the *adiṅ*, the new wife's family is easily suspected, unless there be some strong reason for suspecting another person.

Sometimes the soothsayer, consulted by a family in which there is much sickness, points out some person as worshipper of Birsabonga, who does not keep a sufficient control over that mischievous imp. The man or woman thus pointed out, must then furnish all the sacrifices prescribed by the soothsayer to satisfy Birsabonga and even nowadays they seldom escape without a certain amount of ill treatment.

The reason why some Mundas take to this rite is, according to people, the following: Birsabonga is very powerful and he somehow or another manages to obtain plenty of cattle and grain for his votaries. But at the same time he is so capri-

cious and so mischievous that it is very difficult to satisfy him and keep him from doing harm. As a general rule his votaries, after obtaining grain and cattle in abundance for some time, get ruined somehow or another and end in misery. It happens that some Mundas who fail in every undertaking and cannot get out of poverty, get desperate and regardless of all consequences take to the worship of Birsabonga to secure a certain wealth at least for a time.

There is a superstition about the spittle of this spirit. It is said that he will sometimes attack and fight people whom he finds watching the fields or meets in the forest. He kills outright those who cannot stand their ground against him. To those able to hold their own he says when stopping the fight: "Now let me spit in your hand". If this spittle be red as blood, the man's family will be harmed by *Birsanđi*, unless he throws off at once the spittle from his hand, and in this case the goblin starts the fight again. If at last the spirit spits in the man's hand milk-white saliva, the man must carry this off carefully and store it away in his house. If he does so, his cattle will multiply and continue healthy.

In the Hasada country it is believed that the cattle of a devotee of *Bircanđi* prosper, but his family does not multiply. Should his fervour cool, his cattle will begin

to decrease.

**bir-disum** Has. syn. of *lonazraj* Nag. sbst., the forest country.

**bir-duraz** sbst., sometimes used instead of *japi*, a hunting song.

**bir-dimbu** sbt., a form of *Cucumis trigonus*, Roxb. ; Cucurbitaceae. It grows in the jungles and yields an eatable fruit.

**bir-giri** trs. caus., to let grow into a jungle: pabitape *birgiritada*, you have planted your papaw trees in a clump too dense.

*birgiri-q* p. v., to grow into a very jungle: *rāpi birgiriakana*; *bakipi purute birgiriakana*, *ciā kape heqedj:da?* *bōe birgiriakana latahtaipa*, he has a jungle of hair on his head, give him a crop.

**bir-hada** Has. *hada* Nag. sbst., *Plesmonium margaritifera*, Schott. ; Aroideae,—a tuberos herb with a solitary 3-partite leaf, the segments of which are pinnatisect. The tubers are smaller than those of the cultivated *hada* Has. *haluhada*, *ol* Nag. which is the *Amorphophallus campanulatus*, Bl. ; Aroidae. The tubers of both these plants are freed of their poisonous properties by being boiled with tamarind leaves or fruit or by repeated cookings in clear water. Even so they must be eaten cold otherwise they cause intolerable itching in the mouth and throat. The petioles of *birhada*, which is also called *boragajorena*, are used as a vegetable.

**bir-hegem-da** Has. syn. of *likantih* *nīkanth* Nag. sbst., *Polygala crotalarioides*, Ham. ; Polygalaceae,—

## birhi

a small, much branched undershrub with alternate leaves,  $1\frac{1}{2}$ —2" long, and 3-petalled flowers, the lower petal keeled. Its root is one of the ingredients of the ferment for rice-beer. The root is also chewed or else ground and drunk with water to expel phlegm from the throat; it provokes coughing.

**birhi** Nag. (Sad. Or., all pulses and grains, rice excepted) syn. of *hoṣerambrā*, *rārirambrā*, collective noun for all kinds of pulses.

**bir-hoṣe** sbst., name for two distinct plants: (1) *Atylosia scarabaeoides*, Benth.; Papilionaceae,—small biennial climber of the jungles, with small 3-foliolate leaves. Also called *birjūghoṣe*. (2) *Desmodium heterocarpum* DC., forma trichocaulon, Schindler; Papilionaceae,—an erect undershrub, 1' high, with 3-foliolate leaves and jointed pods.

**biri** (II. *biri*, iron fastenings forth the legs) I. sbst., an iron ring and chain, fetters or shackles on hands or feet: *baraṣ biri* bairikataipe.

II. trs., to put in chains: Burumaren balu Kinuko *birulja* hoṣokolḡ gopoṣ monetadjade taikenamente, they once manacled the hands and feet of the mad Kinu of Buruma, because he wanted to fight people.

*biri-q* p. v., to be chained, to be fettered: *biriakanae*.

**biri** Has. *bihri* Nag. (Or. *bihri* Sad. *behri*) syn. of *canda*, I. sbst., a subscription: *biri* hobajana ci aṣrige?

## birid

II. trs., to make or levy a subscription: *birijadako*; *biriked'eako*, they levied a subscription from us.

*biri-n* rflx. v., to start a subscription: *birintanako*.

*biri-q* p. v., to be levied as subscription: oṣaṣa upupun ganda *biria-kana*.

**biri-bata** I. collective noun, all kinds of subscriptions.

II. intrs., to start or levy all kinds of subscriptions.

*biribata-n* rflx v., to set up all kinds of subscriptions.

*biribata-q* p. v., of all varieties of subscriptions, to be levied.

**birid** I. trs., (1) to put on his feet smb. who has fallen, to put on its base or on its legs smth. which has been overturned. In this meaning *ruaṣ* is often affixed: *tabakaan hon biridime*; cankin baṭitada *birid-ruralam*. (2) to build up a wall or anything else: *poṣomtaure poṣom bajateko biridea*, when they make a rice-bale they build it up higher and higher, within walls of straw kept in place by a ring of rope.

Note. the idiom: *goṣakan kajim biridjada*, thou raisest afresh a question already settled.

II. trs. caus., (1) to rouse or waken smb. from sleep: *durumtanko birid-kom*. (2) to cause a sitting or lying person to get up: *barhisileka hoṣoko dubakanko taikena*, miaḡ kajitee *biridkedkkoa*. (3) to spring game or flush birds.

III. intrs., (1) to rise, to stand up, to

get up from sleep: *biridbape* marl-  
entendo *biridjanciko* senojana. (2) in  
songs, var. of *senq*: *Senqge*  
*sanaina*, *biridge* moneina, I want to  
go away, I have decided to start.  
(3) syn. of *tiqd*: *loq biridjtana*,  
membrum virile erigitur. (4) (of rice  
which has been planted prone on the  
ground), to grow erect: *roa baba*  
*biridjana* ci aürige?

*birid-en* rfx. v., to raise oneself,  
implies a certain difficulty in rising  
as is the case, f. i., with sick people:  
*moq candu gitila*, *tisina apae birid-*  
*akana*, he kept his bed for a whole  
month, now he has begun to get up.  
*bi-p-irid* repr. v., to waken one an-  
other, the one who happens to rise  
first awaking the others: *gapa sim-*  
*korarebu bipirida*, let the one of us  
who hears to-morrow the cock crow  
waken the others.

*birid-q* p. v., to be roused from  
sleep; to be caused to get up; (of  
game) to be started; (of birds) to be  
flushed: *biridakanako* ci aürige?

*bi-n-irid* vrb. n., (1) the raising, the  
rising, f. i., the raising or rising of  
the dead: *sida biniridatedoinq* *giti-*  
*rupakena*, after having got up a first  
time I laid myself down again. (2)  
the rice-bale built up: *nea okoqa*  
*binirid*? (3) the number of people  
or animals caused to get up: *bin-*  
*iridto* *biridjana*, *darure miaq jaked*  
*cêrê kako sargnjana*, the birds were  
flushed in such numbers that there is  
none left on the tree.

*birid-bara* intrs., and *biridbara-n*  
rfx. v., to get up now and again (of  
convalescents): *aputa gojplekae*

*hasulena*, *nädoe biridbara* or *birid-*  
*barana*.

*birid-eon* adv., on opening his eyes  
from his night-sleep, first thing in  
the morning, without washing, etc.:  
*birideone* *bijulena*; *birideon* *no*  
*kamil sakbeda*.

*birid-ruar*, *birid-rufa* trs. and  
intrs., to raise smb. to life again; to  
rise again.

*biridruar-q* p. v., to be raised again:  
*se be ikabu biridruaroa*.

*biria-biria* I. adj., sparkling:  
*birinb. rin* *ipilko*; *birinbirin tosa*.

II. intrs., to sparkle: *ipilko birin-*  
*birintana*, *candq baranbarantana*;  
the stars sparkle, the (full) moon  
shines bright.

*birinbirintan* adv., sparklingly: *naöa*  
*muti birinbirintan lelqtana*, *taeomte*  
*pundioa*, a new *muti* necklace looks  
sparkling, afterwards it grows dim  
(ltly., white).

*bir-irba* sbst., *Setaria verticillata*,  
Beauv.; Gramineae,—an annual  
grass.

*birispait*, *birispalti*, *birispai*,  
*birispai* variants of *birastipaiti*.

*birja-biar* sbst., ltly., the male  
buffalo of the jungles: a term occur-  
ring in songs, especially for the  
leader of a herd of bisons. In con-  
versation the bison is called *sail*;  
but instead of *sandi sail* they often  
say simply *biar*, and instead of *caga*  
*sail*, *bäisi*.

*bir-jane* syn. of *pirijane*, *tasaq-*  
*jane*, sbst., a wild form  
of *Paspalum scrobiculatum*, Linn.;  
Gramineae, found in rice-fields, on  
high ground and in the forest; it is

## bir-janum

not so tall as *babajane*, being of the size of the paddy plant, and it has smaller seeds. It is a poisonous grass, horses, and cattle which have grazed much on it, getting intoxicated for a whole day. The same effect is produced on people indulging in rice-beer in which some grains of *taşadjané* have been mixed.

\**bir-janum* syn. of *janumbili*, *janumjarom*, *jomejanum*, sbst., *Zizyphus Oenoplia*, Mill.; *Rhamnaceae*,—a straggling shrub or undershrub, common in jungles. The fruit, a small plum, is eaten. As a remedy for stomach-ache 7 pills, the size of a banyan fig, are made with *kare buluz*, *sendhubuluz*, *saibbuluz*, *hende buluz*, (4 varieties of salt), the root of *puşusi*, the root of *birbül* and the root of *birjanum*, ground together. The dose is one pill on seven consecutive mornings, drinking a little warm water after each pill.

*bir-jilu* sbst., game.

*bir-jilu-kiria* sbst., an oath with imprecations taken in a dispute as to who killed a certain game.

*bir-jugi-horę* var. of *birhorę*.

*bir-kaëtha* syn. of *kaubutüki* sbst., *Trichosanthes cucumerina*, Linn.; *Cucurbitaceae*,—a slender but extensive climber with lobed or angled leaves, white, fimbriate flowers  $\frac{3}{4}$ "-1 $\frac{1}{4}$ " diam., and ovoid-conical fruits 1-3" long, green with white stripes, red when ripe. This fruit is not eaten.

*bir-kakäru* syn. of *otekakäru*, (*Sad. paşalköra*) sbst., *Pueraria*

## bir-kaga-nârl

*tuberosa*, D C.; *Papilionaceae*,—a shrubby climber with 3-foliolate leaves, purplish or blue flowers, and a very large tuberous root. It flowers when the plant is leafless. The Mundas do not, like the Santals, eat the tuberous root. They crush it and rub it on the body in fever and rheumatism.

*bir-kandalaş*, *bir-kandaraş* syn. of *usam*, sbst., any kind of shelter made of branches in the forest.

*bir-kandar* syn. of *buruhara* collective noun for jungles: *birkandar* *buruhara* *sânsakamle* *dâratana* or *q pîtpalata* *şalibesamentele* *senbaratana*, we search the jungles for firewood and leaves, and run to markets for small purchases of food.

*bir-kapi* syn. of *sârkapi*, *huram*, (*Sad. isua laraz*) sbst., *Leea aspera*, Edgew.; *Ampelidaceae*,—a stout spreading shrub, 6-12 ft. high, with pinnate upper leaves and bipinnate lower leaves, of which the leaflets are cordate at base. These are used

a potherb, *vide* Haines. The flowers are greenish white and the berry black.

*bir-kasom*, *bir-kasom*, *bir-kat-som*, sometimes also *bir-kaksom*, *bir-karsom*, *bir-kaskom* sbst., *Thespesia Lampas*, Dalz. and Gibs.; *Malvaceae*,—a shrub, 4-5 ft. high, with large showy flowers. The seeds are not imbedded in wool, but simply tomentose.

*bir-kaga-nârl* syn. of *maraz konnagaş*, sbst., *Drogea volubilis* Benth.; *Asclepiadaceae*,—a stout, tall



**bir-kundūru**

climber with glabrous, ovate, suborbicular or cordate, acuminate, opposite leaves, and a fruit of two thick, hard follicles of which the comose seeds are eaten by children.

**bir-kundūru** Has. **bir-kundūri** Nag. sbst., *Zehneria umbellata*, Thw.; Cucurbitaceae,—a tuberous climber of the jungles with cylindric fruits, 3" long, longitudinally striped white when unripe, red when ripe. The tuber, leaves, and fruit do service for vegetables. The tuber is called *ceṇḡoroḡsaraḡa* and the fruit *kaṇaka-taṇar*; these names belong also to the plant itself. *Kundūru* or *hatu-kundūru*, cultivated, is *Cephalandra indica*, Nand.; Cucurbitaceae.

**bir maḡ, buru-maḡ** sbst., *Dendrocalamus strictus*, Nees; Gramineae,—a close-set bamboo of the jungles, sometimes cultivated, with shortly internoded, often solid stems, 20-50 ft. long. The shoots serve as a vegetable, and the stems are in great request for roof laths.

**Bir-mahara** Nag. **Bir-māra** Has. syn. of *Bircandī*.

**bir-minḡi** syn. of *hana*, sbst., the Black Bear of India, *Melursus ursinus*: *tisina* senderare *birminḡi* api hoṇe kopakeḡkoa, in to-day's hunt a bear scratched and bit three men.

\* **bir-minḡi-tasaḡ** Has. syn. of *danaminjo*, *danaminju*, *gurgur* Nag. sbst., *Polygala chinensis*, Linn.; Polygalaceae,—a common, annual, small, decumbent and diffuse herb with 3-petalled, yellow flowers, the lower petal keeled and crested, the

**bir-rambāṛa**

two inner sepals long, very oblique, acute and toothed. The seeds are hairy: children will lay them on a smooth leaf and shout: the commotion of the air is enough to make the seeds roll about in circles. In Nag. they put them on a *bundu* leaf and shout: "gurgurreḡdana minjo!" In Has. they use a *saru* leaf and shout: "birminḡi, hatu mindi ḡorbeḡ menjo!"

**bir-motha** syn. of *minḡitasad*, sbst., *Cyperus dubius*, Rottb.; Cyperaceae,—a small sedge growing in the jungles, with umbels contracted into a dense head. Now, rather called *Mariscus Dregeanus*, Kunth.

**bir-munga bir-muni**, syn. of *risa-munga risaduru* sbst., *Dalbergia lanceolaria* Linn. f.; Papilionaceae,—a tall, hand-ome tree, with alternate leaves and 5-7 alternate, oblong, retuse leaflets. It is a valuable timber-tree, without soft wood. The leaves reduced to charcoal are made into a powder for sprinkling over wounds and sores.

**bir-muni** var. of *bir-munga*.

**birni-jonḡ** (Sad. *birni*) sometimes used instead of the Mundari *sirum*, *sirumjonḡ*, sbst., *Andropogon squarrosus*, Linn.; Gramineae,—the Cuscus grass, 4-6 ft. high, with perennial fibrous roots, used as a broom-grass by the Mundas. It is the roots of this grass which are made into the *cuscus lattie*s used for cooling the air in European bungalows.

**bir-rambāṛa** Has. sbst., *Atylosia crassa*, Prain; Papilionaceae,—a small climber with paired yellow

flowers and pods 1—1½" by ¼". It is distinct from *ṣonazāramya* Nag.

\***Birsa Bhagōān** also called *Dharti Aba*, the father of the world, was the founder of a new religion and the leader of both the attempts the Mundas made to free themselves from foreign domination.

In 1806 the alien zemindars so far brought into the country by the Chota Nagpur rajahs were invested with police powers. This ill-advised change naturally increased beyond endurance the number and success of attacks upon the Mundas' rights. Lovers of liberty, but at the same time yielding by nature, they would no doubt, if possible, have retired to new forests in quest of new homes for themselves and the spirits of their ancestors, as they had done on former occasions. But in the 19th century there were no longer any such forests left. Hence they now had to choose between a fight for their rights or a most abject slavery. That their aggressors were satisfied with nothing less than such a slavery is shown by the following extract from the July number of the *Calcutta Review* of 1869. "When the oppressor wants a horse, the Kol must pay; when he desires a palki, the Kols have to pay, and afterwards to bear him in therein. They must pay for his musicians, for his milchcows, for his *pān*. Does someone die in his house? He taxes them. Is a child born? Again a tax. Is the thikadar found guilty at outchery and sentenced to be

punished? The Kol must pay the fine. Or does a death occur in the house of the Kol? The poor man must pay a fine. Is a child born; Is a son or daughter married? The poor Kol is still taxed. And this plundering, punishing, robbing system goes on till the Kol runs away. These unjust people not only take away every thing in the house, but even force the Kol to borrow, that they may obtain what they want, reminding one of Sidney Smith's account of the poor man taxed from his birth to his coffin. Again whenever the thikadar has to go to cutchery or to the king, to a marriage, on a pilgrimage, however distant the place, the Kols must accompany him and render service without payment." That this description is not in the least exaggerated, is borne out by many official reports: Already in 1826 S. T. Cuthbert, Collector of Ramgarh writes: "The half-deserted villages, which one frequently meets with, evince the oppressive conduct of these people (the jagirdars) as landholders."

It is therefore not surprising at all that the Mundas rebelled against such cruel oppressors in 1811, in 1819-20 and in 1832. But they found themselves opposed in all these bids for liberty by the British military forces; for the British East India Company, as suzerain, had to preserve peace and order in their new province although they were not yet able to administer it efficiently; and so all these revolts brought the

no relief; nay, matters steadily grew worse and by 1856 there were already over 600 of these rapacious aliens turning to good account the major part of the rajah's estate. Then after the great mutiny in 1857, Mundas turned in large numbers to the Evangelical Lutheran mission. Encouraged by the advice and help of the missionaries, they soon got out of hand and committed acts which, though fully justified in themselves, the Government opposed as incompatible with public order. Since the missionaries themselves could not countenance those acts, large numbers of former adherents looked upon their disapproval as a kind of betrayal and separated from the mission. Then a political party constituted itself under the leadership, of some prominent *mankis*, *mundas* and former mission teachers. These were called *sardārko*, the leaders, and so the whole movement was called *sardār larai*. But as shown in the article under this word the only effect of that expensive movement was an ever-increasing distrust on the part of the local Government in reference to the tribe. The few Catholic missionaries, who started work in Chaibasa and in the southern corner of the Ranchi district in 1869, warned by the sad experience of the Lutheran mission as well as by Government officers, kept strictly aloof from the unrest pervading the country. When the *sardārs*, discouraged by their ill-success went

to Fr. Mullender S. J. stationed at Sarwada and promised that the whole tribe would join his mission if he assisted them against their enemies, he declined to do so. This was in 1884. Fr. Lievens S. J., who arrived in 1885, took a different view. Here is what he told me himself when I asked him about the causes of his success at the beginning of his work: "I had been for months already in the village of Torpa without gaining a single convert. One day the jamadar in charge of the Torpa police station, to whom I complained about my want of success, told me. 'If you want to get converts then just take up the defence of the Mundas in the rent and forced labour questions and you will get as many as you like' I did as he advised and it came to pass just as he had said." In two short years he had gained over 50,000 converts, and their numbers increased almost daily so that after 4 more years there were about 100,000 of them. Among themselves they called this movement *raṣ*, the union or confederacy, and this name indicates clearly enough what their main object was in joining the Catholic mission. It was of course impossible in this short time to give sufficient instruction to these masses spread over the whole country, the more so as the new missionaries come out from Belgium, had first to master at least two if not three of the following languages before efficient work could be started:

English, Hindustani, Mundari, Uraon and Kharia. It was to be foreseen that what had happened to the Lutheran mission would happen also to the Catholic mission. The masses relying on their number believed that now the time of their deliverance was at hand, and they threatened to get out of hand in the remoter parts of the country. This of course brought them once more into conflict with the local Government, which arrested about 200 of the mission catechists for political agitation. In an appeal however they had to be set at liberty again. All this caused an estrangement between the local Government and the missions, which came to be looked upon to some extent as nests of political unrest. The effect of this on the Mundas and Uraons was what one might have expected, namely a falling away of numberless recruits, who went to swell the ranks of the *sardars*. These now became more active than they had ever been; they overran the whole country and the burden of their message to the people was to the effect, that they had been betrayed by all those they had put their trust in, British officers, German missionaries and even the Romans as they called the Catholics; that all these Europeans "wore but one and the same hat" and that nothing was to be expected from them. That the only thing remaining for them now was to put one of their own men at their head and try their chance with

him. The man they eventually put their trust in was young Birsa of the village Chalkad in the Tamar thana. The photo on Pl. XLIII was taken when he had been made a prisoner for the second time, after he had gone through great exertions and had lived as a fugitive for weeks in the reserved forests without sufficient food. It does not do justice to his real appearance, which for a Munda was rather extraordinarily pleasant: his features were regular, his eyes bright and full of intelligence and his complexion much lighter than that of most Mundas. He had been attending the Lutheran school at Chaibasa for a time. He was between 20 and 25 years of age when he started the rumour that he had been appointed by God to save his race. How far his course of action was preconcerted with the *sardars*, could not be ascertained. At any rate these were among his most ardent supporters, and they encouraged people to make the pilgrimage to the new prophet, whom they called *dharti aba*. Suddenly the rumour spread that, whilst he was out in the forest with a companion, a flash of lightning passed over his face and transfigured it, and that at that instant God gave him his sacred mission. This was evidently taken from a similar incident in the life of Luther and the transfiguration seems to be taken from the New Testament. He was soon credited with miraculous powers, such as multiplication of rice and healing of sicknesses. My

mission station (Sarwada) being but 9 miles from Chalkad, I then saw day after day endless files of people from all parts of the country winding their way towards that village to hear the new gospel and be healed. Failures did not seem to discourage them, for they were attributed, not to a want of power in the *dharti!aba*, but to a lack of faith and confidence in him. The Munda sacrifices were declared abolished; Thursday, the birthday of Bīrsa, was substituted for the Christian Sunday, and the Bīrsaites, called *Bīrsa celako* had henceforward to wear the brahmanical cord and observe the commandments of the Christian decalogue. It is impossible to say whether and how far Bīrsa himself and the sardars were dupes of this religious hallucination. It certainly did serve the purpose of giving, all over the land, a harmless appearance to the numerous sardar-meetings in which the intended rising was settled without arousing any serious suspicions in either Government or missions. It facilitated the gathering of about 6,000 armed men around Bīrsa in Chalkad in August 1895, after it had been announced that he would call fire from heaven to destroy the aliens and the Mundas who had not resorted to Chalkad for refuge. Then a few young men, who were still wavering between Christianity and the new religion came and begged of me to leave immediately for Ranchi, because the very next morning the armed men

with Bīrsa would start to massacre all the foreigners, adding that I, as the nearest European to Chalkad, was already designated as the first victim. Since I refused to move, they gave me up for lost and went away. Fortunately that very night Mr. Meares, then Superintendent of police in Ranchi, appeared suddenly in the camp of the sleeping rebels with some 20 of the armed police and before the sleepers had time to get awake properly and know what was up, he had already carried off the gagged prophet on his elephant. The next morning I saw the sullen crowds returning to their homes in all directions, so disconcerted that they hardly spoke a word to one another. One gang I met and questioned as to what had happened, did not deign to answer a word or even to look at me. The prophecy about the fiery rain was not the only imprudence the prophet had committed. A few days before his arrest, he had assured his followers that even if the English police were to take him prisoner he would render himself invisible and find his way back to them. This, like all his other prophecies coming to fail, caused discomposure and bewilderment among numbers of adherents. It was thought by Colonel Gordon that the faith that lived still in a good number, would be destroyed completely if Bīrsa were tried and condemned in an open-air-trial in the heart of the disturbed area. Hence he brought him under police escort to the

Khunti thana. As it had been officially announced that Birsa would be tried publicly on such and such a date, between 20 and 30 of his most ardent admirers had come to offer him their religious homage. They had no arms of any kind and were dressed in white clothes.

They entered the police station in the afternoon and asked Col. Gordon to let them see Birsa that they might offer him their homage. On being told that they would see him the next day at the trial, they insisted on seeing him then and there, adding that they would not return without having worshipped him, even if they were to be killed. Besides the Colonel's sarishtadar and the daroga there were two zemindars present, and on his asking what the Mundas wanted, these four men (three of whom knew Mundari) deliberately deceived him into believing that the people had threatened to kill him if he did not at once bring Birsa before them. Thereupon they were arrested, surrounded by armed police and a charge of menacing the Deputy Commissioner with death was entered into the diary of the thana. Just at that moment I arrived in Khunti to see the Deputy Commissioner, who told me what had happened adding that he would immediately return to Ranchi to bring in the military, as the Mundas were threatening open revolt. He at once granted my request to see the arrested Mundas and speak to them in his

presence. It was an easy matter to show up the lies of the zemindars and the sarishtadar, and he himself told me to inform the prisoners that they would be set at liberty after they had received a good meal of rice. Meanwhile a courier arrived from Ranchi informing the Deputy Commissioner that the Commissioner was himself on his way to Khunti and ordering him to stay on. The Commissioner, Mr. Grimley, who had already asked the superior of the mission in Ranchi to see what I had written about the new rising and its causes, invited me that evening to explain all that had just happened. Very indignant at the manner in which the zemindars had tricked Col. Gordon, he refused to let strike the charge out of the thana diary, and insisted on having the preliminary enquiry made the next morning, asking me to conduct it in Mundari before him and the Deputy Commissioner. The poor prisoners were very thankful to me for their release and, in the formal hearing of the case in Ranchi, the complaint of the Deputy Commissioner was declared unfounded and he himself transferred. Birsa who had been hurriedly taken back to Ranchi and there condemned to imprisonment for some years was released on the occasion of H. M. the Queen's diamond jubilee. He immediately started preparing a new revolt, which broke out on the eve of Christmas 1899 with an attempt at terrorizing back into

the revolutionary movement the Christians, who had deserted him. At about 9 P. M. gangs of from 4 to 6 men appeared in all Christian villages, put fire to a hut or two and shot some arrows into the gatherings of Christians, who were then singing their Christmas hymns. My companion Fr. Carbery and myself were lured out by the setting on fire of a shed in front of the mission house, and as soon as we appeared in the verandah, three arrows were discharged at us. One of these hit Fr. Carbery in the chest but remained stuck in the lower part of the chestbone, whereas the two aimed at me, just missed me by a couple of inches and went into the wall. A military expedition ending in the capture of Bīrsa, who subsequently died of cholera in jail, put an end to this last attempt of the Mundas to recover their lost rights and lands by force of arms.

Although this second rising caused the loss of some 20 human lives, it was not nearly as dangerous as the first: In 1895 the whole of the population, Christians as well as pagans, including most of the Oraons and Kharias, had awaited in despair, for the signal of a general rising from the prophet of Chalkad; and most of (if not all) aliens outside of Ranchi would certainly have been massacred, had not Mr. Meares succeeded in laying hands on Bīrsa a few hours before the last evening were to begin. But in

1899 the number of Bīrsa's adherents had decreased very much. My interview with the Commissioner at Khunti in August 1895, followed by others both with him and the new Deputy Commissioner, had afforded me ample occasions to show that the Aborigines had really grave reasons for dissatisfaction, and to fully expose and demonstrate the original land system of the Mundas as well as the malpractices of the zemindars. This had led to several immediate improvements of the law in favour of the agricultural classes. The attitude of the local Government was changed into one of distinct kindness to the Aborigines and especially the attitude of Col. Gordon's successor Mr. H. C. Streetfield, I. C. S., did very much to dissipate the long-standing diffidence. And so it had come to pass that not only most of the Christians, who had, in large numbers, returned to their mission-allegiance, but also very many pagans, especially among the Oraons, abandoned the sardars and refused to follow Bīrsa in this new venture.

This second rising had, among other good effects that of hurrying on the general survey and settlement of Chota Nagpur. Although the legal recognition of the Mundas' land system was already decided on, Sir John Woodburn, then Lieutenant Governor of Bengal, entertained still doubts about the advisability of a general settlement. He appre-

hended lest the general excitement and the animosities between rayats and zemindars unavoidably connected with every first general survey, might lead to a fresh outbreak. When Mr. Fred. Taylor, I. C. S., then Judicial Commissioner of Chota Nagur, asked me what I thought about this apprehension, I told him, that, from the practically certain knowledge I had by that time acquired about the mind and the state of feelings among the people, there would not only be no danger of a new rising, but that the cultivators themselves desired a settlement, because they considered it as the only means to put a stop to further aggressions from the zemindars, and give the rayats that feeling of security they stood so much in need of after long years of constant anxiety. Thereupon Mr. E. Lister, I.C.S., was appointed as settlement officer, and he and the Director of Agriculture of Bengal came to Sarwada to get from me the outlines and the details of the Munda's original land system as laid down in the Act and commented upon in the Appendix, which I later on wrote at the request of Sir Andrew Frazer, Lieutenant Governor of Bengal. The settlement then started immediately in the Mankipatti District with the recognition of the khuntkatti system, and from there it was gradually extended to the whole of Chota Nagpur.

**Bīrā-bōngā** syn. of *Bircanḍi*.

**Bir-saṇḍi** syn. of *Bircanḍi*

**bir-saṅga** sbst., any eatable root found in the jungles, especially the wild yams in contrd. to the cultivated yams, *dāṇṇaṅga*.

**bir-saru** (Sad. *bon saru*) sbst., a variety of *Colocasia antiquorum*, Schott.; Aroideae,—a stout stemless herb, 2-3 ft. high, with large leaves, growing in the forest, but occasionally planted in Munda gardens. Its corm is eaten and also used as a remedy in *hormohasi*, body-ache.

**bir-sasaṅ** Has. syn. of *bundu-sasaṅ* Nag. (Sad. *bon haldi*) sbst., *Curcuma aromatica*, Salisb.; Scitamineae,—wild turmeric, a large stemless herb, 5 ft. high, with broad green leaves, flowering in June before the leaves appear. Also cultivated. The tubers are paler than those of the ordinarily cultivated turmeric, and strongly aromatic: uture mesalere soana; when mixed with a stew, it gives it a scent.

**bir-seṅgelḡ** p.v., to be incinerated in the forest, i.e., to have been killed by a tiger; *bīrseṅgeljanae* cii *garadajana*? Was he killed by a tiger or carried off in a flood?

**bir-sim** sbst., *Gallus ferrugineus*, the Red Jungle-Fowl, a bird which in size and shape is very much like *halusim*, the barn door fowl; *Turkuko bīrsimlekan* jati: *inku* *horokotā jān buginā kamirurā kakaḡ*, *jeta jatilḡ kakē apānāḡ*. Mahomedans are like jungle-fowls.



whatever good you may do them, they will not return good offices, they do not associate with any other race.

**birsindî-ločona**, **birsindî-sokora** sbst., a name given to some fields. In this connection, *birsindî* is a var. of *Birsandî*.

**blr-suku** sbst., a form of *Lagenaria vulgaris*, Ser.; Cucurbitaceae, growing in the jungles.

**bir-sukuri** sbst., the Indian Wild Pig, *Sus indicus*: ne kora *birsukurilekae* ūbakana, silsilakan taina. This boy has (wiry) hair like a boar's, it always stands on end.

**bir-tasaq** sbst., any kind of grass found in the jungles.

**biruŕ** (Sk. H. Sad. *biruddh*) I. postp., against. It may take the affix *re*; the noun or prn. denoting the person against whom the opposition is directed takes the genitive aff. ʔ: aina *birude* jagara or aina *birudree* jagar.

II. adj., adverse: aleŕ *biruŕ* hoŕo-kolŕ am jamabarantana enamente nmreole subāhjada, or amole sub-āhjadmea, thou often joinest our opponents, therefore we distrust thee also; *biruŕ* kaji, kami, aloma.

III. trs., to oppose someone: hagakoia menla honana mendo purageko *birudkina*, I would have regarded them as my brothers, but they were dead against me, or they considered me as dead against them.

*birud-en* rflx. v., to oppose, to be against someone: aleŕ alom *biru-*

*dena*, do not oppose us.

*birud-ŕ* p. v., to be against someone: amlŕe *birudoa*, he will be against thee; abulŕe *birudakana*.

*birudî* noun of agency, an opponent, an adversary, an enemy.

**bir-urî** sbst., the Yak of Thibet, *Bos grunnicus*: *biruriko* nere banakoa mendo akoŕ caŕlom piŕkore akirinaŕtana, enage cāŕar menŕtana, there are no yaks here, but yak tails are sold in the markets; they go by the name of *cāŕar*.

**bir-urî** sbst., a blackish bird, the size of a sparrow, living in the jungles, not to be confounded with *urimanda* which lives in the fields; *birurî* ŕuŕuundukore, huanarŕ korpeŕkore, diriundukoree tukaea, this bird makes its nest in the hollows of tree stumps, of nullah sides, of rocks.

\***Biruŕu** I. sbst., a Birhor, ltly., a man of the jungles: *Biruŕurŕ* nutum kako sukutana, Birmunda meneŕ sukukoa, the Birhors do not like to be thus called, they want to be called the Mundas of the jungles. They themselves say that they lost their status in the Munda tribe because, being so poor, they did not object to eating rice cooked by people of other tribes.

II. adj., appertaining to the Birhors: *Biruŕu* sasan Loadi aŕ Ludamkel talare meneŕ, there are burial stones of the Birhors between Loadi and Ludamkel. These date back from the time when the country was not much cleared of

## Birurā

its forests yet, and the Birhors could encamp for a long time in one place without exhausting its means of sustenance. At that time they used to set up burial stones in the same way as the other Mundas. Even nowadays they do not lose sight of these stones, as was shown when a Sitidi inhabitant appropriated one of them for his own family. At once a deputation of Birhors came to complain. However a cash compensation quieted their scruples.

Nobody has had better opportunities to learn all about the Birhors than S. C. Roy who visited their camps and settlements in order to study the details of their life. In 1925 he published "The Birhors", a very interesting volume printed at the G. E. L. Mission Press, Ranchi. We can do no better than give here a short *résumé* of the principal chapters.

**I. General view of Birhor life.**—Between the Census of 1911 and 1921, the Birhor population has decreased from 2340 to 1510. The Birhors are closely allied to the Mundas. Their language is but a Mundari dialect, showing strong Santal influence, like that of the Kera-Mundas. According to the 1921 census, it is spoken by only 258 people. The Birhors inhabit mostly a tract 70 miles long and 20 miles broad, on the eastern and north-eastern border of the Ranchi plateau. A great number of them, the *Uthlu Birhors*, are quite

## Birurā

nomadic and live in groups of from 3 to 10 families camping in the jungles, remaining only for a week or two on the same spot, except during the rains, and moving on from jungle to jungle, on a regular round completed in about two years. Others, the *Jaghi Birhors*, have more or less settled down on the outskirts of some jungle. A few of these have taken to cultivation; the others, both *Jaghis* and *Uthlus*, occasionally sow a patch of maize in a clearance during the rainy season. They live on deer, hares, monkeys, rats and other animals caught in the chase; on edible roots and potherbs found in the jungle, and on rice procured by the sale or barter of honey, or of twine and carrying nets made with the fibre of *Bauhinia scandens*. The small triangular huts of the *Uthlus* have no walls, they are made of branches covered with leaves. Those of the *Jaghis* are likewise leaf-covered, but are larger and have walls. These are sometimes of mud, often of branches plastered with mud. The huts of the *Jaghis* have a small *adiq*, inner room, partitioned off. In the camps of the nomadic Birhors this is replaced by a small separate hut called *boꝛgaorq*.

**II. Social system.**—In each *tanda*, camp or more definitive settlement, there is a *naya*, temporal and spiritual head, supposed to be supernaturally elected, but practically hereditary. He himself appoints his helper, the *kotwar*. There are also generally one or more sooth-

sayers, called *mati*, as in Sadani. Of all the occupations of the Birhor, only one is pursued collectively by the male adults of a *ṭaṇḍa*: it is the monkey hunt. Once a year also, there is a regional hunt in which the men of all the *ṭaṇḍas* within a day's journey take part. Game killed in this yearly hunt may not be sold.

III. *Clan system*.—The Birhors are grouped into exogamous clans mostly named after some animal or fruit. The totems, the legends about their origin, the taboos, etc., are analogous to those of the Mundas. The totem is hereditary and there are no personal totems. The *ṭaṇḍas* are no longer homogeneous. Once a year the members of the clan belonging to one *ṭaṇḍa* and, maybe, some belonging to other *ṭaṇḍas*, assemble to offer sacrifices to the presiding Spirit of their ancestral hill. At the sacrifices an emblem of the totem is always placed on a mystical diagram drawn on the ground. In such matters as taboos, festivals, sacrifices, ceremonial pollution affecting females during menstruation or after childbirth, there are different customs in the clans. Members of one clan do not take cooked rice from those of another clan belonging to another *ṭaṇḍa*, except in some cases of relationship, though they take it readily from Mundas, Santals, Bhuiyas, Oraons, etc. Children born of the union of a Birhor woman with a man belonging to one of these tribes may be admitted to full tribal

rights provided they live as Birhors and marry into the Birhor tribe.

IV. *Kinship system*.—Totemism, exogamy and paternal rights are at present the three main factors of Birhor kinship organization. There are a few rather lax marriage restrictions, based on consanguinity. A younger brother has the first claim to the hand of his elder brother's widow. One and the same term is used in addressing a number of relations of the same generation and sex. The names of a man's younger brother's wife and of his wife's elder sister may not be uttered by him, nor may these women use his name. Persons so related may neither touch each other, nor sit on the same mat, nor even be touched by each other's shadow. They may not speak to each other directly, except in case of absolute necessity, and then must keep at a distance and not look in each other's face. Husband and wife may name each other, but not address each other by name. When all the sons of a family are married they may demand a division of their father's property. The share of each son is larger with his age, not however according to any fixed proportion, and the father keeps a small share for himself. On the death of a father, the sons divide the property in the same way. If there be no male issue, the son-in-law living with his wife's parents is entitled to the property. Otherwise it is divided among the

daughters. If there be no children the nearest agnates, and failing these, the men of the same clan living in the *landa* inherit. In all cases, the heir must bear the funeral expenses.

**V. Marriage customs.**—The various forms of union recognized by the Birubors as constituting valid marriage are the same as amongst the Mundas. The ceremonies preceding and accompanying the regular form, are also of a similar kind but less numerous. No match-maker is used and the marriage price is paid on the very day on which the three friends deputed by the father of the intended groom, come to make the proposal. No enquiries are made about the social cleanness of both families as this is tested by an appeal made by the groom's father to his *landa* fellows, on the first visit of the bride's representatives, and by her father during the marriage feast itself. If either of them has incurred a fine but not yet paid it, proceedings are stopped until payment or a promise of it. During the ceremonies proper, no sacrifices are offered except to the ancestors.

**VI. Birth, childhood and puberty customs.**—During his wife's pregnancy the husband must abstain from eating the head of any animal sacrificed or obtained by hunting. No Spirits may be invoked nor any sacrifices offered within the house. The women must take care not to lie down in the courtyard or other open space, lest spirits or the *puni* bird should

fly across her body. She must not go near streams where the ghosts of women who died in pregnancy or childbirth are supposed to hover about. She must neither see nor touch a human corpse, nor even see the smoke rising from a funeral pyre. She must keep indoors, when there are flashes of lightning. Difficult labour is ascribed to adultery, to the evil eye or to the ill-will of some Spirit. When it cannot be counteracted by magical rites, recourse is had to the soothsayer to know what Spirit is offended, and which sacrifice is wanted. When labour pains come on, the men leave the hut. One end of the hut is partitioned off to serve as lying in room. Soon after the delivery, a new door is opened at that end for the use of the parturient woman during a period varying, with the different clans, from one to six weeks. It is believed that if she used the old door, two men of the family would die. The pathway from this new door up to a certain distance is, by most clans, fenced off so that the shadow of the parturient woman may not pollute or endanger the neighbours or their houses. The navel-cord is cut over a copper coin, with an arrow-head or a razor. The after-birth and umbilical cord are buried just outside the threshold in a hole about a cubit deep. Should any animal eat it up, the mother will sicken and die. So will the child should the stump of the umbilical cord, when it falls off, be eaten

by any animal. Until the *thaṭhi* or first purification, no sacrifice may be offered in the *ṭanda*, nor may the polluted family offer any before the second purification. On the *thaṭhi*, 7 days after the birth, the men of the child's clan in the *ṭanda* shave, and the child's hair is also shaved, put in a leaf cup and abandoned on the bank of some tank or stream. Then everybody goes to bathe and the mother, coming back with dripping hair, squeezes some of the water into the baby's mouth. A sacrifice is offered to the eighty-four hills and to *Mahālicati*. The feast winds up with the drinking of two pots of rice-beer. The toast then spoken by the *naya* is similar to that of the Mundas on the *catihula*. Generally on the 21st day, the final purification ceremony is performed. All the clothes of the *ṭanda* are boiled in ashes and washed, the baby's head is again shaved, the father sacrifices a fowl to his ancestors, and the mother, with the child in her arms, visits all the spirit-seats of each family. Next morning a *saki*, namesake, is found for the child. The Birhors believe that a child always takes after its namesake. The ears of the child are ceremonially pierced, generally in the month of November following its birth. By this ceremony it is considered to enter the tribe, and if it happens to die before its ears are pierced, the ceremony must be performed on its corpse. Children over ten years of age sleep in a

common dormitory. The dormitory of the girls is under the care of a widow who sleeps close to the door. But there is a second door at the back through which the girls have free egress. No wonder that prenuptial immorality is the rule rather than the exception, especially between children of different clans. A menstruant female, for a whole week, may not touch any other person, or whatever is used by other persons. During that time no sacrifice is offered in the *ṭanda*.

#### VII. Death and funeral customs.—

Birhors say that, in olden days, death meant only a temporary separation of the soul, or rather souls, from the body. Besides the shade which, after death, is ceremonially introduced into the *adira*, a man has two souls, a male and a female one. When the two latter lose their present body by death, they are reincarnated together in a body, not necessarily of the Birhor tribe. When a person dreams, the male soul visits other places and persons, while the female soul remains in the animated body. A Birhor, whether *Jaghi* or *Uṭlu*, dangerously sick, is generally taken to the spirit hut if there be one in his *ṭanda*, there to recover or die. A *mali* is called to find out the particular Spirit responsible for the sickness, and the sacrifice required. When a Birhor is at his last gasp, his son or wife puts a little water in his mouth, then all

present stand aside or walk out and start wailing. A rice cooking pot and a stew pot are put upside down in front of the hut. The hut is deemed polluted and all water, cooked food, ashes and burning fuel are thrown away. The spirit box too, and the clay or wooden representations of the Spirits, must be renewed and sacrifices are to be offered for the purification of the spirit hut, even if ultimately the man died in his own hovel. In the other dwellings of the *ŋanda*, water, cooked food, ashes and fire must likewise be thrown away and only small children may eat anything, until (after the funeral) all have bathed, and food has been cooked over a new fire. Women or children dying before the final purification, are buried apart with thorns driven in their feet, and their shades are not introduced into the *adiŋ*. In all other cases burial or cremation is optional. Both in the grave and on the funeral pyre, the corpse is placed with the head to the South. The youngest son of the deceased walks three times with a lighted torch around the grave or the pyre and then plunges it in his father's mouth. After cremation the women wash the bones and gather them in a new earthen jug, which is then hung up in some tree near the deceased's hut. On the 7th or 9th day after death these bones are buried in a small hole just outside the *ŋanda*. All the men then

shave and take a bath. The women also go to bathe in some stream and on this occasion the widow throws away the iron bracelet hitherto worn as a sign of her married state. On the night of the same day the shade is called back to the hut, and a feast is provided for all the people of the *ŋanda*. In the libations which precede this feast, the ancestors are asked to receive the shade of the deceased in their midst.

VIII. *Religion*.—The Deities and Spirits may be classified as follows:—

- (1) General or tribal gods and Spirits: (a) *Sizhonga*, the Spirit of light, the supreme God and Creator, who does not ordinarily cause any harm and may occasionally protect from evil. (b) *Devi Māi*, *Burhi Māi*, *Kā'i Māi*, borrowed from Hinduized aborigines. (c) *Candi* and other spirits of the hunt: *Bandarbir* and *Hanumanbir*. (d) *Mahūli cati*, who only presides over small game like wild cats and monitors.
- (2) Clan Spirits: (a) the Spirits of the different hills, once the home of each clan they are called *Buru-bonga* by the *Jaghis*, and *Orghonga* by the *Uhlus*. Each of these Spirits has its peculiar sacrifices offered annually in common by the members of the clan in each *ŋanda*. (b) *Laranka bkūt*, the Spirit of war. (c) *Manita bongako* the acquired Spirits of the clan; they are provided with seats either in a small hut called *bongagorŋ* or in

a special *thān* (or spirit-seat) belonging to a particular family, and are figured there by a special symbol: lump of clay, wooden peg, stone, etc. They are mischievous, and are offered periodical sacrifices both by the clan and by the *tanda* group as a whole.

(3) Family Spirits: (a) *Hapromko*, shades of the ancestors which have been conducted into the *adiq*. The *Uhlus*, having no *adiq*, sacrifice to them in their *boragaora*. These shades are divided into *Burhaburhi*, near ancestors and *Caurasi haprom*, ancient dead whose names are no more remembered. On the *thathi* and after a marriage, the head of the family sacrifices to the former, and the *naya* sacrifices to the latter. Before eating rice or drinking beer every adult puts on the ground a few grains from his plate and a few drops from his cup to the intention of his *Hapromko*. The shades of the following are not conducted into the *adiq*: a woman dying in pregnancy or childbirth or during her menses, a person dying of snake bite, cholera or small-pox, a person killed by a tiger or drowned, a man dying during the menses of his wife, a bachelor who kept a maiden without marrying her. (b) *Manita baghouts*, the shades of the family members killed by tigers. They are represented by a lump of clay or a stone in the *boragaora* or under a tree near the *thān*. (c) *Manitas*, acquired Spirits of a family, who have been promised seats

and periodical sacrifices to keep them from further mischief.

(4) *Sazgi bhuts*, Spirits to whom the *tanda* as a whole has promised a seat and regular sacrifices in order to prevent them from harming its inhabitants.

(5) *Sakti bhuts*, individual tutelary Spirits of the *malis*, generally *Mahadeo* or *Māi*.

(6) *Nizcha bhuts*, minor Spirits who do not receive regular sacrifices, except when they have succeeded in being accepted as *Manita bhuts*. When exercising this kind of Spirit, the *mati* gives chase to him usually up to some tree, to which he nails him after the sacrifice of a goat.

(7) *Manita bhuts* acquired by women either by inheritance from their mother, or by eating the head of a sacrificed animal, or by appropriating an object which happens to be the seat of some Spirit. Witches are rare.

Before a group of *Uhlus* start for a new encampment, the Spirits are invited to take place in the Spirit basket, *boragakanci*, or (in the Kawan tribe) in a small net called *turjhāli*. The spirit box, *boragapi*, containing the bamboo tube with rice for the sacrifices, is put in the same basket, and so are the more uncommon objects representing the Spirits, the common ones, as wooden pegs, lumps of clay and stones, are simply overturned and abandoned. The man who carries this basket, *boragagogni*, walks a little ahead of the party.

**bir, bīri, hāra-bīri** sbst., a difficulty, an important circumstance: *jān bīr hobajanre hijūnamma*, if we find ourselves in difficult circumstances we will come to thee.

*bīr-ḡ bīri-ḡ* p. v., (1) to get into difficulties, to be busy with important work: *gonoḡtele bīrijana*, we were held up by the important work of burying the dead. (2) of work, sickness, etc., to become important, difficult, serious: *hasu bīrijana*; *kami bīrijana enamente Rancite sen kaita darijina*, I had important or pressing work, and could not go to Ranchi.

**biṛa** Nag. var. of *biṛā* Has.

**biṛa** Has. syn. of *kereḡ* Nag. I. sbst., a sheaf of reaped paddy or other food grains, also of *rāri*, *surgunja*, etc.: *hansānasaḡ turī biṛae ladilā bagajogae tebaḡa*, he loaded his carrying pole with six sheaves on each side, it is with difficulty that he got thus far.—Hence the cpds.: *bababiṛa*, *guṛulubiṛa*, *beṇḡebiṛa*, *rāribiṛa*, etc.

II. adj., in sheaves: *kaṇniparoḡre girjaorāte okonī jaṇ babae aujada*, *okonī biṛa baba*, on the harvest feast some take to the Christian chapel threshed paddy, some take paddy in sheaves.

III. trs., to tie into sheaves: *Kerāko baba kako biṛaeako irbagea*, the Kera-Mundas do not bind up the paddy into sheaves, they let it lie loose after reaping.

*biṛa-ḡ* p. v., to be bound up into sheaves: *ne badirā baba moḡ hisi biṛalena*, the paddy of this high

terraced field has yielded twenty sheaves.

*bi-n-īra* vrb. n., (1) the way of making a sheaf: *en hoṛoḡ biniṛa alope biṛaea*, do not make sheaves like those of that man. (2) the amount of paddy which goes to make one sheaf: *biniṛae biṛakeda miadrege moḡ dupil hobajana*, he has made such thick sheaves, that one is all that a woman can carry on the head.

**biṛa** Nag. (Perhaps connected with II. *pīṭaur*, a flail) syn. of *huma* Nag. trs., to beat someone with a stick, to beat out or thresh pulses, in entrd. to (1) *ru* Nag. to beat someone with a stick, to beat a drum, (2) *dal* Has. used of men, pulses and drums, (3) *piṛaḡ* Has. used of men, and even pulses (but only in scoldings and jokes), (4) *kuṛūkaḡ* Has. and *kuṭaḡ* Has., to strike a heavy blow (not used of pulses except in joke), (5) *jajuraḡ* Has. to beat a man (not an animal), fruit, etc., with a vertical stroke, (6) *dameaḡ* Has. to strike a man vertically with a bluncheon or other heavy object.

*biṛa-ḡ* p. v., to be struck with a stick.

*bi-p-īra* repr. v., to strike each other with sticks.

*bi-n-īra* vrb. n., the amount of beating or the force of the stroke: *biniṛae biṛakja sunumūre poṭaḡ-girikja*, he so beat and bruised him that the epidermis came off.

**biṛa, biṛage, biṛaḡ** syn. of *bāri*, adv., only: *miḡ hoṛo biṛaḡ hijulena*, only one man came.



## bira-beora

**bira-beora** in songs, var. of *roababa* : atutanatama roababado, bualetanatama *birabeora*, thy planted paddy is carried off by the water, it floats along.

**bira-bira** Has. Nag. syn. of *bidibi* Nag. I. sbst., heavy drizzle or light rain, in cntrd. to *pusupusu*, light drizzle or falling mist, *pisirpisir* or *sipirsipir*, ordinary drizzle, *tahte*, the sparse fall of some thick drops of rain : *birabiramenagea* ci hokajana ?

II. adj., with *da*, same meaning : *birabira da auri* hokaoa.

III. intrs., to drizzle heavily, to rain slightly : *birabirajadae*.

IV. adv., with or without the aff. *ge*, *tan*, modifying *gama* : *birabiratanegamajada*, there is a sprinkling of rain.

**birana** var. of *bira*, *birage* adv., only.

**bira** (Sad. ; ? II. *pharakhna*) I. sbst., (1) temptation to sin (2) probation, trial, examination of someone's mind.

II. adj., with *kaji*, smth. said just to sound one and see how he will take it.

III. trs., (1) (of the devil) to tempt, (2) (of men) to probe, try, examine someone's mind : *biraolipe* taka omra matlah mena ci tae banoa, try him and see whether he will not give money.

IV. intrs., occurs only in the cpd. *biraorika*, to let come near.

*bira*-n rfx. v., to come near, to approach : aia haeeanhaeapanatanre jeta haga kako *biraonjana*, when I was groaning in my sickness, not

## biri-biritan

one of my family came near me.

*bi-p-ira* repr. v., to try each other, to sound each other : bala sidare sumdiakia *bipiraoltana* gogonore cileka bapaua mente, before coming together for the *bala* ceremony, the fathers of the intended couple try to get an idea of each other's intention as to the amount of the marriage price. *bira*-o p. v., (1) to be tempted to sin. (2) to be probed, tried, examined, sounded : ne baba nekan loeone sukua ci ka misao ka *biraokana*, it has never been tried whether this kind of paddy thrives in a field like this.

*bi-n-ira* vrb. n., probation, trial, examination : misa *biniraote* kale mundidarjana, in a first trial or examination we could not make sure.

**bira**-rika trs, to let come near, to let approach : uriko babata alom *biraorikakoa*, do not let the cattle approach the paddy.

**biri** var. of *bir*.

**biri**, **biri-cuagi** (H. *biri* ; Mt. *bid*) sbst., a kind of cigarettes made by Hindus and sold in bundles in the markets. The wrappers are made of ebony leaves and not full of tobacco up to the end. The tobacco is fermented and often scented. *Gulabi biri* is rose-scented. *Bundu biri*, made in the Bundu country, is of a mild kind and has a special flavour.

**biri-biritan**, **ribi-ribitan** adv., modifying *nir*, to run very fast, straight and with scarcely perceptible movements of the legs. It is

## birijə

used properly with *sen*, of certain kinds of caterpillars, and figuratively with *nir* of dwarfs, goats, sheep, calves: *minditijuko biribiritanko senea*.

**birijə** syn. of *karəjə*.

**birin-birin** I. adj., also *birin-lekan*, with *də*, a sheet of very deep water: *oəar kae ituana, birinbirin dəreə dumbuŋgoja*, he cannot swim, he will get drowned in such deep water; *bandare birinbirin də menə*. II. trs., occurs in the epds. *tolbirinbirin* and *keseḍbirinbirin*, to dam up water so that it rises to a height: *ne loəonre də tolbirinbirintape*.

*birinbirin-q* p. v., to get covered with deep water: *də, loəon, banda birinbirinjana*, the water, the rice-field, the bund is one sheet of deep water.

III. adv., with or without the affs. *ange, ge, ŋge, tan, lange*, also *birin-leka*, modifying *diq, tol, keseḍ*: *loəon birinbirintan diakana*.

**birisir, birsir** syn. of *jiribir* I. adj., (1) with *gaḍ*, a watery sore: *birisir gaḍre bukani hertam haəd-ɣka*, sprinkle medicinal powder on the watery sore, that it may dry. (2) with *loəon*, a rice-field so sodden that it will have to dry for a few days before ploughing. In both meanings it is also used as adj. noun: *birisirre bukani hertam; nekan birisirre cileka herjeṭe baiua?*

II. trs. (1) to make by irrigation a field soaked enough for ploughing it after a few days: *loəon birisirrepe*. (2) to cause one's sore to become

## bisi

watery, by eating *rambra* pulse or tamarind, or by drinking rice-beer: *jojo jomte gaḍe birisirkeda*.

*birisir-en* rfx. v., to cause one's sore to become watery; *ili nūte gaḍm birisirentana*.

*birisir-q* p. v., (1) (of paddy fields) to become, either by irrigation or by oozing (the latter when, under a cloudy sky, percolating moisture ceases to evaporate) sodden to such a degree that it is too wet for *herjeṭe*, the dry sowing of summer, though insufficient for *acara*, the sowing in mud: *loəon birisirakana*. (2) of sores, to become watery: *rimbilkedate karedo rambrantu cəe jojo jomlere, cəe ili nūlere gaḍ birisiroa*, a sore becomes watery when the sky is cloudy, or through the eating of *rambra*-pulse or tamarind, or the drinking of rice-beer.

*birisirge* adv., so as to render watery: *haəadtan loəonako birisirge rimbilkada*, the clouds have moistened again the rice-fields which were getting dry.

**birkaḍ** var. of *badakaḍ*.

**birsir** var. of *birisir*.

**birua** Has. var. of *bharna* Nag.

**birui** Nag. (Sad. *qhelki*) syn. of *urimanda* Has. *curuŋcéré*, sbst., *Pyrrhulanda grisea*, the Finch-Lark.

**bisi** (Sad.; Or. *best*) adv., more.

**bisi** (Sk. H. Sad. *bis*) I. sbst., poison in its natural state (animal, vegetal, mineral, gaseous) in ontrd. to *maitra*, extracted or prepared poison, connoting that the poison acts through the

digestive organs. Nevertheless poison prepared from a snake's head is always called *bisi* when applied to a wound, and may be called *maūra* only when mixed with the food: jamburubinā mocare *bisi* banoa, caqlomre menā, the rat-snake's poison is not in its mouth but in its tail (so the Mundas believe); loḥonasondōro kae huā mendo inīa purā *bisi* menā, the chameleon-snake does not bite as a rule, but it is very venomous (so the Mundas think); hantaredo hoḥore *bisi* menā, in that place the air is poisonous: *bisi* omainā, he administered me poison (in its natural state or prepared from snake venom); uture *bisi* menā, or utu maūraakana, there is poison in the stew, or the stew is poisonous. *Bisi* is used substly. chiefly in the following cpds: *bizbisi*, snake venom; *mereḍbisi* a particular poison which produces a swelling round wounds made by iron implements; if a swelling be consequent on a claw or nail scratch, or a non-venomous bite, or a cut from brass material, the respective poisons answerable for it are, in order: *sarsarbisi*, *ḥaṭabisi* and *pitalbisi*. *Kaṭabisi* is a poison thought to exist in man's foot, killing the grass on which he treads often.

II. adj., sometimes used predicatively instead of *bisian*, poisonous: ne jō *bisigea*, this fruit is poisonous.

III. trs., to poison with venom, to administer poison made from snake venom, in entrđ. to *maūra*, trs., or *maūra om*, to poison through ingested food: *biā bisikā*, a snake inject-

ed him with its venom.

*bisi-n* rflx. v., to poison oneself, with any kind of poison: *maūrae jomtadae bisinjana*.

*bisi-q* p. v., to be poisoned: *biā huakjāe bisiakana*; *maūrae jomtadae bisiakana*; *maṇḍi bisiakana*, enare maūra seledakana.

*bi-n-isi* vrb. n., the extent of poisoning: *binisiḥ bisijana baran kaṭae mōakana*, he was so poisoned by mere treading on snake venom that both his feet are swollen.

Old Mundas admit that the practice of poisoning enemies exists among them, and if one were to believe all one hears about it, one should have to say that it is very common. But in this matter, as well as in the reputed practice of human sacrifices, there is no end of exaggeration and unjustified surmises.

The extent to which the Mundas have to live on self-sown potherbs has given them a fair knowledge of poisonous plants. Poisons are thrown in the ordinary food and especially in rice-beer. I have often been assured that toxics are likewise administered with baccy, because in this way detection seems almost impossible. The piece of dry tobacco leaf is pulverized with the thumb of the right hand in the hollow of the left and then seasoned with a little lime-paste. The mixture being ready, the man who offers the tobacco, divides it into two or three tiny heaps on his outstretched left hand with his right thumb. People contend that an

## bisi

intending murderer conceals a powdered poison under the nail of his hand (Mundari finger nails are generally long): while the proffered portion is being set apart and pushed forward with a filip of the thumb, it can be drugged easily and without fear of attracting notice.

They distinguish between quickly acting poisons, and poisons that operate slowly but surely.

I have repeatedly been assured that in some parts even more than elsewhere, people will leave severely alone food, or drink or tobacco offered by a man with whom they have had a serious quarrel.

The following plants are known or considered as poisonous:

*atuhtā*, *Mirabilis jalappa*, Linn., Nyctagineae. The root is used for destroying worms in cattle-sores.

*azkoardaru*, *Alangium Lamareckii*, Thwaites; Cornaceae. The root is used as a purge; an overdose proves fatal.

*asandudaru*, *Careya arborea*, Roxb; Myrtaceae. The root, bark and leaves are used for killing fish.

*balu candōa*, *Rauwolfia serpentina*, Benth.; Apocynaceae. The swallowing of the root or the mere rubbing of the body with it is said to cause temporary insanity. A sufficient quantity will bring about death.

*barudaru*, *Schleichera trijuga*, Willd.; Sapindaceae. The oil expressed from the fruit's kernel is narcotic in small dose, poisonous in a larger one, unless it has been heated to

## bisi

reeking point. A seed which has passed through the stomach of an animal, when pounded and mixed with 1 oz. of European gunpowder, will cause abortion or prevent pregnancy for a case or two according to some, for good according to others.

*biqdimbu*, a form of *Cucumis trigonus*, Roxb.; Cucurbitaceae. The seeds bring on vomiting and loose stools, till expelled. The pulp is used as a purge.

*birkada*, *Plesmonium margaritifera*, Schott; Aroideae. The tubers are eaten. If they are not boiled down in several successive kettlesful of water, or together with tamarind leaves or tamarind pulp, they keep a noxious acidity which affects the throat and mouth with unbearable itching. Even when so prepared, they would have the same objectionable effect if eaten hot, unless indeed the tamarind added had not been spared. It is said that the itching nuisance sometimes proves fatal. Acid drinks are a counter-poison.

*bisunud*, a small, black, poisonous mushroom growing on garbage and dirt heaps near villages.

*carpandū*, *Ruellia suffruticosa*, Roxb.; Acanthaceae. Its root dried and ground is the chief ingredient of rice-beer ferment; 2 oz. of it would, in pregnant women, cause abortion.

*curcudaru*, *Caesaria tomentosa*, Roxb.; Samydaceae. The berries crushed and thrown into ponds or river-weirs stupefy all the fish in

them. The juice of the berries is injurious to the eyes. They are bitter and unpalatable, but not injurious to the stomach.

*ḡawḡaru*, *Artocarpus Lakoocha*, Roxb.; *Urticaceae*. The milky juice of the tree is used in very small doses, one or two drops for children, more for adults, as a purge. A larger quantity is injurious and may even turn fatal.

*ḡuḡḡarḡaru*, *Gardenia turgida*, Roxb.; *Rubiaceae*. The rind of the fruit and the seeds, crushed and thrown into enclosed water kill the fish.

*eḡeḡḡaru*, *eḡeḡḡaru*, *Euphorbia anti-quorum*, Linn.; *Euphorbiaceae*. Its milky juice is injurious to the eyes. It is used for catching fish; it blinds and kills them. It is also used as a purge, one drop per intended stool. It might be fatal in larger doses.

*ḡaḡaḡ*, *Andropogon Sorghum*, Brot.; *Gramineae*. The adventitious shoots growing out of derelict stumps are fatal to cows and goats.

*ḡarsulḡaru*, *ḡaḡasurḡaru*, *Carissa spinarum*, A. D. C.; *Apocynaceae*. The root enters into some medicinal compounds. A larger quantity is fatal; it causes purging that cannot be stopped.

*ḡolaḡciḡaru*, *Plumeria acutifolia*, Poir.; *Apocynaceae*. Its milky juice is used medicinally, 3 or 4 drops constituting a purge. A larger quantity is poisonous.

*ḡaḡḡ*, *ol*, *Amorphophallus campanulatus*, Bl.; *Aroideae*. Same

effects as for *birḡaḡḡ*.

*ḡarilḡaru*, *Cassia fistula*, Linn.; *Caesalpinieae*. A handful of baked leaves, or one bean crushed and mixed with water is used as a purge. A larger quantity would cause injury.

*ḡatuḡimbu*, the only cultivated variety of *Cucumis trigonus*, Roxb.; *Cucurbitaceae*. Its fruit, when still unripe, acts as a purge. It is properly an annual; but it is said that the plant happens to outlive its natural space by 3-4 years, and that its fruits then become poisonous, and, if eaten in quantity, fatal.

*ḡelaḡauḡari*, *Milletia auriculata*, Bak.; *Papilionaceae*. The root is used for the killing of fish.

*ḡane*, *Paspalum scrobiculatum*, Linn.; *Gramineae*. This grass has, in some cases, proved poisonous.

*ḡanailibā*, *Nerium odorum*, Soland.; *Apocynaceae*. Its bark, root, flower and seed are poisonous. The seeds prove convenient for killing one's neighbours pigs.

*ḡanḡarḡaru*, *Artocarpus integrifolia*, Linn. f.; *Urticaceae*. The bark of the underground root is pounded. If a small quantity of this powder be dropped in a man's rice twice a month, his body will begin to swell, and if this be done for two or three months, he will die. So small is the required dose that, with the accompanying rice, taste cannot detect its presence.

*ḡitamuli*, a kind of stemless palm with only two leaves, different from the male and female *Phoenix*

acaulis. Not indentified. The rootstock (*dā*) is a deadly poison, whilst the rootstock of *Phoenix acaulis* is eaten. It is also crushed and applied as plaster for pains in the chest, it acts like a mustard plaster.

*kutidaru*, *Croton oblongifolius*, Roxb.; Euphorbiaceae. The bark of the root in small doses is used as a purge; a larger quantity is poisonous.

*madpoga*, a poisonous mushroom with slender stem, growing in clusters close to bamboo roots. It is different from *dinggiliṇḍ*, also called *madpoga*, which also grows near bamboo roots, but singly and with stout, stiff stem, and is very palatable.

*madukamlaru*, *Bassia latifolia*, Roxb.; Sapotaceae. Oil is extracted from the seeds. The oil-cake in small quantity is narcotic, in larger quantity poisonous. It is thrown in ponds for killing fish. Otherwise care is taken to burn it, lest fowls feed on it and die.

*marakkatand*, a poisonous, yellow mushroom, with a long stem, growing in the jungles. A little is narcotic, a larger quantity fatal.

*marat kanaili*, *Thevetia nerifolia*, Juss.; Apocynaceae. The pulp of the fruit mixed with dregs of rice-beer serves to kill stray pigs. The Mundas seem not to know that the milky juice is highly poisonous.

*mungadaru*, *Moringa pterygosperma*, Gaertn.; Moringeae. The root is a violent poison. A snake, if a

piece of this root be dropped in its hole, will vacate it.

*niri, nirsir*, *Elaeodendron glaucum*, Pers.; Celastrineae. A piece of the root, as thick as the finger and a little longer, is crushed and soaked in water. The solution, strained off, is taken as an emetic. Overdoses are fatal.

*palāti*, *Calotropis gigantea*, Br.; Asclepiadaceae. Its milky juice is mixed with rice or any other food, to poison crows. It is also fatal to men, being destructive of the bowels.

*parasu, kargeluz*, *Cleistanthus collinus*, Benth.; Euphorbiaceae. The leaves dried and pounded are thrown into confined waters to kill fish. The fruit is highly poisonous.

*potḥ, potḥ, koḥ, jōhara*, *Randia dumetorum*, Lamk.; Rubiaceae. The fruit crushed and thrown in water kills the fish in it.

*puru, kardaniḍudmuḥitasaḍ*, *Sphaeranthus indicus*, Linn.; Compositae. The rind of the fruit, dried and pounded, serves the same purpose. It is not injurious to men.

*ruli*, *Piper longum*, Linn.; Piperaceae. The root crushed and mixed with ripe tamarind pulp, causes abortion.

*sakamhara*, *Diospyros montana*, Roxb.; Ebenaceae. Leaves crushed and mixed with water are fatal to fish. If cooked and eaten by men, they provoke vomiting and giddiness.

*sarupa, neḍa*, *Anona squamosa*,

biñi

biñi

Linn.; Anonaceae. The seeds chewed or crushed, are poisonous. Crushed, they are used for destroying worms in wounds of cattle.

*sczgelpoga*, a poisonous mushroom that grows on decaying stumps of sal trees. It is soft, flexible and phosphorescent at night. It is easily distinguished from the white, short-stemmed *sarjomug*, *sarjompoga* or *sarjomgandeki*, also growing on decaying sal stumps.

*siqara*, *Bauhinia purpurea*, Linn.; Caesalpinieae. The bark of the underground root is poisonous even in small quantity. The root is applied medicinally on cuts and bruises.

*siramedel*, *kirum*, *Erythrina indica*, Roxb.; Papilionaceae. The bark and root, being rubbed on the body, engender burn-like wounds. Taken internally, they are a deadly poison.

*sosodaru*, *Semecarpus anacardium*, Willd.; Anacardiaceae. The oil expressed from the kernel is poisonous. A drop of it upon the skin will cause a sore. If mixed in the food, it will ulcerate the bowels and cause death.

*sukuripoṭa*, *Polygonum glabrum*, Willd.; Polygonaceae. The stem and leaves are ground and thrown in water to kill fish. Young leaves, however, are eaten as a potherb.

*tamäku*, *Nicotiana tabacum*, Linn.; Solanaceae. The juice is well known as poisonous.

*tiun*, *Canavalia virosa*, W. and A.; Papilionaceae. The plant, through an

annual, sometimes survives a season. In the 2nd year the beans have already become narcotic, and after the 2nd or 3rd year, they are a deadly poison, if eaten in quantity.

*tuntura*, *datūra*, *Datura \* fastuosa*, Linn.; var. *alba*, F. B. I.; Solanaceae. The root is stupefying and poisonous.

Note also the following poisons :

(1) A stiff pinch, about 2 oz., of ordinary black gunpowder mixed with about half a tumblerful of strong alcohol (generally *mahua* brandy), will, if taken by a pregnant woman, cause abortion and make her permanently barren.

(2) A mixture of clarified butter and sal resin, being well mixed into a paste, is washed over and over again, until its colour becomes quite clear. This is considered a very efficacious remedy for carbuncles and burns. But a very little of it, if eaten, is said to be a deadly poison.

(3) The head of a cobra is allowed to rot till it turns soft, and then crushed into a paste. A little of this applied to a wound will cause death.

(4) The head of a cobra is kept till it undergoes decay, and worms are generated. These worms mashed in mustard oil form a deadly poison. Witches are supposed to employ it.

**biñi** syn. of *māli* Has. *mahali* Nag. *cūt*, I. sbst., (1) social or religious pollution or uncleanness contracted through actions or states,

which do not necessarily constitute a guilt, by persons inasmuch as they are members of a family, sept, caste or race. For instance: after the birth of a child, the father, the mother and the new-born child are *bisi* until the *cafi* ceremony has been performed. Other members of the family, sept, etc., may neither eat and drink with persons in such circumstances, nor allow them to touch either their food or their cooking utensils: *akinalo jojom auri baiua, bisi menaakangeatakina*, we may not yet eat with either of them because their uncleanness is still on them. (2) figuratively, moral smut or filth in word or action: *hagahon talare bisi alom kajia karedo adoazonoem nimea*, do not talk immorally among the members of thy family or among the people of thy village, otherwise an unexpected thrashing will be thy lot.

II. adj., with *kaji, jagar, kami*, immoral, syns. with *poari kaji* or *kami, siri kaji, humu kaji, edkan kaji* or *kami*: *hen horo goa jagar bisigea*. N. B. *Edkan kaji* or *kami* is used also, in the widest sense, for bad, sinful in any degree, objectionable under any respect. *Humu kami* simply means work that dirties, e.g., work in charcoal: *kuilara enado humu kami*.

III. trs., (1) to cause someone to contract social or religious defilement, e.g., by touching his cooking vessels when oneself is *bisi*, and not warning him until he has cooked in them and eaten the food. (2) to

talk immoral smut to someone: *bisikedleae*.

*bisi-n rfx.*, to render oneself socially or religiously unclean by eating or drinking food which has been touched by people who are themselves unclean: *naa jonon oraree bisinjana*, he defiled himself in a house where there was a new-born baby.

*bisi-go p.v.*, to become unclean socially or religiously: *bisjakan kuri catihulara reargirin imtagee pobitarruaroa*, a religiously unclean woman becomes clean again when she bathes on the *cafi* day. N. B. The vocal check in this work never drops before a vowel, to avoid confusion with *bisiq*, to get poisoned.

*bisige* adv., modifying '*jagar, kami*, and syns., immorally, filthily.

*bisi* (Sad.) syn. of *salom sbst.*, the muscles on either side of the backbone. This word is never used alone, on account of the confusion which might arise with *bisi*, poison. It only occurs in the cpds. *bisibisile, bisijara, bisijilu*.

*bisian* adj., naturally poisonous, venomous: *panqubira bisiana*, the cobra is venomous; *bindidarura jo bisiana*, the physic-nut is poisonous; *bisian sunumdo kako jomea*, they do not eat poisonous oil, i.e., they do not use it for culinary purposes. N. B. The more usual way of saying that a plant or fruit is poisonous is by describing its effects: *gogoða*, it kills, *alq*, it causes vomiting, *laĩdula* or *laĩdudula*, it





a first time, but some remained; now he has started these too! okoēa *binišilleko* urdamentana? By whose interference are the wasps thus angrily flying about?

**bisil** Has. var. of *bisikal* Nag.

**bisindi** I. abs. n. disgust created by squalor and filth: *bisindiŋte* maŋdi kae jomdaŋijana, he could not eat owing to the loathsomeness of the place.

II. intrs. imprsl., to feel disgusted by squalor and filth: apeaŋ raca lelte *bisindiŋjaŋa*; urikoate meromko purate *bisindiŋkoa*, goats are much more particular than bullocks about the cleanness of the spot on which they lie down.

*bisindiŋge* adv., modifying *aŋkar*, same meaning.

**bisiri-rici** Nag. var. of *besira*.

**bisitur**, **bistur** rarely used in affirmative sentences, I. intrs., to be in the habit of doing smth.: enkaŋa ciulaō kae *bistura*; eđkan hoŋoko kumbārujumbūŋiko *bistura*. The same used adjectively with the negative particle, signifies: never doing a certain thing: kumbāru kā *bistur* hoŋo samage kumbāruŋi sabakana, a man who never steals was wrongly arrested for theft.

II. trs., to begin doing a thing for the first time, within the current season: saŋga kale *bisturakada*, we have not yet begun eating our sweet-potatoes; iŋŋ aūŋilo *bisturca*, we have not yet begun harvesting: baba kumbāruko aūŋiko *bisturea*, the thieves have not yet started stealing from the standing rice

crops; poŋom aūŋile *bisiturelge* kaŋeako *bisiturkeda*, even before we open our rice-bale, the rats are already at it.

*bisitur-g* p.v., to be done or used for the first time in the season: ne ba-gānra tamras nā jakeŋ aūŋige *bisiturea*; poŋom *bisturakana*, the bale has been opened for use.

**bis'al** var. of *bisikal*.

**bisri-rici** var. of *bisiririci*.

**bistur** var. of *bisitur*.

**bisuaō** Nag. (Sad. *bisuaēk*?) H. *bishwās* karānā) trs., to mock by words, to speak mockingly, to imitate mockingly, to ape, to laugh at someone by mimicking his words or ways: gucu saḥsaḥkeatec *bisuaōkja*, he aped him by stroking his beard like him. In Has. to speak mockingly is expressed by *geseŋaō*, to ape is expressed by the aff. *itu* in the epds. *kajiitu*, *semitu*, *eraxitu*, *ŋitu*, etc.

**bisūās** (Sk. H. Sad. *bishwās*) I. sbst., (1) trust, reliance, faith in smb. The person in whom the trust is put or on whom reliance is placed, takes the genitive aff. *g*: iniaŋ jetan *bisūās* banoa, there is no relying on that one; iniaŋ *bisūāsre* alope taŋna, do not rely on his help; amaŋ *bisūāsre* soben ŋakapēsaina baŋetada, in (my) confidence in thee, I have abandoned thee all my money, i.e., I have entrusted all my money to thee. (2) belief, faith, in the truth of smth. or the truthfulness of smb.: kristān *bisūās*, the Christian faith; *bisūās-kaji*, words of faith, articles of belief.

II. adj., with *horo*, (1) a trustworthy or (2) a confiding, unsuspecting person. (In the meaning of trustworthy the form *bisūāsi* is also used): *bisūās* *horokolo* *kārbārme*, make transactions with reliable people; *kā bisūās* *horokotare* *jētana* *alope* *ūduba*, *uduhlere* *apanga* *hosyoko* *buimea*, do not tell any secret to diffident persons, they would take it as a lie. (3) a faithful man, i.e., one who has faith, who believes in a religious doctrine.

III. trs. (1) to trust or rely on smb. The name of the person in whom confidence is placed takes the gen. aff. *a* (*kaji* being understood) or else the aff. *re*: *Samuā* *ain* *bisūāsea*; *Samurea* *bisūāstana*, I have confidence in Simu. (2) to believe someone or smth.: *alom* *bisūāsia*; *enado* *ciulaō* *kaita* *bisūāsea*.

IV. intrs., (1) imprsl., to believe: *ne kaji* (or *ne kajire*) *kā bisūās/jiūā*, I do not believe this. (2) prsl., to believe: *bisūāslanae*; *kae bisūāskena*.

*bi-p-isūās* repr. v., (1) to trust each other, to rely on each other: *kakia* *bipisūāstana* *enamente* *apanapan* *baksara* *cabi* *kakia* *opoma*, they have no mutual trust and do not leave their box keys in each other's hands. (2) with *kaji* expressed, to believe each other: *kaji* *kakia* *bipisūāstana*. (3) sbst., mutual confidence, trust in each other: *abenre* *bipisūās* *bangredo* *saja* *aloben* *kamia*, if there is no confidence between you two, then do not work a partnership.

*bisūās-ɔ* p. v., (1) to be believed. (2) to be trusted, relied on. (3) used instead of the imprsl.: *aleā* *kaji* (or *aleā* *kajire*) *kae bisūāsɔtana*, am kajilekaime, he does not believe what we say, try thou and tell him; *kae bisūāsjana*, *kae bisūāslena*, he did not believe it.

**bisunbhōg** (Sad.) sbst., a small, late variety of the low field riceplant.

**bit**, **biti** var. of *bīt*, a wall.

**\*bita** (Sk. *vitasti*; H. Or. *bitlā*; Mt. *bit*) I. sbst., a span, i.e., the length one can span with the hand, between the tip of the thumb and the tip of one of the fingers, generally the middle one: *bar bita* *jilīnge* *taikena*, it was two spans long. N. B. The other usual measures of length are: (1) *kalu*, a finger breadth; *upun kalu*, the breadth of the palm of the hand. (2) *ota*, the distance between the tip of the extended thumb and the knuckle of the small finger, *bar ota*, one foot. (3) *munḍura* Has. *mūl* Nag. a short cubit, forearm and fist. (4) *muka*, a cubit, from elbow to fingertips. (5) *Supumundu*, from the shoulder to the tip of the fingers. The common measures for height or depth are: (1) *indikakore* Has. up to above the heel; *tokōrekore* Nag. up to the ankle or ankle deep. (2) *tepenkore* Has., *miḍtepen* Nag. up to below the calves. (3) *mukurikore* Has. *miḍmukurī* Nag. up to the knees, or knee-deep. (4) *bulukore*, half way up the thigh. (5) *sūba* *bulukore*, up to the hipbone. (6) *maḥazkore*, up to the waist. (7)

*lāṅkore*, up to the stomach. (8) *kuṛamkore*, up to the chest or chest deep. (9) *hatalṅkore*, up to the armpits. (10) *hoṭṅkore*, up to the throat. (11) *kiuakore*, up to the chin. (12) *moloṛṅkore*, up to the forehead. (13) *bḡmundu* or *bḡpursa*, up to 2' 3" above the head. (14) *miḍpursa*, up to above the raised arms and hands, out of one's depth by one arm length.

II. trs., to measure by spans with the hand: *aūria bitalea*! Wait a bit! I will measure it in spans; *mukacaina cina bitaca*? Shall I give the length in cubits or in spans? *ciminsam bitala*? How many times didst thou span it, what is its length in spans? *ciminuṛaina jiliṛaca*?—*api muka moḍ bitacme*, how long shall I make it?—Make it 3 cubits and a span long.

*bita-n* rflx. v., to measure one's own body in spans: *ciminuṛaina cakara mente kuṛame bitantana*, he spans his chest to judge of its width.

*bitu-g* p.v., to be measured in spans: *ciminsa bitsjana*? How many times was it spanned, how many spans is it long?

*bi-n-ila* vrb. n., the width of one's span: *amaḡ binitado hupṛagea*, thou hast a short span.

**bita-aun** and **bita-idin** syn. of *muka-aun* and *mukaidin*, rflx. v., are used idmly. of the coming and going of *mukatijuko*, the loopers or caterpillars of the Geometridae family.

**bitabororo** Has. syn. of *bororoḡaru* Nag. (Sad. *baratṅga*, *bicra*, *ḡhari*) sbst., *Kydia calycina*, Roxb.; Mal-

vaceae,—a tree with lobed leaves, in great demand for carrier's poles. The tree stripped of its bark is very smooth and slippery as if covered with oil, hence the name *bororo*; it is called *bita* (from *bitaboto*) because water mixed with its juice will adhere to the hand and come out in a long trail.

**bita-boto** syn. of *binda-bondo*.

**bita-haṭia** trs., and *bitahaṭiaḡḡ* p.v., of fields, to be parcelled out down to mere bits: *ote soben bitahaṭiajana*, *asulṅ isu maskilṅea*, all the fields have been divided into very small shares, it is very difficult to get one's sustenance.

**bita-idin** rflx. v., descriptive (like *bita-aun*) of the progress of looper caterpillars.

**bitar** and derivatives, vars. of *bḡtar* and derivatives

**bitar-botor**, **botor-boṭor** I. adj., (1) with *daru*, tree, syn. of *bon-bon daru*, a tree with a long, straight and clean stem: *botorbotor daru maṭam*. (2) with *bonḡol*, the streamer-like ends of a turban or a loin cloth: *bitarbotor bonḡol gapuṭam*, *otere ortana*, tuck up the ends of thy loin cloth, they trail on the ground.

II. trs., to don a turban or a loin cloth so that the ends stream down: *beḡ, botoḡ, or bonḡole bitarbotorḡeda*. *bitarbotor-en* rflx. v., to walk or fly with a long straight tail as do several kinds of birds. *Bianboḡonen*, to fly with a long tail in line with the body, is used only of the paradise-flycatcher: *laṅcèṛe bitarbotoṛentana*, or

## biter

bianboëonentana; marako *bitarbolor-entana*, the peacocks are strutting about with their long tail unexpanded (Itly., straight).

*bitarbotortan*, *botorbotortan*, *botorleka* adv., used in the various acceptations of the trs. and the rlx. v.: marako *bitarbotortanko* senbaraca.

**biter** and derivatives, vars. of *bhitar* and derivatives.

**bíti**, **bít** var. of *bhit*, a wall.

**biti** (Sad.; Mt. *bili*) I. sbst., flat pieces of split bamboo, about one or two ft. long kept ready to be cut into to make pins plates or cups of leaves.

II. trs., to split bamboos into flat pieces: maq̄ *bitime*,

*biti-g* p. v., of bamboos, to be split into flat pieces. Note the idiom: *bitiakan* biârã roalere, herjetababalekage gârãoa, flat, well nursed paddy seedlings, will, when transplanted, shoot as many stems, as paddy sown in the hot season.

**biti** sbst., the "cat", a piece of wood, pointed at both ends, about 3" long and 1" or more thick, which is used in *bili-inura*, the tip-cat game.

**biti-inura** I. sbst., the game of tip-cat.

II. intrs., to play at tip cat.

\*In this game a number of players are divided into two camps. They play with one stick and one cat. Each member of the attacking party in turn plays as follows: he puts the cat on the ground and with a jerk of the sti k sends it (*leŋ*) towards the defending party. If

## biti-inura

any of the latter catches it (*lôku*) in his hands before it falls on the ground, the player is out. If nobody catches it, someone picks it up and tries, from the spot where it has fallen to throw (*ŋ*) it upon the stick which the former player has dropped near himself. If he succeeds, again, his opponent is out. Should he fail, the latter, to whom the cat has been returned, gives it a knock, and while it is in mid air strikes it (*tok-ô*) a second time so as to send it to a distance. This distance is measured (*leka*), in steps: twenty steps make one *nail*. When the total of the distances thus scored by the successive players of the attacking party reaches the number of *nails* previously agreed upon, the players who have made these points exercise their joint rights of sending the cat abroad, so that the defeated party may have the trouble of fetching it back. Each of the winners, in turn, takes up the cat and drops it, trying to touch it on its way down: let us suppose that, in this short interval, he has managed to touch it twice. He thus acquires the right to give the cat two long hits and drive it further and further. All that the defeated party has to do after the combined long hits of the winners have done their best, is to pick up the cat and bring it back (*bili ga*) running while shouting: *bitige*! Should they stop shouting, the cat gets one more long hit from the winners. When it

finally reaches home, one of the winners takes it up once more, and throws it away from under his uplifted leg: one of the adverse party has to fetch it back hopping on one leg (*laŋgra bili gq*). After this, players change camps and the game starts afresh.

**bitilað, bitilað** var. of *bickað*.

**bitirið I.** sbst., the proposal, suggestion or idea to do smth.: *cað baje kamirā bitirið okoe urnaŋ?* Who gave out the idea of starting work at 6 o'clock?

**II.** trs., (1) to first get it into one's head, to be instrumental in, to suggest, to propose, to start, to undertake: *ne eperā okoe bitiriðŋ?* Who picked this quarrel? *kapaji hobaŋka mente aia bitiriðŋ, mendo sobenka hapegodenjana,* I tried to start a quarrel, or a discussion, but all kept patiently silent; *ora bainiulan kabuŋa menŋ, amgeda bitiriðkeda,* I was of opinion not to build the house this year, it was thy idea to build it now; *nekan ukukaji okoe bitiriðkeda?* Who set afloat such a calumny? *ne sirma aŋandile bitiridea,* this year we will arrange a marriage; *begar hukumte calu okoe bitiriðkeda?* Who induced you to hoe without orders? (2) with *liv. bgs.* as *d. o.*, to excite into activity: *hapekan kula alope bitiridia,* do not rouse to action a tiger which is quiet; *bugileka duŋumakan honem bitiriðtia,* thou hast set crying a child which was sleeping nicely. *bitirid-q* p. v., (1) of a certain

action, to be proposed, suggested, started, undertaken: *eperā nādo bitiriðjana,* now a quarrel has been deliberately picked. (2) of a *liv. bgs.*, to be roused to activity: *kula bitiriðjana.*

**bitu I.** sbst., an underground stem of tuberous creepers planted too deep; an underground stem shooting up from tuber-bits left deep in the soil from the previous year: *bitu dā tañlekataŋa,* the underground stem is where the tuber should be; *saŋa urteŋ senkena, bitu eskargeŋ namkeda,* I went to dig out wild tubers, but I found only stems so deep that the tubers were out of reach.

**II.** trs., also *urbitu*, to leave bits of tuber very deep in the ground and so cause them to shoot long underground stems: *ne birŋ soben saŋako urbituakada.*

*bitu-n* rfx. v., idmly., of worms and the like, to enter a sore or some solid substance: *guŋundiko luaakadŋareko bituna,* purgedore-gotere, the *guŋundis*, a kind of jiggers, penetrate under the skin, mostly under the armpits; *tijuko bituaderakana,* worms have penetrated inside.

*bitu-u* p. v., (1) also *urbitu*, of tubers, to grow an underground stem: *urŋunduime karedo kalomkote bituna,* dig it up altogether, otherwise we shall have it shooting up next year from very deep underground. (2) idmly., of worms and the like, to penetrate a sore or some solid substance: *urŋa gaŋre tijuko bituakana.*

**bitu-buŋi** contrary of *buŋuka*, a person with a depressed or deep navel.

**bituŋ** trs., (1) to overturn a vessel, so that it lies on its side showing its bottom: *seta miaŋ caŋu bituŋkeda*. (2) idmly., to point to, or turn one's bottom towards someone as a sign of contempt or derision. The name of the person so derided serves as ind. o., or takes the affx. *sate*: *amāsate alom bituŋa* or *alom bituŋaiŋa*; *najomburŋa kistee bituŋadbuwa mente soben ponecoko eŋageko kadraŋjana*, all the panches were in high dudgeon because the irate witch had turned her bottom towards them.

*bi-p-ituŋ* repr. v., idmly., to deride each other in the manner described; to do the same playfully, as children will: *honko bipituŋtana*.

*bituŋ-ŋ* Has. *bituŋ-ŋ* Nag. p. v., (1) of a vessel, to be turned over on its side: *caŋu bituŋakana*. (2) imprsly., in the idiom: *kiste bituroa* people show their bottom in scorn.

*bi-n-ituŋ* vrb. n., the number of people derided: *najomburŋa ponecoko binituŋi bituŋadkoa solensae purala*, the witch pushed out her bottom all round, towards each of the panches.

**biŋel** var. of *arŋbiŋel*.

**biŋi** (Or. *bhiŋhi*) syn. of *begāri*, *beŋbegāri*, I. sbst., local forced labour: *biŋite soben roa rikalena*, the rice planting was all done by forced labour.

II. adj. with *kami*, forced labour: *biŋi kami ne disumre nādo hokajana*. (2) with *hoŋoko* or *kamiko*, the

victims of forced labour. In this meaning *biŋi* is often used as adj. noun. but only in the pl.: *biŋiko cimin hoŋoko menākoa*?

III. intrs., sometimes with inserted ind. o., to do forced labour; *dikuŋ eipe biŋilma*?—*kāgele roanalatana*! Are you working under forced labour for the zemindar?—No, we are transplanting for wages; *biŋikeduko*; *biŋiqiako*, they did forced labour for him.

IV. trs. caus., also *biŋirika*, to impose forced labour; *aleŋ kami mente samai bēge kā namŋtana, aminata ne diku biŋijadŋlea*, this landlord plies us with so much forced labour, that we have no time left for our own work.

*biŋi-ŋ* p.v., of labour, to be imposed without remuneration: *ne disumre kami kā biŋioa*, in this country labour cannot be forced upon people; *kami biŋilena*, the work was not paid for.

*biŋi* adv., modifying *sabŋ*, to be forced to work without payment, *biŋiko saŋlena*, they had to do forced labour.

*biŋige* adv., occurs in the idiom: *biŋigem kamitana*, thou workest lazily.

**biŋi** (II. *beti*, a daughter, a damsel; Or. *biŋi*, same meaning) sbst., girl, occurs in songs as variant of *iaca*, boy: *baburebacam rotodena, māirebiŋin supidentana*, boy, thou trimmest thy hair into a top-knot; girl, thou arrangeest thine into a chignon.

**biŋil-biŋil** Nag. (Sad. *biŋil-biŋil*).

## biŋa-biŋa

syn. of *bikiqbikiq*, to wriggle.

**biŋa-biŋa** Has. syn. of *bikiq-bikiq*, to wriggle.

**biŋu** trs., to spirit away from someone, to snatch stealthily. N.B. This verb cannot denote filching or pilfering in the market, for which *qā* is used: *miq ŋakae biŋukiŋa* landate, taēomteo omruaŋ-qiŋa, he spirited away from me, in joke, a rupee which he returned afterwards.

*bi-p-iŋu* repr. v., to take slyly things from each other, at various times: Soma aḍ Budua purasakina *biŋiŋua*.

*biŋu-ŋ* p.v., to be snatched away stealthily: *miq ŋaka biŋujana*.

*bi-n-iŋu* vrb. n., (1) the amount of pocket picking: *piŋre biŋutuko biŋukja*, bugulira soben paēsako cabatāia, in the market, they eased him of so much money that nothing remained in his bag. (2) the act of pocket picking: *apiŋaupunsako biŋukja*, sida *biŋiŋure* mōre ŋaka senqjana, they picked his money three or four times, getting away the first time with five rupees.

**biur** I. trs., (1) of things erect or animals on their feet, to turn, to turn round, in centrd. to *uŋa*, to turn over things lying which are flat, and *palŋi*, to turn or roll over things lying which are not flat: *sadom biurime*, bḡ lelqka, turn the horse so that its head may be visible from here. Nevertheless in Has. *biur* is sometimes used instead of *uŋa*: *laḍ biureme*, turn over the cake. (2) to get smb. in motion in a merry-go-round or the like: *qhiluare biuriŋme*.

## biur

(3) to wheel or turn round smth.: *hatui biurkeda*. (4) to cause to revolve, spin or whirl round: *kuakal cākae biurea*. (5) with *sobensā*, everywhere, in all directions, and syns., to divulge smth. all over the country: *Gandhiā kaji sobensako biurkeda*. (6) instead of *bakriliur*, to hedge in smth.: *kundamsā kabu biurlere* meromko roakanako jomecabatabuā, if we do not hedge in the place at the back of the house, the goats will eat every thing which we have planted.

II. intrs., to spin or whirl round: *sagāri harjire cāka biurlana*; *bāḍra biurlana*.

*biur-en* rflx. v., to turn oneself round, to wheel round: *biurenpe*.

*bi-p-iur* repr. v., (1) to put each other into a merry-go-round motion: *darusadomre paŋipaŋiko biŋiurlana*, on the merry-go-round they take turns for setting the others in motion. (2) to be in the habit of causing one to turn around smth.: *aṇandi sen-kanre hatuko biŋiurkga* entaēomte hatuko boloripika, when the groom's party arrives for the wedding, the bride's party first take them round the village outskirts and afterwards introduce them into it.

*biur-q* p. v., to be or to get turned round, to be set in a circular motion, to be led around smth., to be hedged in all around: *nādo cāka khūb sekerage biurqtana*; *aīŋa bḡ biurqtana*, my head turns, I feel giddy; *Gandhiā kaji sobensā biurjana*. See also the cpd. *bḡbiur*.



## biur

*bi-n-iur* vrb. n., a winding, a turning in a road or in a river; the action of turning round or of wheeling around smth.; the way, rapidity or extent of whirling round: *hora biniurrez* tebaledkoa, I overtook them at the turning of the road; *gara biniurre* giti huraurunakana, at the bend of the river sand has been thrown up on the side; *dāpitanre ne urj biniur* kae sukua, when threshing, this bullock does not like to be on the outside, to be the last one on the right-hand side; *ne eākarā biniur* kaina sukujada, cetan-lataroa, I do not like the way this (potter's) wheel turns, it gyrates with a balancing motion; *ne bāōra biniur* biurjana miq hoqo tamāku itikide iminara herajana, th's top gyrated the time a man would take crushing tobacco in his hand; *aēa eāka biniure* biurea misa dēōātege api naliū baJea, (this potter) makes his wheel whirl at such a rate that, with only one impulse, he (fashions and) cuts off three tile tubes.

*biniur-p* p. v., used especially in the prf. past, to: have a bend, to wind: *en sandak beṭekan biniurakana*.

*biurte* adv., all around, in every direction: *biurte* hoqoko menākoa.

III. adverbial afx. to verbs, imparting to actions an idea of roundness or revolving motion: *aūmbiur*, to go round listening; *duḷbiur*, to sit in a circle; *haḍbiur*, to cut all around; *keseḍbiur*, to close-in all round; *kumbūrubitur*, to go round stealing; *lelbiur*, to look round or backwards; to examine on all sides;

## biur-au

*nirbiur*, to run round; *oḷbiur*, to mark out a border all around; *ombiur*, to hand round; *uskaōbiur*, to go round and stir up people. The word is sometimes used instead of the afx., *bara*, in various directions, here and there, all about.

*biur-aṣāgu* and *biur-rakaḥ* trs., to go (descend, or ascend) by a winding path: *buruko biuraṣāgujada*.

*biuraṣāgu-n* and *biurrakab-p* p. v., to be descended, or ascended by a winding path: *ne buru mulite kā degoa, biurrakaboa*, this hill cannot be climbed straight up, it must be ascended by a winding path.

*biuraṣāgu-n* and *biurrakab-en* rflx. v., to come down, or go up by a winding path: *teṭengako terjakore darureko biurrakabena*, bloodsuckers, if a stone is thrown at them, climb up the other side of the tree.

*biura-n-aṣāgu* and *biura-n-akaḥ* (1) vrb. n., a path which winds up a hill: *Ranci burure biurranakaḥ* baiakana. (2) adj., winding up: *biuran-aṣāgu* siṛhi, *biurranakaḥ* siṛhi, a winding staircase: *en bangalare biurranakaḥ* siṛhi menā; *biurranakaḥ* hora, a path which winds up a hill.

*biur-au* and *biur-idi* I. trs., to bring or take away by a circuitous route: *edelpirite harkom, kitaburusate biuraukom*, drive (the bullocks) to the field with the silk cotton tree, and bring them back passing by the hill with the palm-trees.

II. intrs., to come on or go away spinning: *bāōra nesate biurautana*, the top comes this way spinning

round and round.

*biurau-n* and *biuridi-n* rfx. v., to come or go by a circuit, or spinning round and round : Cendaguteta sena Sarwada muliteŋ *biuridina*, I shall go to Chendagutu and come back *via* Sarwada ; honko haŋiahaŋiateko *biuridintana*, the children go spinning round and round along the village road.

*biur-balaŋen* rfx. v., to wander or go backwards and forwards : kôetan horoko *biurbalaŋentana*, beggars go from house to house ; en iskulhon daŋi nammentee *biurbalaŋentana*, the pupil comes back again and again to ask for a book wrapper ; jêtesingi taramara uriko gupite kako sena, hatureko dâraŋaraŋa racaraca, kundamkundam : *biurbalaŋentanako*. *biurbalaŋtan* adv., modifying *senbara*. Note that though *balaŋ* already means here and there, the afx. *bara* is none the less invariably added : *biurbalaŋtanko* *senbaraŋatana*.

*biur-biur* syn. of *bqbiur* intrs. imprsl., with inserted prsl. prn., to feel giddy : *biurbiurigiŋa*, my head turns.

*biurbiur-q* p. v., to be or become giddy : tala cipi âreilli nûlâe *biurbiurqtana*, he drank half a bowlful of rice-beer, his head reels ; dâlâŋ-reko dalliŋa, urîŋ *biurbiurqtana*, they have struck the bullock on the left side of the abdomen, it reels.

*biur-idi* see under *biurau*.

*biur-rakaŋ* see under *biuraraŋgu*.

*biur-sekor* trs., to carry a thing about or perambulate an animal uselessly : sadom idiime, netare alom

*biursekoria*, take away the horse do not walk it up and down to no purpose.

*biursekor-en* rfx. v., to go about idly, to gad about : netaregem *biursekorentana*, orare kami ci banoa ? Thou saunterst here to no purpose, hast thou no work at home ?

*biursekor* adv., gadding about : *biursekore* hijutana, he comes back aimlessly and repeatedly.

*biur-sla* Ho sbst., a bull roarer made of a slip of bamboo and a piece of string. The Munda boys use as roarer the wing of a flying-fox tied at the end of a stick, and call it *harhur*.

*bo* Nag. (Sad. In Or. *boū* is used interjectively in the meaning of I say) afx. of address used among people of equal rank or age. It is syns. with *hale* which is mostly used in Has. : *senqmebo*, or *senqme hale*, go, thou ; *atebo*, or *ate hale* ! I. say !

*bq* Has. *bohq* Nag. I. sbst., head, both in the literal and the metaphorical sense. In the metaphorical sense it denotes either the most prominent or leading person of a body of men or the most prominent part of some object, v. g., *naŋalbz*, the upper back portion of the plough into the socket of which the handle or *karabaŋandŋi* is fitted ; *bâŋrabz*, the knob on a spinning top. Note the idiom in which *bq* stands for intelligence, initiative : *akoŋ bqre tinŋun* kako daŋia, ltly., they cannot stand on their own heads, i. e., they have no understanding of such matters.

II. trs., to choose or appoint smb. as leader in certain matters : ne goŋa

## boq-buŋ

kajimente niŋebu bŋia, or, ni bŋgebu ʔahānāia.

III. intrs, to place one's head this or that way when lying down to rest : nesam bŋia ci ensa? Sinagi turq-saiŋa bŋia, I shall lie with my head to the East.

bŋ-n rfx. v., to take the lead : niŋo haturā soben kajiree bŋntana, this one takes the lead, in all questions regarding the village.

bŋ-gŋ p. v., (1) to be appointed leader or spokesman in some business : abuŋdo Maŋgra bŋakana. (2) to stand security for someone (rarely used in this sense) : Soma aiŋae bŋakana.

bŋbŋakanko, the chiefs, the leading people : bŋbŋakanko hiŋupe; soben haturen bŋbŋakanko hundilenate pancāŋ hobalena, the notables of all the villages, met and held a panchayat.

boq-buŋ syn. of bea-bŋ.

beaŋ syn. of boŋka, boŋa, I. adj., with *horo*, a man who has lost some of his front teeth. Also used as adj. noun and as proper noun.

II. trs. (1) to break some of the front teeth of smb. : miŋ soŋateko boŋkaŋia, with one stroke of the stick they broke several of his front teeth. (2) to call someone boŋa or Boŋa : inia asal nutumdo Birsa, nutum kŋ baiuko Boŋkaŋia, his true name is Birsa, but those to whom this name is taboo call him Boŋa.

boŋa-en rfx. v., to draw or let draw some of one's front teeth.

boŋa-g p. v., to lose some of one's front teeth.

boŋ Nag. (Sad. Or. boŋ) syn. of

## bŋ-baba

solehai, sbst., a large, thick-headed fi-h, about one yard long and one foot thick, white with a dark back. As it lives in the deep pits of large river-beds, it is unknown in Has.

bŋ-baba sbst, litly., head-paddy, because usually placed before newborn babes on the day their hair is cut for the first time. This is done on the *caŋihulaŋa*, the day on which the purification ceremonies take place and the child is given a name. On that day 3 leaf cups are placed before the infant, one with oil and turmeric, the second with clear water, and the third containing some of this bŋ-baba, brought by the person (*saki*) whose name is given to the child. Should the *saki* not have brought any, some paddy is taken from the house. This bŋ-baba is in any case sown and resown from year to year by the family, till the child comes to the age of reason. Then it is shown to him with the proud remark : "Look here! this is the paddy thy namesake has given to thee on thy *sakihulaŋa*, i.e., on the day thou wert named after him (or her)."

The bŋ-baba is never consumed by the family except under pressure of extreme need. It is considered the property of the child; portions of it however may be sold to buy for the child necessary articles, bowls, loin cloths and the like.

Should the *saki* have bestowed a goat on the child, the animal is made to multiply just like the rice, and always treated as the exclusive property of the child.

## b̃b̃-biur

**b̃b̃-biur** I. sbst., vertigo, swimming of the head: *b̃b̃biur namkeḍ hoṛoko purajanrédoko b̃b̃uri-ṛa*.

II. adj., with *hoṛo*, a person whose head swims: *b̃b̃biur hoṛoko cenātem ranukoa?*

III. intrs. imprsl., to feel one's head swimming: *nō kōṛō b̃b̃biurjāia, cenātebū rānuia?*

IV. adv., with or without the affs. *ange, ge, tan, tange*, modifying *aḷākar*.

**b̃b̃b̃kank̃** see under the p. v. of *b̃b̃*.

**bobonaka, bobonakal, bobonaka-unḡa** Ilaṣ. **bubunaka, bubunaka-unḡa** Nag. sbst., a long hole of some size (especially through embankments), broad enough to admit of the passage of a jackal. Cfr. *baṛbon*.

**B̃b̃-buru** sbst., a particular Burubonga, more powerful than the ordinary Burubonga; only a few villages, e.g., the Bukram hill, near Buruma, are blessed with its presence. In sacrifices to this Spirit, the address used is: *amḡe b̃b̃butatema, thou art at the feet of the sovereign Spirit, thou sittest close to Singbonga, thou art the greatest after Singbonga*.

**b̃b̃-caṭu** intrs. imprsl., or *b̃b̃catuṇ* p. v., syn. of *rusurush*, to feel one's head as large as a *caṭu*, waterpot, i.e., to feel a tingling at the roots of one's hair, through fear of a tiger, a Spirit, etc.: *kula garjaol̃ b̃b̃caṭu-k̃iṇa*, 'a tiger roared, I felt my hair on end'.

**boco** Has. syn. of *pio* Nag. sbst., the Golden Oriole, *Oriolus melanocephalus*.

## bocōka

This bird plays an important part in omens. *Boco cōbocōbe ṛaca orḡ m̃s̃amisa ioio*, the oriole calls "cob! cob!" and sometimes "io! io!"

**bocōka** I. sbst., a cloth slung round the waist, raised in front so as to form a kind of bag into which things are put, the raised ends being then either held by the hands or tucked in under the waist cloth: *bocōkare sanjutam; miḡ bocōka punḍi ramṛac godḷa*, she has plucked a whole apronful of white *ramṛā* pulse.

II. trs., to put things in one's apron: *puṭṭakaldaruree d̃ejante aṛakoe bocōkajada*, having climbed on the *puṭṭakal* tree she drops the buds in her apron.

*bocōka-n* rflx. v., to put things in one's apron: *aminat̃ alom bocōkana*, do not load thyself with so large an apronful.

*bocōka-ḡ* p. v., to be put in smb.'s apron: *cinḡ bocōkaakana?* What is there in thy apron? Note the idioms: (1) *kulaḷ, siliḡ*, etc. *bocōkajana*, the line of hunters in front of the game (hare, deer, etc.) has encompassed or enclosed the game. *Kanjun* is also used in this meaning. (2) *maḷom bocōkajana*, he has had an internal hemorrhage.

*bo-n-bocōka* vrb. n., (1) the amount of things stored in one's apron: *bonocōkae bocōkakeda sen kae itana*, she has loaded herself with such a huge apronful that she is unable to walk with it. (2) the arrangement of the apron into bag-shape: *m̃iṇa*

*bonocōkado* pocojana eṭṭa somtee |  
*bocōkakeda*, the first time she put  
 the things in her apron, it got loose,  
 she had to re-arrange it.

**bocōka-aṛāgu** trs., to bring down  
 smth. carried in one's apron: *ulīi*  
*dēkena* moḥhisilekae *bocōkaaṛgula*,  
 she climbed the mango tree and  
 brought down some twenty fruits in  
 her apron.

*bocōkaaṛāgu-u* p. v., to be brought  
 down in the apron.

**bocōka-au** trs., to bring in one's  
 apron.

*bocōkaau-u* p. v., to be brought in  
 the apron.

**bocōka-caba** trs., to put the whole  
 of something into one's apron, all at  
 once, or in successive operations.

*bocōkacaba-g* p. v., to be all stored  
 in the apron.

**bocōka-idi** trs., to take away smth.  
 in one's apron: *ṭuraki* baṇṇredo *bocō-*  
*kaidīme*, if thou hast no basket take  
 it away in thy apron.

*bocōkaidi-g* p. v., to be carried away  
 in the apron.

**bocōka-uṛuṭa** trs., to carry out in  
 one's apron.

*bocōkauruṭa-g* p. v., to be carried out  
 in the apron.

**bocon** (Sk. H. *bacan*, speech) I.  
 sbst., a communication, a message,  
 an answer to a proposal, a reply, an  
 instruction: *nelekan bocon* girjarele  
*aṭumakada*.

II. trs., to communicate a message,  
 to reply to a proposal: *en* hoṛokope  
*boconakaḍḍkoa* ci kā? *Cikanae bocon-*  
*keda*?

*bocon-g* p. v., imprsl., of a message,

to be sent or delivered, of an answer,  
 to be given: *cileka boconjana*?

**bocor-nenḍa** (Beng. *bocor*, a year)  
 sbst. Used in songs as a variant of  
*dinmundi*, *dinmuli*, the appointed  
 time; (not said however of ex-  
 pectant mothers): *Dinemundidore*  
*teḷaḷena*, ne *Mundakoredo* bageiṇa  
 ci? *Bocornenḍa* puraḷena, ne *San-*  
*takoredo* raṛaiṇa ci? The appointed  
 time has come, will these *Mundas*  
 dispense with my services? My year  
 of service is over, will these *Santals*  
 now set me free?

**boco-sali, sali** (H. *caili*) sbst.,  
*Morinda tinctoria*, var. *tomentosa*,  
 Roxb.; Rubiaceae,—a small tree with  
 opposite, dull green leaves, tomen-  
 tose on both surfaces. The bark of  
 its roots yields the dye used for the  
 red stripes on cloth. The seeds of  
 the castor-oil plant yield the mor-  
 dant.

**boco-ṭupuri** I. sbst., another name  
 for *Spilanthes Acmella*, Linn.; Com-  
 positae. See *barandu*.

II. adj., occurs in songs: *bocoṭu-*  
*puri* saṇḍaina, my nicely combed  
 sweetheart, whose head looks like a  
*Spilanthes* flower.

**boda** Has. (Sinh. *bora*, dirty, of  
 water; Or. *boḍḍā*, muddy, impure,  
 of liquids only) sbst., dirty deposits  
 in the private parts of men or  
 women: *boda enado* giniurā humu.

*boda-g* p. v., to get such deposits:  
*soben* hoṛoko māṛimāṛiteko *bodaoa*.

**bā-dā** I. sbst., an honey-comb the  
 cells of which are full of honey  
 without grubs.

II. intrs., of bees, to make new cells

## bod-bod

and fill them with honey previous to putting grubs in them : nesareko *bôdâakada*.

*bôdâ-q* p.v., of the cells, to be filled with honey without grubs : nesaredo *bôdâakana*, on this side there are no grubs in the honey.

**bod-bod** (Mt. *bad-bu*, nonsensical chatter) syn. of *beterebetere*.

**bodqara** (Sad. *bedang*), used in quarrels, in scoldings and in displeasure, I. sbst., a nickname syn. of *bakira*, deaf one.

II. trs., to warn, to speak to someone : an jetae kako *bodqarajadma*, hapaa-kanme, thou, keep quiet, nobody speaks to thee ; barsa apisale *bodqar-lia* birte alom sena mente, mendo kae patiada, jati enkan têt horoge, two or three times we have warned him not to go to the forest but he does not listen, he is of a wilful character.

*bodqar-q* p.v., to be warned, to be told smth. : holaetee *bodqarotana* enre inia sêrâ kâ rakajtana, since yesterd y he has been warned again and again, nevertheless his reason gives no response.

**bode ! bodege ! bodete !** Nag. syn. of *ela !* Has. interj., come on ! It often takes one of the aff. *a, ga, hale*, etc. : senaina ci ?—*bode !* Shall I go with thee ?—Come on, then ! *bode ! bode !* Come on quickly !

*bode-n* rflx. v., to come on quickly : alope herana *bodenpe*, do not lag behind, come on quickly.

**bô-diri**, sbst., a head-stone, a stone slab placed upright at the head of a grave, or anywhere else.

## bode

It is erected on the day on which people shave after a bereavement. This must be during the month in which the death has occurred.

**bodo-bodo** var. of *bedebede*.

**bodônâm** var. of *badânâm*.

**bodôraô, bodraô** var. of *badôraô*.

**Bodra** sbst., name of a Munda sept. See under *kili*.

**bodraô** var. of *badôraô*.

**boduq, bomuq** (*sic* Haines) var. of *bunduq*, sbst., *Callicarpa arborea*, Roxb. ; Verbenaceae,—a small or moderately sized tree, with axillary clusters of small black or purple drupes.

**boda** Nag. *bora* Has. (Sad. ; Sinh. *bora*, dirty, of water) I. adj., with *dâ*, muddy water.

II. trs., to muddy water : *dako borakeda*.

*boda-q* p. v., of water, to be muddied : *dâ bodâakana*.

*bo-n-oda* vrb. n., (1) the extent of the muddying : ne *doharâ dâ bono-qlako* *bodakeda* lijâ lumlere arâ-cabaoa, they have made the water of this pool so turbid that a cloth dipped in it turns perfectly yellow. (2) the muddying of water : *misa bonoqlado* *tetaruaplena etâ somteko* *bodakeda*, after a first stirring, the water had cleared up again, now they have once more made it muddy.

**boda-bira, bora-bira** Nag. syn. of *tunilbira* Has. (Sad. *borasānp*) sbst., a brown rock snake, *Python Molurus*.

**bodê, borê, bodêjê, borêjê, borej, bodêj, bodôê, borôê, bodôê, borôê**, Nag.

(Or. *bōr'e*, beer of the third brewage, weak and muddy) syn. of *ili* Has. and *diaṛ* Ho., I. sbst., rice-beer, whether squeezed out of fermented rice, *cipabode*, *cipaili*, *cipadiar*, or poured off from it, *taḡbode*, *āṛḡili*.

II. trs., (1) to squeeze liquids out of, v. g., a cloth, or other substance impregnated with them: *lija bodž-jeme*. (2) to make beer with (given ingredients): *ne baba bođepe*. (3) to offer bear to drink: *tisim khūhko bodḡla*; *api caui bodḡla*.

*bodej-q* p. v., (1) of cloth, dregs, etc., to be squeezed: *lija bodḡlena*.

(2) of beer, to be brewed. (3) of beer, to be given or served up to drink: *niḡ aṛandire khūh bođḡlena*, on the occasion of his marriage much beer was brewed, or, much beer was served out.

*bo-n-odḡ* vrb. n., the amount of beer brewed or served out: *bonodḡko bodḡkeda seta kae puc-ōjada*, they have served round more beer than it was possible to drink, itly., so much that even dogs do not ask for more.

**bođeleka**, **bođheleka** (H. *bara*) syn. of *bađegoḡ* Nag. adv., and *bođelekan*, *bođhelekan* adj., very large, big, huge: *hantare bođelekan bina menḡia*, a huge snake lurks there; *naḡal bođelekae baitada*, he made the plough of a very large size.

**bođ-purū** Nag. syn. of *ilipurū*, *goja purū* Has. sbst., a beer cup made of a single leaf. (Pl. XXXIII, 4).

**bođ-rasi**, **rasi-bođḡ** Nag. syn. of *ḡirasi*, *rasiili* Has. sbst., the high-

ly intoxicating liquor rising out of, and lying upon, fermented rice beer, previous to admixture of water.

**bḡ-dundiq**, **dundiq-bḡ** sbst., the main central tuber of *dundiqsazga*, to which the roots and side-tubers are attached.

**boḡ** Has. **bōḡ** Nag. trs., (1) to flay, to strip off the skin of certain kinds of fish, or snakes; or the fresh and tender bark of branches: *binahaido boḡlire ename beseoa*, eels must have their skins stripped off to be prepared properly. (2) with *busq*, straw, as d. o., to select long straws towards the making of a straw rope. From the straw-heap, they take some straw between the thumb and forefinger of both hands, and then draw the hands apart, so that the shorter straws which are loose in the middle fall off when a jerk is given. But some shorter straws do not fall because they are held at one end in the hands. Therefore both ends are brought together, and then a pull at these ends brings off the remaining shorter straws. Note the idiom.: *dar-jaina boḡkeda*, I drew open the drawer.

**boḡ-o** Has. **bōḡ-q** Nag. p. v., (1) to be flayed: *lupurā opaq boḡoa*, *ḡupung* saplings can be flayed; *supururīaq penṭorbarakeate boḡdarīoa*, after a branch of *supururīaq* has been twisted, its bark can be slipped off.

**boḡ-n** rflx. v., to strip off part of one's own skin: *tī lölencī boḡnjana*, itly., having burnt his hand he stripped off the skin, i.e., the skin came off in one piece.

## boča

*bo-n-ož* Has. *bo-n-ož* Nag. vrb. n., the flaying, or its facility, the result of the flaying, the sorting of straw, or the amount of sorting, the straw sorted: *bonožko* božkeda misa tašitege api muka opadž holčababjana, they flayed the stem so well that in one pull a stick three cubits long came out of its bark; *hola ešuhra bonožle galacababkada*, we plaited all the straw that was sorted last evening; *nea okoča bonož?* Who flayed this stick, or, who sorted this straw?

*božkedleka* adv. and *božkedlekan* adj., applying (like *borbor*) to the long, straight and smooth stem of certain trees.

*boča* sbst., occurs in poetry and in the Asur legend as a synonym of *haga* or *boko*: *sanggiako haga, sanggiako boča*, they are a numerous family, many relations, many brothers. In current parlance, the word only occurs as second part of the cpds. *bokoboča, hagaboča* and *undiboča* or *hundiboča*. It also serves as vocative of address under the form *bočo*.

*boča* I. sbst., (1) var. of *bačda*, a he-goat, used only in jokes. (2) in the Ho dialect, a castrated he-goat. II. trs., in the Ho dialect, to castrate.

*bočl* I. sbst., the ruffling caused on a watery surface by a fish swimming in a straight line: *haido kain lcllja bočl bārin lelleda*, I did not see the fish, but only the stir it caused in the water.

II. trs., of fishes, to ripple the water

## boč-tečenga

surface while swimming in a straight line: *miadž hai dæ bočlleda*.

III. intrs., same meaning: *miadž hai bočlleda*; *miadž hai dæree bočlleda*.

*bočl-en* rflx. v., same meaning: *hai bočljenjana*.

*bočl-g* p. v., (1) prsl., of a water surface, to be ruffled by a fish swimming in a straight line: *netare dæ bočllena*. (2) imprsl., same meaning: *netare bočllena*.

IV. afx., in the cpd. *uđbočl*, to swallow bodily, without chewing.

*bočla* syn. of *gutusa* I. sbst., a nail or iron point as adjusted into a wooden arrow: *maļ gurtuřundukeate bočlako tusiaca*, having made a hole with a gimlet in the arrow shaft they fit into it an iron nail (2) an arrow fitted with an iron nail: *bočlatex tuřalja*.

II. trs., to transform into an arrow nail: *ne mečd bočlaeme*. (2) with a numeral, to hit once, twice, etc., with an iron-pointed arrow: *miđbočlakja, barbočlakja*.

*bočo* used instead of *boča* in addressing young people: *am bočo! ama bočo!* You youngster! You little one!

*boč-tečenga* syn. of *torođ* (Sad. *goč-tečenga*) sbst., a Monitor, *Varanus* sp., a very large kind of lizard, attaining a length of 4 ft. Its flesh is eaten: *bočtečenga cimin sirmæ hobaakan taina imin ařal itil taina*, a monitor has as many layers of fat as years of age; *inj namkire lāx basujaina, lāx basujaina mente kakālaleree japida ađ kæ nira menteko kajia*, it is said that if one



## bōgo

meets a monitor and shouts: "Oh what a stomach ache I have!" it will close its eyes and not run away.

**bōgo** Has. var. of *bhōg* Nag.

**bogo-bogo** of water spurting through a hole in a vessel. Constructed like *hogohogo*.

**bogoḡ** I. sbst., an opening into any receptacle (v. g., a house, a rice-bale) for the purpose of getting at the contents: *kumbūruko bogoḡ-keḡciko bololena, kaklaḡtanci bogoḡ-tegeko* (or *bogoḡ horateko*) *ururururajana*, the thieves having pierced an opening in the wall entered the house; when the alarm was raised, they got away in the same manner. II. trs., to make such an opening: *kanḡara jaromakana, mar bogoḡemebu jomea*; the jack fruit is ripe, open it, we shall eat it; *merom bogoḡipe* rip the goat (in order to disembowl it); *kumbūruko pacriko urbogoḡkeda*. Note the idiom: *bandako maḡbogoḡkeda*, they have cut a hole in the weir for letting out part of the water.

*bogoḡrika-n* rflx. v., to let oneself be cut open: *haspūtalree bogoḡrikanjana*, in hospital he underwent an operation in the stomach.

*bogoḡ-ḡ* p. v., (1) to be forced open, to be burst open. (2) of over-ripe fruit, to burst or break open by itself: *kanḡara bogoḡakana* the jack fruit has opened.

*bo-n-ogoḡ* vrb. n., (1) the manner, skilled or unskilled, of making a hole: *miaḡ merom bonogoḡko bogoḡ-kja, imborkoḡko sobenko karsecabatada*, they have cut open the belly

## boja

of a goat so awkwardly that liver, lungs, etc., got all bespattered with eud. (2) the hole made: *nea okoḡḡ bonogoḡ*? Who has made this hole?

**Bogota** var. of *Bhogota*.

**bḡ-hasu** I. sbst., headache: *bḡ-hasu banogḡka*, let there be no headache, is a prayer occurring in most sacrificial formulas.

II. intrs. imprsl., to have a headache: *bḡhasujaiṇa*.

**bohḡ** Nag. var. of *bḡ* Has.

**\*boja** (H. *bojā*, a load) syn. of *herladi*, trs., (1) on a field already sown with one kind of grain, to make sowings of a similar or even different kind. This was formerly common practice in the long agrarian disputes between Aborigines and newly installed or overgreedy landlords. It was practised eventually by both parties under the eyes of witnesses, so that they might afterwards swear in court that they were in possession of the field in question. In the beginning of this century the settlement put a stop to this practice. (2) to mix up various kinds of grain by carelessness on the threshing floor.

*boja-ḡ* p. v., (1) of fields, to be or get sown over: *loḡonataira bojajana cimaḡ bar kisimḡ baba omongḡtanadana oḡḡ*; *okoḡjḡe nalispalisiṇa*? My rice-field got oversown to be sure since two kinds of paddy have sprung up; who may there be who wants to start a court case with me? (2) of the rice in the blade or upon the threshing floor, to get accidentally mixed: *sida sirma herleḡ hita*

## bô-jambar

loŋore omonjana mendo etateŋ enreŋ heriŋ ne sirma, enkage *bojajana*, in my rice-field some seeds of last year's kind have come out so that it is now a mixture; kolomreo baba *bojaoa* bar kisimra baba moŋre jŋhundikere.

**bô-jambar**, **bô-jambara**, generally **bô-kandur**, **bô-kandura**, **bô-kanduri**, **bô-kandurikiŋ** (the counterpart of which is *kaŋakandur* or better *kaŋajambar*) sbst. It denotes the South, in the Hasada country, but the North, in the Naguri country. These contrary meanings derive from the opposite sides towards which it is customary to make the head and feet of a deceased Munda point in his grave, or (formerly) on the funeral pyre. In the Hasada country the feet point to the North and the head is always to the South. It is said that they place their dead that direction in order to speed them on their way to the quondam home of the Mundas which lay in the North. But in the Nag. country, the Mundas, under Hindu influence, adopted the custom of turning the head to the North.

**bô-jara** sbst., skull-bone.

**bojha** Nag. (H. *bojhā*, a load) I. sbst., a load, a weight.

II. trs., syn. of *ladŋi*, (1) to load. (2) to weigh down smth. under pressure of some heavy object.

*bojha-n* rflx. v., to load oneself.

*bojha-ŋ* p.v., (1) to be or get loaded.

(2) to be or get weighed down : paŋi *bojhapka* karedo hoŋote oŋaraŋa.

**bojo-bojotan** adv., plentifully.

## bojora

Said of grains, fruits, or dry leaves which fall off readily and plentifully by a simple shaking of the ears or branches ; said also of *madukam* (*Bassia latifolia*) flowers falling plentifully of their own accord : ulakan mungapataŋa koŋaŋlere *bojo-bojotan* gasaroa, if one keep for a short time *munga* leaves and then beats them slightly, the leaflets will drop readily ; *madukam bojobojotan* uiugotana, the *madukam* flowers are falling down plentifully.

**bojora**, **bojor**, **bojora**, **bonjor**, **honjor** I. trs., (1) to slip off a string or the like without undoing the knot : kardani *bojoraŋeme*. (2) to let slip out or glide out the thing one is carrying tied up : en kuri bone *bojoraŋia*, that woman let her child slip from her back, where it was tied too loosely.

II. (1) intrs., of a loin cloth, or string tied up round an object : to slip off of itself : amaŋ kardani *bojoraŋtana* ; botoŋ *bojoraŋtana*. (2) of a thing tied too loosely, to slip out or glide out by itself without the knot being undone : he buŋia, hon *bojoraŋtana*.

*bojora-en* rflx. v., (1) to slip off one's own body a string, or the like, without undoing the knot : kardani *bojoraŋeme*. (2) owing to one's own exertions, to slip out of the string or the like with which one was tied : he buŋia, hon *bojoraŋentana*, O woman, thy child is so restless that it is slipping from the cloth on thy back.

*bojora-ŋ* p.v., (1) of the string or

## bojor

binding material, to be slipped off: birareḡ guci saḡ imta *bojorḡtana*, the ligament of the sheaves slips off as soon as we lift them. (2) to slip: or glide out of an encircling tie baba combecom!e birakere *bojorḡoa*, if paddy ears be tied into pointed sheaves, they will slip out of their fastening.

*bo-n-ojor* vrb n., (1) the extent of the slipping off or out: birako *bonojorḡ* bojorḡjana miḡ jakeḡ tolakante saḡire ki: raḡabjana, so many sheaves slipped from their bindings that not a single one was still tied when it was put on to the cart. (2) the thing which has slipped off: miḡa *bonojorḡdae* tolrurala, orḡ miḡa bojorḡjaneḡi bageuteritada, the first time it slipped out he retied it; after it had slipped out once more he left it so.

*bojorḡbojorḡge* adv., modifying *tol*, to tie too loosely: *bojorḡbojorḡge* tolakana *bojorḡge* adv., in such a way that the thing will slip out or off: *dḡtam bojorḡgḡem* tḡlarijada.

**bojor** var. of *bojorḡ*.

**bojor** (Sad.) I. intrs., of grains, to run out, to leak out in transit through a tiny hole in bale, bag, basket, etc., in entid. to *nur* which applies also to leakage out of a fixed receptacle: hela! manijara gasagasan *bojortana*, okoretaina kanci bogoḡakana? Alas the mustard seeds are running out! Where did my basket get pierced? (2) figuratively, of fruit, to fall in plenty from the trees: *mandukam bojorḡtana*,

## boka

II. trs. caus., same as *bojorrika*, to allow grains to run out: mani alom *bojorea*, eḡa ḡurakire usuracme.

*bo-n-ojor* vrb. n., the extent to which grains run out: *garicupure moḡ bora caḡli ladilena*, *kale ḡorkeda*, *bonojor* bojorḡjana bora talaüterjana, a bag of rice was laden at the back of the cart, we did not know (that it had a hole), the rice ran out to such an extent that only half is left.

*bojortange* adv., with the grain running out all along: *bojorian-gḡe* aulḡ.

**bojorbān** (Sad. *bajar-bān*. From II. *bajr*, Sk. *vajr* thunderbolt, and *bān*, a spell) sbst., a particular spell which strikes like a thunderbolt. It provokes heat all over the body, or in some part of it, and is generally followed by the formation of a sore: *bojorbānte* purasa hoḡmo lolojanāte miḡ sanjreoko gaḡoa, through this spell, after the inflammation has set in, one often gets a sore in the space of half a day.

**boka** var. of *bhoka*, idiot.

**boka** Kera. (Or. *bokhā*; Sad. *boka*) var. of *boaz*.

**boka** I. sbst., a notch or a twist in the edge of a cutting implement: ne *boka* koḡesḡjetam.

II. adj., notched or with twisted edge: miḡ *boka* katuḡ auakada. Also used as adj. noun: ne *bokate* cinḡ hadoa?

III. trs., to notch the edge of a cutting implement or weapon;

## boka

also used as syn. of *leco*, to twist the edge : katum *bokakeda*.

*boka-q* p.v., of the edge, to be or get indented or twisted : datromo hakeo *bokaakana*, leser hobaoa, both the sickle and the axe are notched, they require sharpening.

*bo-n-oka* vib. n., the amount of notches along an edge : alea bāiti *bonoka* bokajana j-tana hadmente kā baiua, our *bāiti* has been nicked to such an extent that it cannot be used to cut anything.

*boka* trs, to inflict unwittingly a wound with the point of a knife, of an arrow, of a sword or a lance, in entr.l. to *haq*, to inflict a cut, a gash, a wound of some length, and *sobq*, to stab, to wound by a thrust on purpose : *bokalamgea* ! Keep quiet, I might wound thee (unwittingly) with the point of my weapon.

*boka-n* rlx. v., to wound oneself by running against or falling through one's own fault on the point of a weapon : kaina sobqia, aqge barearee *bokanjana*, I did not thrust at him with my lance, he threw himself on it ; miaq birminqi banligapare bidakaq gojaree *bokanjana*, a bear has impaled himself on the sharp stake in the pitfall.

*boka-q* p.v., to be or get accidentally wounded by the point of some weapon.

*bo-n-oka* vrb. n., the grievousness of the wound inflicted accidentally : bāiite miaq sim *bonokae* bokalena lāiāte deare paromjana, a fowl (on jumping down) impaled itself on a *bāiiti* in such a way that the point

## boko

entering the abdomen came out at the back.

*boka* I. sbst., a ladle made of the dried and hardened rind of one of the bottle-gourd varieties, *Lagenaria vulgaris*, Seringe ; Cucurbitaceae, which is much thicker at one end and thinner at the other. This ladle is made of the whole rind with a hole of about 3" in the thicker part. The same shell if parted lengthwise would give two *undi*, or ladles for the serving out of rice : *boka* enado iliko tiltea, mendo kā taūkagea, beŋekan ili giŋioa, the *boka* is used to serve out rice-beer, but it is no good, a lot of beer gets spilt.

II. trs., to make into a *boka* : ne suku *bokame*.

*boka-q* p.v., to be or get made into a *boka* : miaq suku *bokaakana*, miaq lundiakana.

*bokakatu* ! (also interpreted as *prkoteko* ! ) the call of *oborcēŋē*, the Indian Cuckoo, *Cuculus micropterus*.

*bq-kandur*, *bq-kandura*, *bq-kanduri* *bq-kandurkiq*. See *bqjambar*.

*bok-bok* var. of *bokbhok*.

*bokcol*, *bokōcol* (Sad.) Cfr. *hocol*, *hoŋcol*, *holcol*, *colcol*, adj., cone-like, tapering, pointed : jikiq takua-leka ihil mena, baransa *bokōcolgea*, the porcupine has spindle-like quills tapering both ends ; holonaŋra reŋ *bokcolgea* ; barea *bokcolgea*.

*boko* IIas. syn. of *undi* Nag : sbst., a junior brother or sister. It takes the prsl. prn. as pos. aff. When it is used alone, the context

## boko-boča

alone can decide whether a brother is meant or a sister: *bokoiz* may mean my junior brother, or, my junior sister. If it be necessary to specify, the words *koja* or *kuri* are added, but in that case the pos. aff. stands between the two words: *bokomkoja*, thy junior brother, *bokotekuri*, his (her) junior sister.

**boko-boča** Has. syn. of *hundiboča* Has. *undiboča* Nag. *misibarea*, I. abs. n., consanguinity between children of the same parents in centrd. to *hagaboča* used only of uterine brothers: *bokobočare* alope eperan, ltly., do not quarrel among children of the same parents, i.e., do not quarrel with your own (uterine) brothers or sisters. With a proper specification *bokoboča* is also used to describe other grades of close relationship: *tatare bokoboča* cousinship of those whose grandfathers were brothers; *guzgure bokoboča*, cousinship of those whose great-grandfathers were brothers; *kumalombokoboča*, cousinship of those who are children of a brother and a sister; *exgaratibokoboča*, cousinship of those who are children of two sisters; *kokagugulobokoboča*, cousinship of those whose fathers are brothers. When it is necessary to distinguish from all these the children of the same parents, then only the specification, *moqlāi bokoboča*, or *bokobočauter* is used for the latter. The term *bokoboča* may be used without specification for blood relationship in general.

II. adj., used prdly.: *bokolobageako*,

## bokorlundj

*bokolobageako*, they are children of the same parents. This meaning may also be rendered by *bokobočatanako* or *bokolobageako*, but both these expressions, especially the last, are also used of cousins in one of the degrees enumerated above and of blood relations in general. When used as adj. noun, *bokoboča* occurs alone not only in such indf. expressions as uterine brothers, uterine sisters or uterine brothers and sisters: *bokolobageako*, but also in df. expressions: *bokolobageakiz* hijutana, the two brothers, the two sisters, the brother and sister are coming. In df. expressions emphatically stating the number of brothers or sisters, it is always preceded by the word *hojo*: *bar hojo bokolobageakiz* taikena, there were two uterine brothers; *upun hojo bokolobageako* tebakana, four people have come, they are children of the same parents.

**boko-boko** var. of *bokoloboko*.

**bokōcol** var. of *bokcol*.

**bokocondō** var. of *bhokocondō*.

**bokoq-bokoq** syn. of *beterebetere*.

**bokon-bokontan**, **bokonken**, **bokonken-bokonken**. See *bikan-bokontan*.

**\*bokorlundj, bokorlundja, bukur-lundj, bukurlundja** syn. of *hurlis* (Sad. *burlunga*) sbst., names of the Tree-Pie, *Dendrocitta rufa*, derived from its various calls. This is an omen bird: *bokorlundj* horare aumjanre kupulkotare kuh bugileka ilimandj namoa, if whilst going to visit one's relatives, one hears on the way the call of the tree-pie, one is

## bokōto

## bolo-caba

sure that a good meal and drink is forthcoming. But for marriages it is a bird of bad omen. If they hear its call whilst on their way to "see the girl" it presages that, if the marriage takes place, the husband will be killed by a tiger. This omen can be neutralized by a sacrifice to Bagauti, not so however, had the bird been seen perching on a dead tree.

**bokōto** var. of *bhokto*.

**bokōsa** var. of *bakāsa*.

**boksa** var. of *bakāsa*.

**bole** (Tam. *pōl*, as if, as like) is a syn. of the aff. *o*, even, too; but is used only in interrogative or exclamatory sentences. It always implies some irony and a suppressed negation: *aiā boleŋ cikaea?* Even I what can I do? Not even I can do anything, I too am unable to do anything; *miaŋ caŋu boleŋ gq-daiŋ?* Thou canst not even carry one waterpot; *mōre ŋakam omaire boleŋ kamia ci?* He will not work even for five rupees; *upun ŋakate bole merome-omia ci?* He will not sell the goat even for four rupees; *eraŋire boleŋ sena?* Even if you scold him he will not go; *ircabajada ci?*—*Kāge*, am *boleŋ* hijŋtaŋtana ci? Have you nearly finished reaping the paddy?—How could we when thou comest so late to help us? *en ŋola honko babako hearijada gapadoia eraŋkoa.*—*Enre* (or *im-iaŋre*) *boleko boroamea ci?* The boys of that hamlet let their cattle graze our paddy, to-morrow I will moid them.—Even so they will not

be afraid of thee; *baria caŋu menā*, *miaŋdre bole kāci tikioa?* There are two pots, but cannot we do our cooking even in one only?

**boli** (Sk. H. *bālī*) sbst., the gift which is offered in sacrifice, v.g., flowers, eatables, drink, living animals or men.

**boloi** intrs., to enter: *bolome*, come in; *rebedre bolonre ena gusiaḍa-kanako meta*, *gusiaḍakana* is said when smth. has got inside of a narrow space.

*bo-n-olo* vrb. n, (1) place of entrance; *bir bonolore miaŋ tiril daru menā*, near the entrance of the forest there is an ebony tree. (2) the extent to which people enter: *ne oraŋre horoko bonoloko bolojana tiŋ-gutegeko perēkeda*, such a lot of people entered this house that they all had to stand. (3) The act of entering: *misa bonolodoko urunaru-arlana eŋa somteko bolokana*, after entering they went out, now they are once more indoors. (4) those who entered: *tourain tupulā, sida bonolokoia uhleŋkoa*, *tačomkodo dundubin jomkeŋkoa*, I immersed my fishtrap, the first fishes, that entered I took out; a water-snake devoured those which entered afterwards. N.B. *Bonolo paŋsa* is used for Bank entrance fees, in places only where people have been accustomed to it by their missionary; but the term is unintelligible to the ordinary Munda, who would however understand at once if the phrase *soabenteŋ paŋsa* were used.

**bolo-caba** intrs., to finish entering,

to have all entered : sobenko *bolocibajana*.

**bolo-cumbul** intrs., to enter and come out at once or to enter and go out at once : barsa hana koṭhrirea *bolocumbulkenaiṛa* bedajana, twice I entered that room there but came out at once, it was a mistake.

**bolo-darileka** syn. of *bololeka* : nea hoṛo *bolodarileka* nālage ; inṛ girjare *bolodarilekan* hoṛodo kāge.

**bolo-kaburaḍ** I. intrs., to rush into water : bandaree *bolokaburaḍ-jana*.

II. trs., to rush into the water : bandae *bolokaburaḍiṛa*.

*bolokaburaḍ-n* rflx. v., to rush into water : bandaree *bolokaburaḍnjanā*.

**bolo-kadiṛi** I. intrs., to rush into the fire : sengelee *bolokadiṛijana*.

II. trs., to rush into the fire : sengele *bolokadiṛiṛa*.

*bolokadiṛi-n* rflx. v., to rush into the fire : sengelee *bolokadiṛinjanā*.

**bololeka** adj., Itly., like entering i.e., (1) large enough to allow of entrance : nea hoṛo *bololekado* nālage, this is not large enough to give passage to a man. (2) endowed with the right qualifications to enter : inṛ girjare *bololekan* hoṛodo kāge, he is not the right person to enter the Church or he is not likely to enter the Church.

**bolo-nam** trs., to enter and find or meet smb. inside. N. B. When the sbj. of this verb is a man and the d. o. a woman, it means : to enter a woman's house and have sexual intercourse with her : miaḍ daṇgra ṛṛarenkoē *bolonamtaḍkoa*, a young

man entered my house and committed adultery with my wife.

*bolonam-q* p. v., to be found by someone entering. When the sbj. is a woman and he who enters the house a man, then the meaning is: to commit lechery or adultery with a man who enters the house.

**bolo-rika** trs., to cause or to allow to enter : alom *bolorikakoa*.

*bolorika-q* p. v., to be caused or allowed to enter.

**bolo-sareq** p. v., to be left over to enter : baria meromkia *bolosareq-jana*.

**bombora** var. of *bhombora*.

**bompa**, **mompa** (Kari word sometimes used by Mundas) slst., river.

**bomuḍ** (*fide* Haines) var. of *voduḍ*.

**bū-mundu**, **bū-pursa** adv., indicating depth, up to 2—3" above the head. See under *bīta*.

**bon-bon** I. adj., slim. It is mostly used of trees with straight stems rising to a considerable height without throwing out branches, as, v.g., palm trees, or which have been lopped to a considerable height : kitadaru *bonbongea*. It is also used of two kinds of fish, the *bīṛahai* and the *maḍsakamhai* which are long and slender.

II. intrs., in the df. prst., to be slim or slender : bīṛahai orṛ maḍsakamhaikia *bonbongea*, or *bonbontana*, the *bīṛa* and *maḍsakam* fishes are long and slender.

*bonbontan*, *bonkenbonken* adv. (1) It may modify *lclq* in all cases where the adj. *bonbon* is used ;

## bondu

*bontontan* lelqtana, it looks long and slender. (2) with *sen* it may be used not only when speaking of the straight swimming of *bizhai* and *maḍsakamhai*, but also of that of the *aṛra*, *argil*, *bendeṛ* and *puḥu* fishes, which are longish and swim straight.

**bondu** (*fide* Haines) sbst., *Solanum verbascofolium*, Linn.; Solanaceae,—an unarmed shrub, 6-15 ft. high, tomentose all over, with panick'd, white flowers  $\frac{1}{2}$ " diam. and globose, yellow berries,  $\frac{1}{3}$ " thick.

**bondea** (Cfr. *bhosobondea* as used of tasteless rice-beer or tobacco) adj., with *kera*, plantain, *kakāru*, pumpkin, and *alu*, potato, of a large size but tasteless.

**bondea kadal**, **bondea kera** (Sad. *bonyea kera*) sbst., *Musa sapientum*, Linn.; var. *paradisiaca*; Scitamineae,—the Plantain tree, a tree-like herb, 15-20 ft. high, much cultivated by the Mundas for its large fruit, which is eaten raw, when softened by overripeness. A smaller variety is called *mindidiriṇ*; both this and the larger variety are called also *halukadal*, *hatakera*. The banana, *Musa sapientum*, Linn., the fruit of which is soft when ripe, is rarely cultivated by Mundas and is called *saḥḥkadal* Has. *amritkera* Nag. The native medicine-men do not allow their patients to eat the fruit of *bondea kadal*, most likely because it is eaten only when decidedly overripe. The sap of the stem is drunk in dysentery and diarrhoea, a small cupful at a time :

## bonḍol

it is very astringent.

**bondea kakāru** sbst., *Cucurbita maxima*, Duchesne; Cucurbitaceae,—the Gourd. See *kakāru*.

**bonḍo** var. of *bhonḍo*.

**bonḍo-bonḍo** var. of *bhonḍobhonḍo*.

**bonḍol** (Sad. *bōṇḍol*) I. sbst., (1) a streamer, v.g., *indibonḍol*, the streamer which hangs from the pole erected for the *ind* fæ t. In this meaning *butor* is also used: *inditopor* eḥanre *bonḍol* toḥkana eiral muka jiliṅge, above the *inditopor* (an umbrella-like construction) a streamer 7 or 8 cubits long is fastened.

(2) a long strip of turban or loin cloth which hangs down like a streamer: Nagurikeṅ *bonḍol* caḍku-bandultana, the long ends of the loin cloth of Naguri people flap about; Mandḥarikeṅ baḍre *bonḍol* banor.

II. tra., to tie a turban or a loin cloth so that one or both ends hang down, pagāri niralgem *bonḍollada*; botoḡ *bonḍolene*; dhoti daṛa kako *bonḍolea*, one cannot tie a dhoti so that it flaps about in the wind.

*bonḍol-en* rfx. v., (little used) to tie one's turban or one's loin cloth so that long ends hang loose: botoḡ *bonḍolenne*.

*bo-p-onḍol* repr. v., (rarely used) to tie each other's turban so that the ends hang down streamer-like.

*bonḍol-g* p. v., to be tied with long ends flapping: inia pagāri jiliṅge *bonḍolakana*; nekan diagaḡ botoḡ kṛ *bonḍolea*, such a short loin cloth cannot be worn with streaming ends.



## bonḍol sara

*bo-n-onḍol* vrb. n., (1) the streaming ends: *sida bononḍoldoe kaṭoru-arkeda*, he has lessened the flaps of his pugri or loin cloth. (2) the extent of the flapping ends: *bononḍole bonḍolkeda indikare tabātana*, he has tied his loin cloth with such long ends that they beat his ankles. (3) the manner of putting on a flapping loin cloth or turban: *dikubononḍolem bonḍolkeda*, thou hast put on thy pugree with long ends hanging down, in the same manner as the Hindus.

**bonḍol sara**, the long-tailed hanuman ape, (a poetical phrase): *kuba gaṛi iamtan, bonḍol sara saḥadetan*, the bent-backed macaque wails, the long-tailed hanuman sighs.

**bonḍonsara, bonḍosara** vars. of *bhaṇḍusara*.

**bonjora, bonjor** vars. of *bojora*.

**bonken-bonken** syn. of *bonbontan*.

**bon-bon** var. of *bhoḇbhoḇ*.

**boṇga** I sbst., any spirit conceived as wielding influence for good or evil over men and their affairs. Specifications are generally names of places in which the various spirits are supposed to have their abode: *burubonga*, the mountain spirit, *ikirbonga*, the spirit of a tank or pond, *oḡḇbongako*, the spirits dwelling in men's houses. Spirits considered evil are often named after the particular mischief they do, or rather are doing: *najombonga*, the poisoner, *nasanbonga*, the damager, *ṭunduhakarabonga*, the master destroyer, i.e., the one who is bent on destroying a man and all he pos-

## boṇga

sesses. These names do not (like, v. g., *Baranda koṛa* and *ikirbonga*) describe one particular spirit or one particular kind of spirit, they describe only the modality in which an otherwise known spirit happens to act. For instance, *ikirbonga* acts occasionally as *nasanbonga*, as *haṇkarabonga*, as *behaṇkar*, and as *ṭunduhakar*. In a similar way there are also a few names, like *bakribonga*, in which the specification only describes the place in which such or such a spirit happens to want the sacrifice to be offered.

II. trs., to offer a sacrifice to any of those spirits: *Hoṛoko simko, meromko urikoko boṇgakoa*, Mundas offer fowls, goats, bullocks in sacrifice. N. B. The name of the spirit to whom a sacrifice is offered, takes the aff. *re*, and excepting Singbonga, in all the names of spirits the term *boṇga* may be dropped before *re*: *Sinḇongare punḍi simko boṇgaia, ikirbongare hendeni*, to Singbonga they offer a white fowl, to Ikirbonga a black one; *sonokoḡre ikirre, burure, oḡḡkore miaḍ sim boṇgataipe*, offer the sacrifice of a fowl to Sonokobonga, to Ikirbonga (or near the pool), to Burubonga (or on the hill), to the house spirits.

*boṇga-n* rflx. v., to act in the modality of such or such a spirit, to make oneself, in one occasion, deserving of such a spirit name: *bagaṭiḇongan, sonokoḡḇongan, bakribongan*. But the term *boṇga* is often dropped and then they simply

## bonga

say : *bagañtin*, *sonokoñn*, *bakrin*, etc. *bonga-g* p. v., to be offered in sacrifice : Dikukore uri bonagagirioa kae *bongaoa*, amongst the Hindus bullocks are not sacrificed, they are set in liberty in honour of the gods.

\* The following considerations do, I believe, throw some light on the origin and primary meaning of this word :

(1) When anybody dies in a Mundari family, the relatives return to the burning or burial place a few days after the death, to recall the soul of the deceased to its former home, there to dwell in the store-room with the other deceased members of the family, to protect the latter and receive worship from it in return. The former *horo* has now become a *bonga*, specified as *orgbonga*, a domestic or house spirit.

(2) When Singbonga, the master of the universe, descended to the earth in the shape of an itch-covered youth to destroy the rebellious Asurs, their despairing wives, clinging to his clothes as he re-ascended, were raised on high, protesting they would not let him go unless he had made provision for their sustenance. On their promise of obedience, he gave them a right to exact sacrificial offerings from the Mundas. Then with a mighty jerk he shook them off so that they fell on all the mountains, fields, rocks, rivers, ponds and forests of the land, where even now they act as protectors of these places and are named after them, *burubonga*, etc.

## bonga

(3) From time to time a new kind of mysterious being, deemed powerful on account of its benevolent or mischievous character, obtains worship in some particular families or places, and is then given the name of *bonga* with some particular specification, v. g., *akufibonga*, *bisondi-bonga*, etc. The number of these increases in proportion with Munda intercourse with other tribes or races.

(4) The being conceived by the Mundas as the originator and ruler of the universe and the master of all other spirits, is by them supposed to have its abode in the sun, and therefore goes by the name of *Siqibonga*, from *siqgi*, the sun.

Hence in the Munda mind the term *bonga* denotes any being endowed with intelligence and free will, that is independent of matter, either by nature or by reason of death. This visible universe, which the Mundas call *neotedisum*, this earth-world, is full of such beings constituting a world of their own, and that they call *paromdisum*, the world across yonder, the world over there, or also simply *parom*, which is the literal equivalent of the German *das Jenseits*. *Paromre* means, in the next world, in the other world (Sk. *paradesa*, Gr. *paradeisos*).

It is therefore looked upon as a world separated from our own by some mighty barrier such as is formed by an impassable chain of mountains or an unfordable river or

a boundless sea. How do they conceive the nature of this barrier which separates the *nedisumrenko*, those of this world, from the *paramrenko*, those of the world across? In what does it consist? Not in anything that be expressible in terms of space, distance, height or depth; for the *paramrenko*, those of the world across, are not thought of as living in far-away places, such as popular notion among Christians regarding heaven and hell assigns to them, since they dwell in the huts of their nearest relatives, in streams, rivulets, tanks, ponds, rocks, trees, forests, fields and mountains of their villages, and Singbonga, the lord of them all, is explicitly declared to be everywhere and see everything. These two worlds are rather conceived as penetrating each other, and yet as not possessed of any means of direct intercommunication. According to the Mundas, *sense perception* is the only bar between us and the spirit world: it is our absolute dependence on sense perception and the spirits' entire independence from it, which separates us from them. Bongas are those living beings, which, though firmly believed in as existing and influencing us for good or evil, can neither be seen nor heard nor perceived: though fluttering about everywhere, they are, so far as sense perception goes, just as if they were not.

Hence, the two Mundari words denoting presence and absence, i.e.,

the lying within the reach of sense perception or outside of it, are also used to denote life and death: *menḡia*, he is still alive; *baṅḡia*, he has passed beyond the reach of sense perception and is *spiritualized*, has turned a *bonga*.

May we not suppose that the root *baṅ*, which occurs in all the personal tense forms of the word *baṅg*, to be absent, is only a variant of that of the term *bonga*? If so, the latter directly denotes *a being beyond the reach of sense perception*. This is quite as correct and appropriate as the term *spirit*.

Finally the foregoing considerations explain how the Mundas have no particular word to denote the supreme godhead as distinct from other spirits, although the Mundari religious conception be distinctly monotheistic.

**bonga-bia** sbst., a red-headed snake which is believed to do duty, when coiled up, as a seat for spirits.

**bonga-buru** I. collective noun, (1) all kinds of spirits, spirits of all kinds: *boṅgaburu sobenle bagea-kaḡka, nāḡo cṡa horarelea*, we have renounced spirits of all kinds, we have now struck another path. (2) sacrifices of all kinds: *taṅa Kristānkoreo boṅgaburura sēṛā oḡoṛoa misamisa*, some Christians too will take it sometimes into their head to offer sacrifices.

II. intrs., to go in for the usual sacrifices or practices of animists. Hence the term is used nowadays for distinguishing between pagans and

**bonga-capað**

Christians : en haturenko kristāna-kana ci ?—kūge, *boṇgaburulanako*, are the people of that village Christians ?—No, they are pagans.

**bonga-capað** abs. n., the state of being possessed by a spirit, generally by a *curin* or by the *salobainiko* : *boṇgacapaðre* menḡia. See *capað*.

**bonga-cāðar** adj., a qualificative to *gucu* : a very long beard.

\***bonga-ci-bonga** Itly., a spirit or a spirit, i.e., one spirit or another : *palnacilna mentec raḡaraleḡlea, jetae kale kakālaḡia, nidanubaṇa okoe kajidaṇia* ? *boṇga ci boṇgale* menkeda, Itly., he called us by name now one then another, but none of us answered him, in the middle of the night who can tell ? 'We said 'one spirit or another'. All this means : we thought it might be some spirit or other calling us. It is especially during epidemics or on the night after a death has occurred in the village that people are afraid to answer the call of their name in the dark. It might be the *rūgbonga* which calls them, their answering him would be their death warrant. Or the caller might be the spirit responsible for the late death. Or he might be the shade itself of the deceased feeling lonely and longing for a companion pending its introduction into the *adiṇa*.

**bonga-ciru** sbst., *Pogonatherum saccharoideum*, Beauv.; Gramineae,—a densely tufted grass, common on river banks, with spreading stems, 12—18" long. It is called *boṇga-ciru* because in the rainy season the

**bonga-eser**

fresh roots exposed to the air turn phosphorescent in the dark. The roots are hung from the neck as a remedy against fever, stomach ache or vomiting.

**bonga-daru** (*fide* Haines) sbst., *Cereus hexagonus*, Haw.; Cactaceae, —an hexagonal cactus with spines and white flowers.

**bonga-duar**, **boṇgaduvar-moca** a nickname used jokingly of an individual who has lost one or more of his foreteeth : *miad boṇgaduvar hijūlena*, a man has come with a gap in his foreteeth.

*boṇgaduvar-ḡ* p. v., to have a gap in one's foreteeth : *boṇgaduvarakanam* !

**bonga-eser** trs., to offer a sacrifice in place of the right person, appointed for this by office or agreement : *pāra ciām boṇgaeserkia* ? Why didst thou offer the sacrifice, and not the pahan ?

*boṇgaeser-ḡ* p. v., to be supplanted in one's office or contract to offer a sacrifice. N.B. This cpd. should be carefully distinguished from the idiomatic sentences in which *boṇga* stands as sbj. to *eser* : *no daruko boṇga eserakada, kā mā lagatiṇa*, a spirit possesses, i.e., dwells in, these trees, it is forbidden to cut them ; *okoniḡ sērā eṭa hoṇokoḡ sērāleka kā aṭikaroa, enkanko boṇga eserakaḡkoako metakoa*, Itly., of those whose mind is not like other people's, i.e., of those who are mad, it is said that a spirit has taken possession of them ; *dēḡrā rumḡre boṇga eserakḡia*, when the witch-finder is in a trance, it is that a spirit has taken

**bonaga-giri**

possession of him.

\***bonaga-giri** trs., (1) to abandon uneaten smth. which has just been offered up as a sacrifice. This is mostly done in the *rôghar* ceremony, when a chicken or a young pigeon is abandoned alive, on the spot where it has just been offered.

(2) Hindus and hinduized Mundas are in the habit, on becoming cleansed from the religious and social defilement incident on a relative's death, to let loose a bullock, as a free gift to the deity; henceforward they disclaim any right over the animal, even in the event of its being killed and eaten. This religious act is also called *bonagagiri* and the bullock turned loose in this way is called *bonagagiriakan urî*.

*bonagagiri-o* p. v., (1) of sacrificed things, to be abandoned dead or alive on the place of sacrifice. (2) of a bullock, to be turned loose as 'brahmini bull'.

**bonaga-goŋ** I. sbst., (1) the offering of a sacrifice towards obtaining a particular man's death. (2) a human sacrifice: *hoŋ bonagagoŋre gêm toŋoa*, a human sacrifice, or a sacrifice offered to obtain a man's death is punished in this world by Singbonga.

II. trs., (1) to offer a man in sacrifice. (2) to procure a man's death by offering a sacrifice to that effect: *Satûko bonagagoŋkia*, they killed Sau in sacrifice, or they obtained Sau's death by means of a sacrifice.

**bonaga-hal** sbst., any fish which, for some monstrosity, is believed to

**bonagān hoŋo**

be possessed by a spirit: v. g., a *corakai*, which changes colour and looks now yellow, now red or black.

**bonaga-ili** sbst., rice-beer which has already been offered in sacrifice, in entr'd. to *bonagae ili*, rice-beer destined to be offered in sacrifice.

*Tapan* is syns. with both *bonagaili* and *bonagae ili*.

**bonagai sim** sbst., a sacrificial fowl, a fowl destined for sacrifice.

**bonaga-jondra** sbst., a herb so called, 4 ft. high, with radical leaves and a maize-like terminal spike.

**bonaga-karakom** sbst., a crab believed to be possessed by a spirit because of its very thick legs.

**bonagalekan** syn. of *burulekan* adj., used as qualif. to *hoŋo*, Itly., a man like a spirit, i.e., an old, a great or in any way respectable man: *naminan bonagalekan hoŋoko talare nekan kaji kâ giukeŋma*?

**bonaga-mara** sbst., a peacock which is believed to dwell at a certain spot, though made invisible by a possessing spirit.

**bonagān hoŋo**, *bonagannj* syn. of *bonaga bailanî*, a man who habitually and secretly worships one particular spirit. This is done by wizards and witches for their *najombonaga*; by soothsayers and witch-finders for their *dêŋrâbonaga*, who is supposed to reveal to them hidden things and to protect them against all *najom-bongas*; by people who want to obtain from *ŋkufiŋbonaga* successful hunts or a victorious issue for their cock-fighting; by people who wish to obtain beautiful crops from some

## bongaren

## bor

curinbonga or the karambonga.

**bongaren** adj., occurs in the phrase *begar bongaren*, who is without bongas, who does not respect nor obey spirits: buri inido *begar bongaren* jontu, the bear is an animal who makes attacks unbidden by Singbonga. Used also as adj. noun: saēōhko inku *begar bongarenko*, akoge bongalekanko ente cikan bongako manatinia? Europeans do not worship spirits; they are themselves as good as spirits; what spirit then should they worship?

**bonga-sarjom-nāfi** sbst., name of two large scandent shrubs, *Ventilago maderaspatana*, Gaertn.; *Rhamnaceae*, and *Ventilago maderaspatana*, var. *calyculata*, King. The oil from the seeds is used in cooking; the bark yields a good cordage-fibre.

**bonga-saru** Has. syn. of *mansaru* Nag. sbst., a wild Aroidæa, so called.

**bonga-sim** sbst., a certain fowl in the same predicament as *bongamaru*.

**bonga sim**, **bongai sim**, **bongag sim** a fowl destined for sacrifice; sōraī, mage ad bādiplī *bonga simko* (or *bongako simko*) mermerko gonon-oa.

**bonga-sonsored** syn. of *hatisonoroq* sbst., a kind of green grasshopper with curved back and small wings, the size of a match box on edge.

**bongai** Nag. (Sad.) syn. of *bosonda* Has. sbst., lāthi, bludgeon, a long, thick stick for fighting: baba horoteko sanqre kāredo laparaitako oqonqre *bongāiko* sabaa, kāredo kā.

\***bonga-urungiri** sbst., (1) exorcism, expulsion from a man of a posses-

sing spirit. The spirit may be a *curin* or a *satobaini*. (2) expulsion of *akuti* or *karambonga* from the house of a devotee of his, in cases of *kudranajom*, i.e., of the spirit finding himself neglected, and harassing in consequence someone of the devotee's relatives. The fact comes to light through inspection of some rice grains, and it is then the supine devotee who has to bear the exorcism expenses. *Harakarbonga* too is expelled, but from the house in which he causes harm. The cpd. *bonga-urungiri* is not used as trs. verb. In the meaning of to expel a spirit, the noun *bonga* is separated from the verb *urungiri* and becomes its d. o.: oapaō bongako *urungiritana*, they are expelling the spirit who has taken possession of the man.

**bonger** var. of *lorgar*, *morgor*.

**bonga** (Sad. *bankū-bonkū*) syn. of *boaz*.

**boaken-boaken** var. of *bhozken-bhozken*.

**boakor** I. sbst., coaxing, beguiling: *arakaiaa boakortee* senqjana.

II. trs., to coax, to beguile, to inveigle into amth.: Mangrarenī Asāmtēe nirjana, *arakaia boakorkia*, Mangra's wife ran away to Assam, deluded by a coolie recruiter, *boakor-q* p. v., to be coaxed or beguiled.

**bū-pursa** syn. of *būmundu*.

**bār** (Sk. var, Or. *dār*) sbst., bridegroom.

**bor** trs., to pull out, to unroll, to roll off the thread which is wound round a reel, a wheel, a stick and

the like : lumam *boripe*, bārāsibaē-arbu uñēa, pull out the cocoon, we shall twist it into a fishing line. (Note that the whole cocoon is considered as a living being, hence the inserted prnl. o.). The act. v. is also used intrsly. in the df.prst.: perāēko dūagiko sōrjad imtana dūagiāte sutam *boruruztana*, when the weavers shoot the shuttle across the warped thread, the weft thread unreels itself and comes off the shuttle. Note the idiomatic use of *bor* with *poṭa* as d.o., ltly. to exenterate i.e., to reduce somebody's means of livelihood : dasiko poṭa alom *borkoa*, do not give thy servants sweating wages.

*bor-q* p.v., to be or get unreeled, unrolled, or pulled off a stick, etc., racalere baēar *boruruztōa*. N.B. The p.v. is also used idiomly. with *poṭa* as subj.: mukudima kamire poṭa *boruruztōa*, a lawsuit is a cause of ruin.

**bora** (H. Sad.) sbst., a sack, a bag, a gunny bag.

**bora-caūli** sbst., rice brought in gunny bags to the market.

**\*bör-agea**, *agia-bör* sbst., the giving to the bridegroom leave to enter the bride's house, a marriage ceremony which follows the *mergarai* and the *sumdia-hipircihapaṛuḥ*. After the bridegroom has been carried processionally around the village, all enter and go to the *janḍas*, a place prepared under some tree for the convenience of the bridegroom and his party. The latter, if the *bōragea* is not performed at once, wait here

until the bride's cortege reappears amidst the din of drums and trumpets, to fetch the bridegroom. The bridegroom is then taken in a kind of sedan chair or oftener upon the hip of one of his female relatives and (precluding cases of fatigue) will remain in that infantile position during the whole *bōragea*. They take him to the courtyard of his bride's house. There three distinct ceremonies are performed by the elder sisters of the bride, the wives of her elder brothers, and a varying number of her elder female cousins, all of whom are called the bridegroom's *ajihanarko*. They have brought water in a brass bowl (*loṭa*) with a mango twig dipped in it, and also a leaf cup with moistened turmeric powder. The eldest of his future sisters-in-law approaches him, besprinkles him (*jollurūst*) with the mango twig and besmears his cheeks with turmeric. He at once does the same to her, somebody standing by with a *loṭa* and turmeric for his use. The other elder sisters-in-law and elder female cousins-in-law come in turn according to their age and degree of relationship, and the same double ceremony is repeated with everyone in turn. All of them, before retiring drop an *anna* bit in the bridegroom's *loṭa*.

After this, first the bride's mother, then her aunts, then her other relatives named above, everyone in turn, approach him and using their left hand, take from a leaf cup three small

cowdung balls in succession. They throw the first to their right, the 2nd to their left and the 3rd behind their back, though not in the direction of the house. They do the same with three balls of rice dough and take three times a pinch of mustard seed, touch with it the bridegroom's stomach, chest and forehead, (*neócaö*), and throw it on the blade of a hoe which is held in readiness, heated over a fire. Sometimes a cloth is held out to gather the seeds falling in the process. Near the fire stands a girl who must look to it that the smoke produced by the roasting mustard seed (no molasses nor sal rosin are used) suffers no interruption. Therefore, whenever necessary she must herself throw some seeds on the blade. Though no words are spoken, the women have a distinct aim before their minds. They intend to counteract any spell which an enemy of the bridegroom may have thrown on him or may throw on him in the future, and they wish in their hearts that this enemy's eyes may burst like the roasting mustard seeds. Such is the general explanation of this ceremony. Some informants however say that it refers to the past sins of the bridegroom, and is a condonation of them preceding the warning (in the next ceremony) that his future sins will be duly punished.

Now they pass on to this warning (*paricaö*). The same women (as in the *neócaö*) in the same order, again

approach the bridegroom. For this 2nd ceremony they hold in their left hand a husking pole over the iron ring of which a leaf has been tied. They pass it over his head and then bring it down with force on the ground as if husking rice. This gesture is emphasized with the words: "Jumbüriredom, kumbüruredom (or *cañiniredom*), *nele neka-mea*. If thou crave and take another wife and so rob this one of her right on thy body, see how we will treat thee". At the moment they beat the ground with the husking pole, somebody pours water on the spot. This is a graphic expression of the threat contained in the saying: *dale anumea*, ltly., we will put water to thy lips, i.e., we will beat thee into unconsciousness, so that, to call thee back to life, it will be necessary to pour water into thy mouth. This warning is repeated a second and a third time by each.

When everyone of his elder sisters and cousins-in-law has thus in turn threatened the bridegroom, two large brass plates (*taya*) or two new broad and shallow baskets (*dali*) are brought out of the house and the bridegroom is made to walk towards the mud platform or arbour (*man-doa*) stepping from brass plate to brass plate, or from basket to basket. As soon as he has stepped from one to the other, the first is taken up and put before him again, and when he has stepped into this, the other is again brought before him, and so on until he reaches the *man-*



**bora-lija**

*doe* where he sits down. The bride all this time has remained inside the house. She is now brought out and carried on the hip to the *mandoe*. She sits down to the left of her bridegroom, her bridesmaid sits on her left and the bridegroom's best man sits on his right. Then follows the *sasazgosq* ceremony.

**bora-lija** sbst., gunny, sackcloth.

**boraö** I. adj., shrivelled up, used specially of unripe fruit fallen off : *boraö tamras*. Also used as adj. noun : *godakaq kanära honðalere sibila, boraöködo kä sibila*, unripe jack fruits which have been plucked from the tree are tasty if stewed in a little water, but those which have shrivelled and fallen off the tree are not tasty.

II. trs., to shrivel up fruits and cause them to fall from the tree : *jeçe isu kanäarakoe boraökeda*.

III. intrs., to shrivel up : *ne kakäru boraötana*.

*boraö-q* p. v., to get shrivelled up : *jeçete isu kanära boraöptana*.

*bo-n-oraö* vrb. n., the extent to which fruits get shrivelled up : *bonoraö boraöjana goða darurä jö uñcaba-jana*, the fruits on this tree got so dry and old that all of them have fallen off.

**bor-bor** syn. of *leqleq*, I. adj., used (like *benbon*) of trees with straight stems rising to a considerable height before throwing out branches ; *heçepašakan darukoreo kajioa*, it also applies to trees which appear slender on account of the lower branches having been lopped :

*kitadaru borborgea*.

II. intrs., in the df. prst., to have a straight, clean stem : *kitadaru borhortana*.

*borbor-q* p. v., to get such a stem.

*borhortan* adv., with a straight, tall and clean stem : *ne daru borhortan haraakana*.

**borborq** same meaning and construction as *barqburu*. The term is however more general, and can be used equally well for tiny bubbles, or bubbles rising at one spot only.

**bore-bore** is used in songs for *bor-bor* : *bonðolbotoredo boreboretana, dolaaqe gatinelara lelema indi*, the streamer is very long, let us go, my friend, and see the ind feast.

**borgoq, borgoq** p. v., to dry up and die for want of moisture. It is used mostly of smaller seeds that have germinated underground but cannot pierce the surface of the ground, hardened by drought. Of larger seeds, like paddy in the same circumstance, *jarafiq* is more frequently used : *guñulu borgoqjana*.

**borken-borken** adv., syn. of *borhortan*.

**borkoq** adj., var. of *buburkuq*, used with *daru*, a tree : rotten inside : *borkoq darure unqudo banca mendo dā болоjante talarā dali soča-akana, kamire kä jogaöoa*, there is no hole, but, owing to percolation, the inner part of the wood is rotten ; such a tree is of no use.

*borkoq-q* p. v., of a tree, to 'get rotten inside. *Borkodakan* is often used adjectively.

**borkoq** sbst., lungs : *borkoq*

## boro

## boro-hāraa

rōrotanre dā tetana, dry lungs make one thirsty. Note the idiom : amā borkoḍ purago sirātana, ltly., thy lungs crack very much, i.e., do stop laughing !

**boro** (Sk. *bhīru*, timid, fearing) I. sbst, (1) timidity, fear : *borote* sen kakoa, they refuse to go out of fear ; ne hoḥo jetaṇaṇa boro banoa, or, nido begar *borolen* hoḥo, this is a fearless man. (2) reason for fear, danger : en gaṇaro boro mena, there is danger in (crossing or fording) that river.

II. adj., (1) timid, fearing easily : inido *boroboroge*, he is a timid man. N. B. When timidity of speech is meant, the following phrases are used : *kā mocān hoḥo*, *kae mocāna*, or, *mocae lukuia*. (2) dangerous : *borogen* aṭkarkia, I considered him a man to be feared. (3) fearful : *boro kaji aiūmōtana* a fearful report is heard.

III. intrs., with or without inserted prnl. ind. o., to fear, to be afraid of : *bōrokedaia*, I was afraid ; *boroaitanai*, I am afraid of him. Instead of this construction, the prn. may take the aff. *tare* and precede the prd. : *amtareko borokeda* (or *borokena*) ; *holaleka kako hijuakana*, *borojanteko*, they have not, for fright, come as numerous as yesterday.

*bo-p-oro* repr. v., [to be afraid of one another : *kakia boporoa enamente eperana eṭkere siḍ kakia sidea*, those two are not afraid of each other, so that once they have started a quarrel, there is no end to

it.

*boro-q* p.v., to be feared : *kulage dana tisinaḡapa boroḡtana* ; *borojanako*.

*bo-n-oro* vrb. n., the extent of fear : *bonoroe borokeda huṇialekate kae latalutujana*, he was so afraid that he stood nearly speechless.

*boroge* adv., so as to frighten, frightfully : *borogem kajijada*, thou speakest of frightful things.

**boroan**, **boroange** adj., frightful, dangerous, inspiring fear : *hantaṇa gaṇa boroangea* ; *kula boroangee lelōtana*.

**boro-borsa** adv., with hope and fear at the same time : *boroborsageṇa hijūlena*.

**boro-ciri** a jingle of *boro* used in sacrificial formulas and songs : *amgele boroamtan-ciriamtana*, we fear thee.

**borod**, **borod-borod** Cfr. *boror*, adj., solid food which gives to the palate a sensation of smoothness, unctuousity, oiliness : *borodborod jilu kā sukua* ; *bale merom oṛo bale mindi oṛo cuikoā jilu borodḡea*, or *borod-borodtana* ; *piriud, indiud, bunumuḍ rasilere borodḡea* ; *ale hature miad borod uli mena*, in our village there is a mango tree, the fruit of which produces an oily feeling in the mouth.

**borod-borod** trs., syn. of *beter-beter*, to speak in a tiresome way.

**boro-haraa** Nag. I. abs. n., dread of exposing oneself again to circumstances in which one got a great fright or ran a great danger : *boro-haraa auri cūṭaḍoa*.

## borom

II. adj., with *hoŕo*, a man cowed by past fright or danger: *boroharaŕa hoŕo kula sendera kacajana*.

III. trs. caus., to cause one such a fright that he will remember it for many a long day: *kula boroharaŕakŕa*. *boroharaŕa-g* p.v., to get such a fright: *kula sendera oŕodo kainia, maha gaŕakan kula nirdeliŕiana boroharaŕajana*, I will no more go to hunt tigers, last year a wounded tiger ran at me and jumped and clung at me, I do no longer dare to go.

**borom** var. of *bhorom*.

**borom-sorom** var. of *bhoromserom*.

**boron** var. of *baran*, adj., of different kinds.

**boroncodo**, en **boroncodo**, se **boroncodo** syn. of *se sitado, se satido*, adv., rather, as well, as lief: *pancaŕmente raŕoko raŕea, jetanaŕ kako kajirikalea, se boroncodo kale sena*, they always call us to the panŕayat but never let us speak, it will be as well for us not to go; *tisiagena aulā enare jetan kami kā jogaŕlena, se boroncodo kā aukeŕe baijana*, what I brought to-day has been of no use, it would have been as well not to bring it; *siagibuŕaina kami-keda, miŕ paŕsae omaŕina se boroncodo kā aside omaŕina*, I worked all day and he gave me only one pice, he could as well have given nothing at all. Note the idiom: *jatratem sen boroncodo hai aŕŕtem*, ltly., go to catch fish rather than go to the fair, i.e., do something useful rather than amuse thyself.

**boronŕa-uŕ** var. of *bharanŕauŕ*.

## boro-soro

**boror**, **bororo** I. abs. n., a smooth, unctuous or oily feeling to the touch or to the taste: *juta bororoŕem jilaŕjana*, thou didst slip on account of the smoothness (of the soles) of thy shoes.

II. adj., slippery, feeling unctuous or oily to touch or taste; *caŕu bororoŕga, kā saboa*.

III. trs., to render smth. slippery: *kuŕlamŕanŕom susumteko bororoŕkeda*.

IV. intrs imprsl., to experience such a sensation: *kaŕa bororoŕjina*; I feel my feet slipping; *julabina nūla maŕjakeŕ moa bororoŕjina*, I have been drinking castor oil, my mouth feels oily even now.

*boror-g, bororo-g* p.v., (1) to be made slippery: *kuŕlamŕanŕom sunumte bororoŕjana*. (2) to feel slippery: *ne daru deŕtanre kaŕa bororoŕoa*.

*bororoŕge* adv.: *bororoŕge capuaa*, it feels slippery to the touch.

**boror hoŕe, bororo hoŕe** syn. of *rutahoŕe*.

**bororo-daru** Nag. syn. of *bŕita-boroŕo* Has.

**boro-soro** I. abs. n., cowardice: *ina borosoro kā hokaŕtana*.

II. adj., cowardly: *borosoro hoŕo*, a coward. Also used as adj. noun, v. g., in the following which is a usual taunt with children: *borosoro, kaŕearapa, bingareko topamea*, thou coward, thou rat-roaster, i.e., thou puny fellow, they will not even bury thee with the other people.

III. The intrs., and the rfx.v. mean to act cowardly: *borosoroŕkedaŕ*,

## borsa

*borosoranjanae*.

*borosoro-q* p.v., to become a coward : *borosorojanae*.

*borosorotan* adv., cowardly : *dal-mealeko menlja, borosorotane nir-jana*.

*borsa* var. of *bhorsa*.

*bōr, bōrō, bōr, bōrō* sbst., a rather thick rope of plaited straw, used as protective cover for rice-bales (Pl. XXII, 2). It is also used to make carrying cushions (Pl. XXI, 5). Pieces of it are used as a slow match, because its fibre, when lit at one end, smoulders on for a long time. This is called *bopsetaget*. A twisted straw rope, used for the same purposes as the plaited one, is called *derabōr*. Note the following riddle, the answer to which is *bōr*: *Mundakoā kundamkundam hatipo-ṭa soēatana*, at the back of Munda houses elephant bowels are rotting.

*boṛa* (Sad) Cfr. *boka*, I. adj., used of cutting iron instruments and weapons with a notched, recurved or broken edge; of combs with some of their teeth broken; of people who have lost some of their foreteeth.

II. trs., to notch, recurve or break the edge of a weapon or cutting instrument; to break some of the teeth of a comb: to break some of a man's foreteeth: *nakim boṛa-tada; Boanem boṛakja*.

*boṛa-n* rflx. v., to draw out some of one's foreteeth, or to let them be drawn out.

*boṛa-q* p.v., of weapons and cutting instruments, to get the edge

## boro-boro

notched or turned; of a comb, to get some of the teeth broken; of people, to lose some of their foreteeth: *lebg meredṭe baiakan kuḍlam ne keṭe otare boṛatoboa*, hoes made of soft iron will soon have their edge blunted in this hard soil. *Boṛajan* and *boṛaakan* are frequently used as qualifying adjs.

*bo-n-oṛa* vrb. n., the number of foreteeth lost: *bonoṛae boṛajana*, miado ḍaṭa kũ sarejana, he lost his teeth, beginning with the foreteeth, so much so that he has not a single one left.

*boṛa* var. *boḍa*.

*boṛa-biṛa* var. of *boḍabiq*.

*Boṛa-ḍa-boṛaga* syn. of *Ḥṛadga-boṛga*. In Nag. this name is also given to *Darḥaboṛga*, because a sacrifice (of a buffalo, a goat, a sheep or a pig) is offered to this spirit every third year at the time of the first rains, when the water gets muddy.

*Boṛam-boṛaga* var. of *Barāmboraga*.

*boṛear* contrary of *takun*, trs., to enervate, to render unfit for hard work: *ne uripe boṛearkja*.

*boṛear-q* p.v., to become or get enervated, to be rendered unfit for hard work: *honko purā sirma iskul-reko tāinreko boṛearoa; urī purā din rabalte eskare kamire, inio boṛearoa*, if a bullock does only light work for a long time, it too becomes unfit for hard work.

*bōrō* var. of *bōr*.

*Boṛobhunji-boṛaga* syn. of *Barām-boṛaga*.

*boro-boro* I. adj., too thick for

**borça**

drinking, used mostly of rice-beer, but also of rice-water and turbid water: *boroboro* ili, *boroboro* da. Also used as adj. noun: *nekan boroboroko* kain sukua, I do not like drinking such thick stuff. The adj. *boroboroan* has the same meaning but is used only prdly.: ili *boroboroangez*.

11. tns, to prepare rice, beer or rice-water so that it is too thick; to stir water and make it unfit for drinking: *ili, mandida, dape boroborokeda.*

*boroboro-g* p. v., to become too thick  
for drinking : ili *boroborojana*.

*boroborotan*, *boroboroge*, *boroboronge*,  
*boroboroange* adv., modifying *cipa*, to  
squeeze the dregs of rice beer so as to  
produce, an unpleasantly thick brew.

**boroca** syn. of *haponga*, I. abs. n., the state of one who has lost all his foreteeth: *haponga* lolte haramakanlekaina atākarkia, pandudo, kae panduakana.

II. adj., with *horo*, a man with all his foreteeth gone. Also used as adj. noun : *naïdo okoren borocq* ? (2) with *moca*, a mouth without foreteeth, a man without foreteeth : *naïdo okoren borocq-moca* ? (3) *borocq* (sometimes) *hapoigga* (often) figuratively, with *hake*, *katu*, *basila*, etc., an axe, knife, adze, etc., with a large piece broken off from the edge, in contrd. to *herg*, with a small notch ; *leco*, with part of the edge turned back ; *ſapu*, with a thick blunt edge. Also used as adj. noun : *ne borocq bairuareme*.

III. trs. caus., to break or draw all

**bosă**

the foreteeth of smb. : misa giltegee  
*borocakia*.

*borocq-n* rfix. v., to let draw all one's foreteeth, to lose all one's foreteeth through one's fault : aë̃ kasurtegece *borocqanjana*, buljanci mocaree sör-tumbidjana.

*boroca-go* p. v., to lose all one's fore-  
teeth : cilekatee *borocajana* ?

IV. adv., (1) with or without the afxs. *ange*, *ge*, modifying *le'lq*, *a!škar*. (2) with the afx. *qgc*, so as to deprive smb. of all his foreteeth: *borocagooe gil'kja*.

boromotoë (Sad. *bara mothai*) adj.,  
fierce.

**boṇor-aṇṇ** syn. of *loḍḍamasuria*,  
 subst., *Smithia geminiflora*, Roth.;  
 var. *conferta*, Bak.; Papilionaceae,  
 —an annual weed of rice-fields, with  
 even-pinnate leaves, the rachis end-  
 ing in a bristle. It is used as a  
 potherb.

**boṛor-daru** syn. of *neḍa* Nag., *sarūpa* Has. sbst., *Anona squamosa*, Linn.; *Anonaceae*,—the Custard Apple, or Sweet Sop, a very common, small tree with a delicious fruit, planted or self-sown, in and near villages.

**bosa, bhosa** vars. of *bhanda*.

*bosa* (Sad. *bausa*) I. trs., (1) with an inserted ind. prnl. *ó*, to give smb. a thing, the like of which he never got before : *Buka takae bosa-táíña*, *Buka* gave me a rupee, I never had one before; *Gomke kulajiluko bosatgia*, they gave the European tiger's meat to eat, a thing he had never eaten before. (2) without inserted ind. prnl. *ó*,

## bosa

with or without the name of any eatable, same meaning as *jombosa*, to eat for the first time : ene, *bosa-keme* !

II. intrs. imprsl., *bosa* (*kā bosa*), : it is possible (impossible) to get : *bosao kā bosa*, it is not even obtainable.

*bosa-n* rflx. 'v., with or without name of eatable, used instead of *jombosan*, to eat for the first time : *bosantepe*, go in order to eat of what you never ate before ; *delajbosanalar* ; *kulačjilu ciulaō kainā bosaakana*, I never ate hare's meat till now.

*bo-p-osa* repr. v., (1) imprsly., to be obtainable : *marajilu bosao kā boposa*, peacock's meat is not even obtainable. (2) prsly., to offer to smb. smth. to eat he never tasted of before and to receive in return smth. new to one's taste : *nclanā boposakqa*.

*bosa-q* p. v., has, by a strongly idiomatic construction, the trs. meaning of, to be able to get. The thing one is able to get is either expressed independently, or stands as first part of a cpd. of which *bosaq* forms the second part : *renge hofo tisinagapa urj urjo kae bosaoa*, a poor man nowadays cannot possibly buy a bullock ; *kainā kamileren takabosaoaci* ? If I do not work will I be able to get money ? *nere ote menataina, iduuro etasxten senqren otebosaoa ci kā* ? Here I have fields, if I were to go elsewhere who knows whether I would be able to get other fields there ? *bir menā, enadoia mqlere taēomten 'birbosaoa ci kā* ? I have got now a tract of

## bosa

jungle, if I cut it down will I afterwards be able to get other jungle ?

*bo-n-osa* vrb. n., the eating for the first time, the first time one tastes of smth. : *honko saladarā bonosare kā sukutađkoa, nādoko heōaakana*, the first time the children were given a salad stew they did not like it, now they are used to it ; *bonosahular* *kainā jomurumkeda*, I did not notice that the first time I ate of it.

III. (1) Affixed to other prds., it means, to do such or such an action for the first time in one's life, v.g., *ju!iđbosa*, to touch smth. for the first time ; *aĩumbosa*, to hear smth. for the first time ; *cakađbosa*, to taste smth. for the first time ; *tusiñbosa, tusiñbosan*, and *uiubosa, uiabosan*, to put on a cloth for the first time : *tiriljō nādoia cakađ-bosaakada*, now I have tasted for the first time the fruit of the ebony tree ; *lumamlija cileka sukua* ? —*misao kainā uiubosaakada*, or, *uiubosaakana*, how comfortable is a silk cloth ? — I never dressed in one.

(2) The trs. *bosa* is also affixed idmly. to the sbst. *moca*, mouth, and *qanda*, stick : *mocabosa* has the same meaning as *eraxbosa*, to give one his first scolding ; *qandabosa* is syn. with *dalbosa*, to beat with a stick someone who was never bastinadoed before. (3) When instead of the form *bosa*, the trs. form *bosaana* is affixed to other prds., there is no question any more of an action done for the first time. In such cpds. *bosaana* may be translated 'only'. This applies also to

*mocabosaana* and *ḡaṇḡabosaana* : turihisi ṭaka urī kirirāmentera idilā, adakarako gononjana, miāḡ cuiṇa *kirirābosaana*, I took 120 Rs. in order to buy a bullock, but as prices were running high, I bought only a calf; bar hoṛoina *mocabasaana*, I skulked only two people.

**bḡ-saṅgi** syn. of *sakamposa*, adj., a qualificative for half-hearted people who only make up numbers and do not take a whole-hearted share in a hunt or a fishing party; or when people join to lend a helping hand in work which is to be rewarded with a distribution of meat : *bḡsaṅgi* hoṛokolq sendera kā pokotooa. Also used as adj. noun : *bḡsaṅgiko* purajana, arko hurinajana.

**bḡ-sasat** sbst., that part of the turmeric tuber which shoots straight down into the ground, in contrd. to sideways and outer growths, called *dāsasat* or *ḡāṛāsasat*.

**bḡ-serom-jat** sbst., that part of the backbone which is nearest to the skull.

**bosobonḡa** syn. of *bhonḡ* *bhonḡo*.

**boso-boso** Has. var. of *bhosbhos*.

**bosōkaḡ**, *boskaḡ* var. of *basōkaḡ*.

**boson** rflx. v., used in joke for *ḡitī*, to lie down : ne ḡuṇurebu *bosona*, let us lie down and sleep in this low hut.

**bosonḡa** Has. var. of *bhosonḡa*.

**bosonḡat** var. of *bhanḡusat*.

**bosoren** rflx. v., of tigers, cats, jackals, to crawl, to advance cautiously, softly or warily, to stalk. It occurs mainly in the following cpds.

**bosor-aderen** rflx. v., to crawl in

warily.

**bosor-aun** rflx. v., to come on stealthily.

**bosor-hapen** rflx. v., to crawl away softly and warily without doing any harm, without attacking : birre miāḡ kulaina sensūbutaia, māṛimāṛite aḡḡe *bosorhapenjana*, in the jungles I found myself suddenly faced by a tiger, which however skulked away without attacking.

**bosor-idin** rflx. v., to crawl away softly and warily : nagraḡḡkoraḡ sari aṇumkeḡei kula *bosoridinjana*, hearing the sound of the drums the tiger cautiously slunk away.

**bosor-urṇaen** rflx. v., to crawl out softly and warily : tuṭu meromko aṇumkeḡkoci ḡuṇuṇe *bosorurṇaena*.

**bosōṛaḡ**, *bosṛaḡ* var. of *basōṛaḡ*.

**bosta** sbst., a sack, a bag.

**bosta** (Sk. *pusta*, a book; Sad. *basta*) syn. of *bahi*, sbst., a copy book. Occurs also in the collective noun *bahibosta*, registers and copy books.

**bota** Nag. sbst., uncastrated he-goat.

**botq** Nag. var of *botoc* Has.

**botha** (Sad. in all three meanings) sbst. (1) sometimes used in Nag. for *gabe* or *naca*, the fibrous substance which surrounds the fleshy arils in a jack fruit. (2) that part of a hooka which takes the smoke down into the water. This is called *narica* in Nag. and has no name in Has. (3) used by the Keramundas for *sabq māḡa*, the empty dregs of rice-beer.

**botq** (Dekkan H. *butti*, provision

to last a whole journey) I. sbst., a provision, more than is needed for immediate use, enough for two or several days' consumption: *dāli nare caṭli, bulura nare sunum, jetanara botq banoa.*

II. trs., to gather in a provision to serve when supplies are exhausted, in entrd. to *angara*, to prepare for the next day: *moḍ canduraḥ botq-keḍlea*, he has procured us a supply for one month more; *sān botqepe*, or *nambotqepe*.

*botq-n* rfix. v., to make provision for the future: *kā botqn hoṛoko acūkate karea ṭundutukakqeciko aridbaraca*, people who make no provisions for the future, will, when they find their food stuffs gone, stare vacantly.

*boto-gg* p. v., to be gathered for future use: *bar candura caṭli cilekate botogoa?* *tisnara mena, gapara botogqtana.* Upun *marā caṭli botakana* may be used for upun *marā ruṇabotoakana*, rice has been husked for the four next days (that make five days with to-day).

*bo-n-o/q* vrb. n, things gathered for provision: *nea jargidinra bonuq.* this is the provision for the rainy season, or this is the provision made during the rainy season.

III. As second element in compound prds. it retains its meaning: *ili akiḍbotq*, to prepare rice-beer for the time when the present supply will be exhausted. [It takes 3 days to brew, so that the preparation now in hand will serve on the fourth next day]: *tisinalq api māmente ili mena neadoc akiḍbotqjada*; *aubotq*, to

bring more than is immediately needed: *mistikotata ita aubotqepe*, supply the masons with bricks before they need them; *kamibotq*, to work for wages in order to store provisions for future use: *tisingapa kale samaqtana samado, taēmkoṭerale kamibotqtana* we have indeed enough to eat just now, it is for later on that we now work; *kirinḍbotq*, to buy more than is immediately needed; *mandibotq*, to cook more rice than is needed just at once; *nambotq* to get more than is immediately required: *nambotqtanam cim rokalāytana?* Art thou working to save money or to spend on thy food of to-day? *sān nambotqepe*, bring firewood against such time when our supply will run out; *ruṇuḍbotq*, to husk rice for the next day or days: upun *māra caṭli ruṇuḍbotqakana*, rice has been husked in advance for the four next days.

*botog*, *botoḡ*, sometimes *botōḡ* Has. *botq* Nag. I. sbst., the common loin cloth used by the Mundas. It varies in size from 5 ft. by 6" to 18 ft. by 18". It is woven from thick home-spun thread, double thick at the ends, where it is adorned with cross-stripes of bright or deep-brown red. Both these colours are obtained from the root of the *salidarū*, *Morinda tinetoria*, Roxb.; Rubiaceae. After being passed between the legs it is wound, one or more times, tightly round the waist so that the ends hang down in equal lengths in front and behind. These loose ends are called *bandol*.



## botōka

II. trs., to put a loin cloth on little boys : ne hon *botōkime*.

*botōg-n* rflx. v., to don a loin cloth : ne hon kae *botōgakana*, sabime.

*botōg-g* p. v., to wear a loin cloth.

*botōka* var. of *bhotōka*, blunt.

*botol*, *botolo* (Engl.) I. sbst., a bottle.

II. trs., in joke, to empty a whole bottle : cikan hupirako nunūa, apia horoteko *upunbotolotada*? You do not mean to say that they drink little, since the three of them emptied four bottles!

*botolo-lā* adj., with *horo*, a person with an elongated stomach. Also used as adj. noun : miad *botololā* apeg oraree hijulena.

*botōa* I. sbst., menace, punishment, lesson, anything done to frighten : holara *botōate* tisinado jetaelq berbera kacātana, the lesson he got yesterday makes him to-day avoid quarrelling with anybody.

II. trs., to threaten, to menace, to frighten, to inspire a fear of doing smth. again : cikanj *botōaleḡ-pea*, baghaiabonaga ci kula eman? What has frightened you (in the forest), the shade of a tiger's victim, or a tiger, or the like?

*bo-p-otoṛa* repr. v., to threaten or frighten each other.

*botōg-g* p. v., to be threatened, frightened, punished, to get a lesson.

III. Occurs also as aff. to other prds. : *atubotoṛq*, to be afraid of floods in consequence of a past nasty experience ; *dalbotōṛa*, to correct smb. by a beating ; *eraṛṛbotōṛa*, to deter by a scolding ; *tabiribotoṛa*,

## botor

to correct smb. with slaps ; *utubotoṛq*, to be afraid of climbing, v.g., a tree, because of a former fall.

*botōa-kaji* sbst., threat, menace : ama *botōṛakajite* kam daraiaina, thou wilt not get the better of me by threats ; *dalpeaina menjada*, mendo *botōṛakajige*, dal aḡ ciḡ dalbua? He says that he will beat us, it is an idle threat, he will not do it.

*botor* I. sbst., (1) the four slanting ridge beams of a *catomora*, four-sloped roof : *botorre* junumara kilaakana, the curtailed rafters are nailed onto the side-ridge beams. (2) syn. of *indibondol*, the long streamer on the top of the pole erected for the *indi* feast : *indibotor* janao Jaria ṭhakurtaeteko aujada, the streamer on the indi pole is always given by the Thakur of Jaria.

\* Note the following superstitious belief : *indibotor* dāare paṭūrijan sirmae somaēea, if the indi streamer rolls itself on the pole, that year there will be a bumper crop.

II. trs., (1) to attach a streamer onto the indi pole : indi *dinagaḡgeko botorkeda*, they have put a short streamer, instead of a long one, on the indi pole. (2) to use a certain beam for the side-ridge : ne daruina *botorea*, (Pl. XXXII, fig. 2, dotted lines).

*botor-en* rflx. v., to put on a turban with streamer-like ends : bar mukae *botorenjana*, he has put on his turban with ends two cubits long, hanging down.

*botōg-g* p. v., (1) of a beam, to be

## botor-daru

used for the side-ridge of a four-sloped roof: ne daru *botoroa* ci janagioa? Will this tree be used for the side-ridge or to support the lower ends of the rafters? (2) of the indi pole, to be orned with a streamer: indi gel muka *botorakana*, the indi has been fitted with a streamer ten cubits long.

**botor-daru** sbst., a beam to be used as side-ridge of a four-sloped roof.

**botor-botor** var. of *bitarbotor*.

**botorleka** syn. of *bitarbotortan*.

**botofo-botofo** var. of *beterebetere*,

**Boṭāṇa** sbst., the Bhutan country, the Bhutan tea plantations.

**boṭe** I. abs. n., the thickness of the spittle in a thirsty mouth: mocaṛa *boṭe* jojo jomlere rokage cuṭaṭoa.

II. adj, of the mouth, clammy: *boṭe* mocaṛe miḍ kūi dā nūlere jetajetao kū aṭākaroa, a leaf spoonful of water drunk when one's mouth is clammy leaves no sense of refreshment.

III. intrs. imprsl. with *moca*, to have a clammy mouth: moca *boṭe-jḡña*.

*boṭe-ḡ* p. v. to get a clammy mouth: tetanṭen *boṭegirijana*.

*bo-n-oḡo* vrb. n., (1) the degree of dryness (clamminess) in the mouth: *bonoṭee* boṭejana miḍcokoṭeo bḡ kae daṛitana, his saliva has become so thick that spitting is for him out of the question. (2) the fact of getting clammy in the mouth: misa *bonoṭedo* jojo latumṭen bairuṛaḷa, jojo sabḡ-janci eṭa somṭen boṭejana, I allayed

## bōs-buraḍ

at first my throat dryness by chewing tamarind; but, on the latter's sourness vanishing my mouth has once more become clammy.

**boṭo** (Sad. 2nd meaning) I. sbst., (1) var. of *boṭe*. (2) the foam of dying people, epileptics or rabid dogs: gojṭandipli mocaete puturuḍ oṛoṛoaḷ *boṭo* menoa, oṛḡ hanahgonōḡ-ṛa, oṛḡ balu setakoḷa.

*boṭo-ḡ* p. v., to foam at the mouth: balu setako *boṭooa*.

*bo-n-oḡo* vrb. n., the amount of foaming: *bonoṭoe* boṭojojana goṭa joakoe lumcabajana, his cheeks got all wet with foam.

**bōḡ** Nag. var. of *boḡ*.

**bōḡ-bōḡ** Has. I. adj., with *dirina*, bullock's horns, sharp and straight, and pointing upwards or forwards.

*bōḡbōḡ-ḡ* p. v., of bullock's horns, to grow as described: ne uriḷa *dirina* bōḡbōḡakana.

II. adv., with or without the affxs. *ange*, *ge*, *ḡge*, *tan*, *tange*, modifying *dirinaḡ*, to grow such straight horns: ne uri bōḡbōḡṭane *dirina*akana.

**bōḡ**, **bōḡṭ** variants of *bōḡ*.

**bōs-buraḍ**, **bōsḡ-buraḍ** (H. *bās*, offspring) syn. of *goḡaiḍ*, I. sbst., the passing away without issue: jān dukuraḷ boro huṛiṛagea mendo *bōs-buraḍ* okoe kae boroa? A sickness is not so frightful, but who would not dread dying childless.

II. trs., with a spirit as sbj., to cause one to die without issue: Aḷuṭibonḡa *bōsburaḍkḡa* (the married man as d. o.) or *bōsburaḍkedḡkoa* (the offspring as d. o.)

*bōsburaḍ-ḡ* p.v., to die childless.

**brispait, brispakti, brispai, brispai** var. of *brispaiti*, sbst., Thursday.

**Brindabon** (Sk. *Vrindāvan*) name of the Mathura mythological forest, known to the Mundas only through the Hindi songs with which they occasionally accompany their dances.

**brindabōn** Nag. syn. of *dhari*, I. sbst., a narrow, horizontal strip, about 2 long, shaved off on the upper temples : iniṅ bṛe *brindabōn* baiakana.

II. trs., to denude such a patch : ne honko *brindabōntqia*.

*brindabōn-en* rflx. v., to have a shaven patch made on one's temples : *brindabōnenam* ci ?

*brindabōn-q* p. v., to be or get shaved as described : *brindabōnakanae*.

**bu** aff. form of the first prs. incl. pl., you and I, taking in both the speaker and the persons addressed. I. As subject, (1) it is affixed either to the linkwords *a* and *tan*, or to the word immediately preceding the prd. : *senabu* ci kabu sena ? (2) It may be infixed within the prds. *menq*, *banoa*, within the negative particle *kā* used prdly. and meaning to refuse, and within the locatives *re*, *tare*, *te*, *tale*, used prdly. and meaning to be in, about near a place or to go to or towards a place : *enade kabuq* ; *dola*, *Ranci-ṭebua* !

II. As d. and ind. o., it is infixed within trs. and intrs. prds. : *kako neutakedṭbua*.

III. Idmly. it connotes intimacy, relationship, friendship, community

of interests, etc., as explained under *abu* and *ale*.

**bu** (? H. *bhūṇānā* Sād. *bhūṇā*)

I. sbst., a hole through and through in intrd. to *undu* which is not through and through : *ṭunkirṅ bṛte* baba nurtana ; *bin bṛtee* paromjana. Note the idiom : *bṛ* *lekedate* *ērēko* neka *bāōtem* *kirinṭana* ci *āōge* ? Hast thou examined whether, by buying lac at that rate, thou wilt get through the hole, i.e., be able to resell it without loss, or art thou purchasing rashly ? *nṛ* *jetan* *bṛ* *kae* *lelakada*, he has no notion of ways and means.

II. adj., with a hole : *bṛ* *caṭu* *ērē-tam*, mend with lac the water vessel's leak.

III. trs., (1) to pierce, to bore, to make a hole by knocking, striking, gnawing, into any kind of receptacle, a bag, basket, earthen pot, brass vessel, clothing, wall of a house, garden fence or hedge : *ne* *kanoi* *jorotana*, *cuṭuko* *bṛkeda* *cimada*. (2) to break into a house by piercing through a wall : *hola* *nida* *ale* *orṅko* *bṛkeda*.

*bṛ-n* rflx. v., to pierce a hole, or have it pierced, in one's own body : *daṅgriko* *lutur* *orṅ* *mūko* *bṛna*, girls perforate their ears and nose, or have them perforated.

*bu-prṅ* repr. v., to pierce each other : *seralijanumte* *luturko* *bṛpṛtana*.

*bu-gṛ*, *bu-q* p. v., to be pierced, to have a hole, to be perforated : *haṛka* *enkagem* *orbarare* *buggea* ; *bakiṛi* *bṛdo* *bṛlena* *mendoko* *kasedrṛrakeda*, it is true that there was a hole in

the hedge, but it has been closed again.

*buakan*, pf. past participle, is used as adj.: *buakan kanci*, a leaky basket.

*bu-n-u* vrb. n., (1) the amount of piercing: *dorabin alea ari bunui bukeda*, hanrenare da paromtana, *dora* snakes have so bored through our embankments that water comes out in many places. (2) the hole made: *misa bunydale tepedla*, eta somtee bukeda, we stopped the hole, now he has made another.

*buteq* instrumental, any implement to drill, bore or make holes: *ruka karedo Mundakoa buteq banoa*, barring the chisel the Mundas have no implements, wherewith to make holes.

**bu** (with vocal check generally maintained even before vowels). I. subst., the bark or howl of a dog: *ne seta bu aiumurungea*; *ponamire setako buteko epetona*, dogs bark at the moon, Itly., at full moon dogs answer each other barking.

II. intrs., to bark, to howl: *seta buadlea*, the dog barked at us; *ne seta cikani buatana*? At whom is this dog barking? *nido kuh bu seta*, this dog is an arrant barker; *seta buyadlekako durantana*, or *seta builekako durantana*, their singing reminds of howling dogs.

Note the idioms: (1) *ili nuanci setalekae buia*, Itly., when he has taken a draught of beer he barks like a dog, i.e., he nags at people. (2) *ne hojo cenam aculekaia*? hati-

*landire seta buileka*, why try to get work out of him? It is as useless as a dog howling behind an elephant: the elephant does not mind.

*bu-n-u* vrb. n., (1) the bark or howl of a dog; *ne seta bunu sadarage aiumotana*, this dog has a nasty howl. (2) the amount of barking: *bunui bukeda goa tolaren horoko nida kako durumjana*, it barked that much, that nobody in the hamlet slept at night. (3) the action of barking or howling: *misa bunule hapelia*, orogee bururakeda, we could hush its first barking, but the nuisance started afresh.

**bual** I. intrs., (1) to float down a stream, in entrd. to *tipiul*, which is to float in general, and *atu*, which is to be swept off by a current: *gara paromtaure teliko ata dareko giritadana*, *bualtana*, while fording the river the telis dropped some parched rice and it floats along. (2) in songs, parallel of *atu*: *Atutana tam roababado*, *Bualtana tam birabeora*. Thy rice-seedlings are being carried off in the onrush of water.

II. trs. caus., to cause to float away with the current: *babare busugundako lingitan dare bualtam*, or *bualgiritam*, immerse in the stream the sweepings of the threshing floor so that, the straw bits being carried off, you may save the paddy still mixed with them.

*bual-en* rflx. v., to let oneself float with the current.

*bu-n-uul* vrb. n., the amount of drifting: *bunual bualjana roa loosa*,

re hāba jphedleka sengjane, the freshly transplanted paddy was all swept away (in a heavy down-pour).

bual-arāgu intrs. and trs. caus., to drift with the current.

bual-au intrs., also used in the p. v., form bualau-ŋ, to come floating along, to be carried this way on the water surface: hola goēakan haiko beṭekanko bualaulena, oetangara-sarenko dānako ruḥkedkoā, yesterday no end of dead fish floated down this way, the people living up the river must have poisoned them.

bual-giri trs., to cause smth. to drift away.

bualgiri-ŋ p. v., to be caused to drift away.

bual-idi intrs., also used in the p. v., form bualidi-ŋ, to drift away, to be carried away on the surface of running water: gaṛa talare rokagee dumbūjāna, kale lelūrākja, soṭa bāri tae bualidigtan taikena.

bū-baṛa, bū-beṛa, syn. of bābu.

bubu (Sad.) is used only by, or in addressing, small children in a variety of senses: viz., for *senggel*, fire, *lō*, to get a burn, *gaḍ*, wound or sore, *hasu*, pain, to feel pain, to be sick, to pain, to hurt. (1) When meaning, to be sick, it is limited to the active voice: apumlō alom inuṛa, tisiṛadōe bubutana. (2) In the other meanings the active tense-forms are trs. prds. However the imprsl. form būbua is, like *hāsua*, used trsly. without any d. o. and means, it hurts, or it burns: ena alom juṭida, būbua; sengeltā alom sēna, būbuaam, do not go near the

fire, thou will get burned. (3) It is used as sbst., and as adj.: kaṛū-kom būbure bātaime, roast the crab over the fire; bō būbugea, my head is paining. (4) Children do not use the imprsl. construction būbujāṇa though grown-ups may use it when speaking to them. They simply call: būbu! pain! or būbuga! pain, mother! Then the mother will ask: cikaṭtanam? būbutanam, or, būbujāḍma? And the child showing the sore spot, will simply say: nea būbu, this is what is aching.

bubukaō I. sbst., life in plenty, habit of opulence: būbukaōṛate maṇḍi nekako giṛibaraṇajada.

II. trs. caus., to accustom someone to plenty of food: abeṇa honko purageben būbukaōkedkoā.

III. intrs., to forget what it is like to be hungry.

būbukaō-ŋ p. v., to get accustomed to an abundance of food: janaō biṇgeko namjaḍte iskulhonko būbukaōjana, by invariably getting their fill, our boarders have grown accustomed to a life of plenty.

būbukaōṛge adv., so as to get accustomed to a life of plenty: būbukaōṛge niku jomnūko namjada.

bubul I. adj., (1) bubul hoṛo, or būl hoṛo, one who offers as meat or drink smth. intoxicating, stupefying or causing giddiness. (2) bubul ranu, or būlṛ ranu, intoxicant, any drug stupefying or causing giddiness.

II. intrs. Only the imprsl. form būbula is in use and means, it is intoxicating, stupefying or causing

## bubul-darā

giddiness: guṛuluili eṛage *bubula*, millet beer is very intoxicating; mari buṭarā tiun *bubula* oṛṇ ūlā, sword-beans grown on an old plant cause giddiness and vomiting. N. B. *Bubul* is never used as frequentative of *bul*, to get drunk.

**bubul-daru** syn. of *maratā gugul*. See under *guguldaru*.

**buburaka** var. of *boboṛka*.

**buburkuḍ** adj., (1) of trees and timber, Has. var. of *borkoḍ* Nag. (2) poetic epithet of *burukula*, the royal tiger sleek and fatty: *Burukula buburkuḍ* sapakiṁ metaiṇa, ṭoṇḍanabana tepatari jaḍaḍaliṁ metaiṇa, the hill tiger plump and in good condition, told me: let us become namesakes; the bear of the forest thick-legged and portly, made the same proposal.

*buburkuḍ-g* p.v. See *borkoḍ-g*.

**bubusam** I. adj., of grains and pulses, fermented and slightly mouldy: *bubusam* baba maṇḍilere uḍuḍge soana when one husks and cooks slightly musty paddy it has a taste of mushroom.

II. trs. caus., to cause a slight fermentation and mustiness in grains or pulses, or expose them to it: *nimirā jurunḍu kolomṛā babakoe bubusamkeda*, the rainy and cold weather we had of late, has brought about a slight fermentation and mustiness of the paddy on the threshing floors; *babape bubusamkeda*, you have let the paddy ferment and mould slightly.

*bubusam-g* p.v., to mould slightly through fermentation: *baba begar*

## buca

rōṛte paṛoḍlere huṛiṇa dinre *bubusamo*, purā dinge taijanredo baḍu-teroa; baḍakanā kā jomdaṛioa, *bubusamakanḍo* jomdaṛioa mendo soana. *bubusamge* adv., used with *soan*, to have a musty taste: *maṇḍi bubusamge* soantana.

**būc** Nag. (Sad.) syn. of *rāsirka* Has. stst., *Cordia Myxa*, Linn.; Boraginaceae,—a small forest tree with drooping branchlets. The drupe-like fruit, not eatable, is a nest of flies: *jaromakan jōre rokoko sirjaḍoa*.

**buca** (Sad.; Or. *buccā*) I adj., (1) chipped at the rim: *buca* piḷeṭ, *buca* caṭu, *buca* luṇḍi, a plate, water vessel, ladle chipped at the rim. (2) notched on the edge: *buca* kapi. (3) with the tip broken, torn or cut off: *buca* lutur, *buca* diria, *buca* ḍaṭa.

II. trs., (1) to break, knock, or strike out a chip or small piece from the rim or brim of a vessel, plate, pot or cup: *ne caṭu okoe bucakeda?* (2) to notch the edge of a knife, sword or axe: *aiṇā kapi cilekatem bucakeda?* (3) to tear, or cut off, the tip of a man's or an animal's ear, to knock, wrench or break off the tip of an animal's horn: *upuṭuṭtanre aiṇā keṇa amā keṛae bucakia* buṛiḍḍo kae buṛiḍ-kia.

*buca-n* rfx. v., to cut off or let cut off the tip one's ear or the tips of one's teeth, to knock, wrench or break off the tip of one's own horn: *okoḍā urilḷo upuṭuṭtanree bucajana?*—*jetaḍā urilḷo kage, aḍge*



*gucchra'ānā* syn. of *poco*, trs., to let escape: *miad maraṭa haii bucun-ḍaḍkīa*, he let a large fish slip from his hand; *kumbūrule bucunḍaḍkīa*, we let the thief escape us (either in trying to catch him or when he was caught).

*bucunḍaḍ-n* rfx. v., to escape, to slip out from people's hands: *kumbūrule kesedbiurīa enreoe bucun-ḍaḍnjana*.

*bucunḍaḍ-ḡ* p. v., to be let escape, to be let slip from the hand: *miad hai bucunḍaḍjana*.

**būd**, **būdū** var. of *budhi*, which occurs only in two idioms: *baro būde uruṇajada*, litly., he utters twelve cunninges, i.e., he tells all kinds of stories in order to disculpate himself; *mōream būdūjada* or *mōream sērājada*, litly., thou hast five ways of thinking, i.e., thou art inconstant, thou turnest with the wind.

**bād**, **bādū**, **bād-hulaa**, **būd-hulaa**, **būd-din** (H. *budhwār* sbst., Wednesday).

**budbud** (Sad.; Mt.; In H. *budbud* is a bubble) is used in Has. (1) instead of the Nag. *bhokbhok*, imitative of a bottle's gurgle in emptying. (2) but is used also of the simple sight of the same without connotation of the sound: *botolra budbudem lelakada ci*? Hast thou noticed the liquid's motions in an emptying bottle? (3) of the water that bubbles in a spring: *budbudg-tana*; *da budbudtan setatana*.

**budḍuken** adv., piercing or sinking only once into a soft substance

either loosely spread out or such that nothing can ooze or spurt from it with a distinct sound. It is an intensive of *bukudken* and its frequentative is *baḍḍabudḍutan*.

**budḍura**, (rarely) **burua** trs., of children who do not blow their nose, to have snot hanging from the nose: *suluji budḍurajada*.

*budḍura-en* rfx. v., fig., of worms, to peep out, to partly appear out of some substance, v.g., cowdung.

*budḍura-ḡ* or (rarely) *burua-ḡ* p.v., (1) of snot, to be hanging from the nose. (2) *budḍuraḡ*, not *buruaḡ*, is also used fig. of worms, like *budḍuraen*.

**buddura-buddura**, **baḍḍaa-buddura** and (rarely) **burua-burua**, frequentative of *budḍura*, in all its uses.

**budhi**, **budi** (H. *buddhi*) I. sbst., intelligence, cleverness, cunning: *budhi/ee dariamea*, he will get the better of thee by cleverness or by cunning. Note the very idiomatic phrase in the adjurations of sorcerers: *nakanaka buditema*? Dost thou act with such cunning? Are those thy tricks? Here the instrumental case of *budi* is used prdly., and constructed like locatives in *re* and *te* with the inserted prnl. sbj. *m*. II. trs., (the *i* becoming long), to judge, to think, to intend: *cenape budijada*, or *cenape sērājada*?

**budhiman**, **budiman** adj., clever, cunning, sharp: *budhiman hoḡo*.

**budi** var. of *budhi*.

**budi** (Sad.) syn. of *sarqataram-ra*, *kayram-ra*, sbst., a form of *Vigna Catjang*, Endl.; *Papilionaceae*,—



a cultivated pulse. It has pods 6-7" long with more than 12 blackish seeds. Two other varieties are cultivated. They are : *cakonṭa-ramra* (Sad. *cakonṭa budi*) with a pod 4" long, containing 12-14 whitish seeds, and *punḍi ramra* (Sad. *ghangara*) with a pod 6-7" long containing numerous small, white seeds. The *budis* which climb on poles and are therefore called *ḍāṇḍbudi*, are forms of *Vigna Catjang*, var. *sinensis*, Prain.

**budi-arə** sbst., young leaves of *budi* when used as a potherb.

**budiman** var. of *budhiman*.

**buḍsu-bagel**, **buḍsu-bagul** var. of *bhoḍsoabagel*.

**buḍsuken** var. of *bhoḍsoken*.

**būḍū** var. of *būd* in both its meanings (cleverness ; Wednesday.)

**budu-bā** syn. of *kasāilibā*, sbst., *Gomphrena globosa*, Linn. ; *Amarantaceae*,—an annual flower plant with carmine, globose flower heads, cultivated in gardens and sometimes growing wild.

**budu-budu**, **gudu-gudu** adv., of liv. bgs., in numerus moving groups, in a moving crowd. This adverb often takes the aff. *tan* : *tisiṇ hoṛoko piṭite būḍubūdutanko senṇatana*.

**budu-hai** (Sad.) sbst., a small slender fish, white except on the back which is black ; length rarely exceeding ½".

**budumed-tasaḍ** Has. syn. of *haku-med* Nag. sbst., *Isachne australis*, R. Br. ; *Gramineae*,—a perennial suberect grass, with pyramidal pani-

cles, the seeds of which are often added to rice when brewing beer.

**budurbusi**, **budurbusiḱo** sbst., syn. of *puḍurusu*, refuse of straw, of fibres or grass : also wood shavings : *paga hoḍtam*, *budurbusiḱo harḱakamente*, rub the cable backward and forward round a tree in order to wear off the cable's fibre ends.

N. B. The rope is passed around a tree and turns once over itself between the tree and the man who holds one end in each hand. He pulls each end alternately and so the rope rubs against the tree, the bits of fibre or straw which stick out from the rope, being thus worn off. That is the operation called *baḥar hoḍ*, to smooth a rope. It is resorted to even with *bōṛ* a straw-rope, in which case *budurgaḍ* is generally used instead of *budurbusiḱ*. *budurbusiange* syn. of *puḍurusuange* adv. modifying *leḷ* : *en puḍurusuko hoḍgiṇitam*, *aṃḱ baḥar būlurbusiange leḷtana*, smooth off those bits of fibre, thy rope looks rough.

**budurgaḍ**, **budurgaḱko** sbst., straw or grass rubbish. See *budurbusiḱ*.

*budurgadange* adv. modifying *leḷ*, to look rough with bits of straw sticking out.

**buḍhi**, **buṛhi**, **buṛhia** Nag. **buṛi**, **buṛia** Has. (Sad. ; Sk. *vriddhā*) sbst., an old woman. Occurs also as adj. in *buḍhi* era Nag., or *buṛi* kuṛi Has. old woman.

*buḍhi-ḱ*, *buṛhi-ḱ* p. v., of women, to grow old.

**buḍhi-karam** sbst. In Nag. in time of drought, the village ma-

## buḍhimukuṛi-aṛa

## bugi

trons will plant a *cakonṭaṛa* in a courtyard and dance around it to obtain rain. This dance is called *buḍhikaram*.

**buḍhimukuṛi-aṛa** sbst., the young leaves of the following when used as a potherb.

**buḍhimukuṛi-nāṛi** (Sad. *buṛhi lau*) sbst., *Vitis auriculata*, Roxb.; *Ampe- lidene*,—a large climber of the jungles, with 5-foliolate leaves and red one-seeded drupes resembling small cherries. These drupes are eatable.

**buḍu-buḍu** var. of *buṛuburnu*.

**buḍuḷ-buḍuḷ** var. of *buṛuḷbuṛuḷ*.

**bugi** (Cfr. *haroḷ*) I. sbst., occurs in the cpds, *gaḍbugi*, the time when a wound is healed, and *hasubugi*, the time when one is free or cured from sickness: *gaḍbugire* Ranciteṛa sena; *hasubugiredo* moḍ candureṛa sena.

II. adj., (1) with *hoṛo*, a man free from sickness: oṛaṛe *bugi* hoṛoko apiṛa menṛkoa, *hasukia* bar hoṛo, at home there are three people in good health, and two sick. (?) with *gaḍ* a healed wound or sore: *bugi* gaḍṛa cina menṛ kaṭare, there is a scar on his foot.

III. trs., to cure, to restore to health: ne ranute isu hoṛokoe *bugi-taḍkoa*.

IV. intrs., (1) prsl., in the indet., the df. prst. and the impf. past ts., to be well, to be in good health: *bugigeape* ci?—*bugitangeale*; *roka-gee* goḍjana, hola *bugitane taikena*. (2) prsl., with *gaḍ* or *hasu* as sbj., to be healing, to be curing: *gaḍ*

*bugitana*; *hasu bugitana*. (3) prsl., in connection with *gaḍ* or *hasu*, to be free from sores or sickness, to be recovering: *gaḍia bugitana*; *hasuia bugitana*. (4) imprsl., to feel much better, to feel nearly cured: *lāihasu bugijaia*, he is nearly cured from his stomach-ache. Note the idioms: ale disum kumbūru *bugitangea*; ale disum *bugitangea*, jetae piṛiṛa baba kale hoṛotana, kā kumbūruṭana; ale disum onḍōka *bugitangea*; ale disum *bugitangea*, onḍōka kā aḷumṭana, our country is free from thefts, free from human sacrifices.

*bugi-n* rlx. v., to cure oneself: eṭṭakoe bugikedkoa, aḍge *bugin* kaḍ daṛi; aṛategeṛa *bugana*, I will cure myself. N. B. *Ainaia bugina*, is used only in the meaning: I am good.

*bu-p-ugi* repr. v., to cure each other: *bugigikako*.

*bugi-ḡ* p. v., to get cured, to recover, to improve in health, to get better: nḍoe *bugigilana*, now he is on the way to recovery; *hasu bugigilana*, the sickness ḡ ts cured.

N.B. (1) The word denoting the sickness of which one gets cured does not take the aff. *etc*, as might be expected, but remains in the nominative form: *ruae* bugilenci sule saḷjana. (2) *Ruar* or *rūṛa* are frequently affixed to *bugi* both in the a. and p.vs.

*bu-n-ugi* vrb. n., healing, convalescence, improvement, cure: *gaḍbunugire* babātaoa, there is some itching in the healing of a sore; en *bunugige* bugiuterjana, that cure has proved durable, or the improvement went on

## bugi

until he recovered altogether. Occurs also adjectively in the phrase *kasubunugi* hoṛo, a convalescent, a man cured from sickness.

V. There are three noteworthy idiomatic uses of *bugi*: (1) *bugi aḍ bugige* is an adverbial phrase syns. with *bēsuterge*, quite well, quite right: *bugi aḍ bugigee* atkarkeda. (2) *bugi ci* and some other similar expressions are used ironically and mean: as if one (I, thou, he) would: *bapaḱko manḍi omaiṇatanko taikena bugi ciṇa jōma*, the blacksmiths were offering me cooked rice, as if I would eat it! *moḍ ṭakate merompe asitana, bugi ciṇ omapea* or *bugi ci bala, bugi daṇe omapea*, you ask to buy his goat one rupee, as if he would give it for that price! *moḍ ṭaka bakūsisgeiṇa omameae menḷa bugi ciṇ omea*, or, *bugiṇ omea, bugi deraṇe omea, bugi ci amoe omea, bugido omṇi, bugido inio omṇige*! He told me he would present me with a rupee, as if he would ever give so much! (3) *menge bugi*, 'saying' or 'thinking.' Somebody else's inadequate or fallacious motive, when dramatically reported in his own words, is marked out by the speaker as not being his own, by the addition of *menge bugi*. It is syns. with *menge bai* and *menge suku*: 'sītanaiṇa' *menge bugi* en hon cabanamentana, litly., that boy is unduly proud saying: I am ploughing; i.e., that boy prides himself on his ploughing but he ploughs badly. (4) *meneḡge bugi* is used in the

## bugileka

meaning of 'it is a good thing', 'happily': *enḡ honaṇaiṇa bedajana, hisab ituan hoṛo ainalḡ taikena meneḡge bugi*, see how I should have been cheated! Happily I had with me a man who could calculate. (5) *bugi!* in interjectional sentences means: it is strange that, it is a wonder that: *amaḡ hender bōre, bugi! naminaiṇa jeṭem sātiṇaḍaritanaiṇa!* It is a wonder that thou canst bear the sun so well on thy close cropped head.

**bugileka, bugilekate** adv., well, in an orderly way, in a good manner: *bugilekate* jomemem sakirioa, eat properly, thou art going to besmear thyself with food; *bugileka* seneme, walk carefully; *bugilekate* senḡpe, fare well on your way; *bugilekate* d'eṇe kḷa uiḡḡleka, place it well so that it cannot fall. *bugilekan* adj., (1) seemingly good, which looks good: *neado bugilekan liḡa*; *miad bugilekan hoṛo hijanḡkṇa*, (2) in a good state, neither sick nor spoiled, in good health: *aṇḡḡ honko bugilekagea*, my children are well; *bugilekan urḡ kula jomkḡa*, the tiger has eaten a bullock which was in good condition; *bugilekan liḡam ceḡṭada*, thou hast torn a cloth which was in good condition; *Bugilekan hende kuṛi ṭolaṭolao honora, Banḡ mundi*; *kajilre mocaḡ dundua*. (Song). A healthy black girl goes about from hamlet to hamlet (on a gossiping tour), She knows nothing of work; if you make her a remark, she picks a quarrel with you.

## bugin

**bugin** I. adj., good : *bugin* sadom, a good horse ; *bugin* oŋa, a good house ; *bugin* hoŋo, a good man. Used prdly. it takes the forms, *bugina*, *bugingea* or *bugigea*.

II. abs. n., goodness : Pormesora *buginte* soben hoŋoko asulotana, through God's goodness all men find their sustenance ; hagakoa *buginte* hasutanre jūna namkeda, through the kindness of my family, I was well treated during my sickness.

**buguli** I sb.t., a small bag, a purse made of sewn cloth and from 3" to 6' long, v.g., sonora *buguli*, a pocket, in cntrd. to *taŋa*, which is a more general term or denotes larger receptacles, such as a postman's leathern bag, and in Nag. a pocket ; *donda*, a long narrow bag which is tied round the waist ; *gala*, a thick, stiff money-bag, 4" broad, 1½ feet long ; *jalakari*, a net-bag for brass-vessels and rice, fruit, etc. ; the Treasury *jalakari* holds 1,000 rupees.

II. trs., to sew into a small bag : neabu *buguliā*.

*buguli-ŋ* p.v., to be sewn into a *buguli* : ne sereŋ tukuŋlere maraŋage *bugulioa*.

**bui** Nag. syn. of *kui* Nag., *bai* Has. and *māi* ; sbst., (1) used like *babu*, to designate the sex of little children : *bulge* tanj, it is a little girl. (2) Voc. of address to little girls, like *babu* for little boys : *ama bui* ! (3) It is similarly used by unmarried girls between them or by senior people to them (seldom

## bulŋ-bulŋ

to married women). The aff. *na* is often added, but only in songs, as a term of endearment : *ale* disumdo, *buina* Bindi, *kapi* jilibjiliba, in our country, Bindi dear, the bittle-axe is flashing, (there is war).

**buibundi** sbst., the Scarlet Velvet Mite, *Trombidium tinctorum* (it may attain a length of ½") : *buibundiko* uiŋda gamaleateko uruŋoa, the scarlet velvet mites appear after the first rains ; *buibundiko* kūb uruŋajan sirma puŋukuŋko kūlko omonoa ; *buibundiŋekae* senbaraŋada, he goes about in scarlet dress.

**buid-buid**, *buiud buiud* I. adj., a jingle used of short, slender or stunted grass, paddy and such other grains and pulses, as are reaped or rooted up ; hence, not said of *rahaŋi* which is cut with an axe. Stunted paddy plants with a stout stem are called *gandimoŋa* Has. and *permoŋa* Nag. ; the latter often bear no grains : *buidbuid* gurulukole irnamkena maŋaŋ kubuŋkubūŋkiŋa, we have reaped slender and short-grown millet, I have got a back curvature over it. It is also used as adj. noun : haraakan ta-aŋkole rucaŋbaraŋkeda, *buidbuidkodo* saŋbaraŋkana, we plucked full-grown weeds by handfuls, but small ones are left here and there.

II. intrs., in the df. prst., same meaning as the predicated adj. : *aleŋ* gurulu *buiŋbuiŋtana*, our millet has grown short and slender.

*buidbuid-ŋ* intrs., to grow short and slender : *aleŋ* loŋonaŋe baba purage

*buidbuidjana*, datäromdo käjã idioa, our low field's paddy is very slender and undersized, may be we will not be able to use our sickles.

*buidbuidge*, *buidbuidtan* adv., modifying *karag*, to grow stunted and slender.

**buidi** var. of *baid*, a native medicine-man.

**buidi-era** var. of *baidera*.

**builö!** **builö!** a call to pigs to make them come.

**buiñar** and **buiñari** vars. of *bhuiñhar* and *bhuiñhari*.

**buiñi** var. of *bairi*, enemy. This var. is much used by women.

**bulu-bulu** var. of *bačabaža*, but used only with reference to human beings.

**builud-builud** var of *buidbuid*.

**bujao**, **bujhao** (H. *bujhānā*) I. abs. n., reasonableness: *bujao* banqten hořoko ōgeko kadraōoa, unreasonable people get angry without cause. II. trs., (1) to explain smth. to smb.: *ne kaji bujaōkom*. (2) to try and convince smb. of smth.; to try and persuade smb.: *alea kajido kaēa*, am gomke *bujaōlime*, he won't listen to us; please, sir, do try and persuade him.

III. intrs., to understand: *bujaōtanarā*; *bujaōkeduiā*.

**bujao-n** rflx. v., to make oneself understand, to realize: *diku kaji kam bujaōqtanredo ituanko kuli-kulite bujaōnme*, if thou dost not understand Hindi, get into it by asking those who know it; *purasa daēne namkeda*, *ena kae bujaōntana enamente daēakenkolqe eperantana*,

he often got merciful help, but realizes nothing, hence his quarrels with his benefactors; *kuliakanā bujaōkqpe taēomte kajirūraepe*, first try and understand the question, only then make a reply.

*bu-p-ujao*, *bu-p-ujhao* repr. v., to try and make each other understand, to try and persuade each other: *mođ ganča habēkina bupujaōklena mendo kakina bapajana*; *haturen hořoko ađ kupulko eperanakoneiko haparālena*, *taēomte cekacikateko bupujaōlena*, *nādo bugigea*, the village people and guests having quarrelled kept a sulky silence, afterwards they somehow made peace, now it is all right.

*bujao-q*, *bujhao-q* p.v., (1) to understand smth.: *ini kajileda sobenina bujaōlena*, I understood whatever he said; *bujaōqtanarā*, I understand; *bujaōđjanarā*, *bujaōakunarā*, I have understood. (2) to receive an explanation of smth., to get persuaded, to become convinced of smth.: *holae bujaōlena*, *ciminle bujaōakađtia*? It was explained to him yesterday, we cannot go on explaining always; *naōa kirstanko doromkaji aūriko bujaōoa*, the new Christians have not yet been made to understand the truths of their religion; *bujaōakante bagrañjan hořoko bujaō isu masākila*, it is very difficult to put straight again, people who turn bad after due instruction, or, who turn against you after all that can be said on your behalf has been heard by them. (3) verbal adj., (4) reasonable: *bujaoq hořoko rokage*

kako kadraðoa. (b) understanding people's needs, sympathetic, merciful: *kā bujað* hoðokoð duarre reugete gojxtanreo jetina kako omea. Applied to people of other castes, it refers to the ensemble of good qualities which the Mundas have not been accustomed to meet with in Hindus and Mohammedans, as honesty, straightforwardness, sympathy and pity: *nido hoðohonlekac bujaðoa*, that one is as good as a Munda.

*bu-n-ujad*, *bu-n-ujhað* v.b. n., (1) the lengthy act of explaining or persuading: *bunujaðko bujaðkja* moça raŋko luŋugirijana, they explained things to him at such length that their mouth blistered over it, i.e., they commented upon it to satiety. (2) the manner: *amā bunujað* ŋorakangea, *jāiminu* kadraðakan hoðom raŋgiriŋa, thy knack for persuading people is well known, thou canst pacify a man however angry he be. (3) the action: *misa bunujaðreko hēla* taçomte monko badlarūrakeda, okoe oŋo bujaðdariakoa? At a first statement of the case they agreed, afterwards they changed their mind; who could then persuade them again?

*bujad-kaji* sbst., an explanation: *bujadkajia* kajija, do eperantee idikeda, I gave him an explanation, but he took it as a slight and started a quarrel.

*bujaðgleka*, *bujhaðgleka*, *bujaðglekate*, *bujhaðglekate* adv., intelligibly, distinctly, clearly, plainly:

Alom toðoboðoça, *bujaðgleka* jagareme, take time to articulate thy words, speak distinctly; *bujaðgleka* jagareme, gañde jagar ađ antar jagar hokaeme, speak plainly, stop this figurative language, and all this beating about the bush.

*bujar* var. of *bojor*.

*buka* (Or. Sad. *bukā*; Tam. *pūkkam*) sbst., the heart. The term denotes only the bodily organ, never affections or feelings. For the latter, the Mundas often use the word *im*, liver.

*buka-g* p. v., to get, or have a heart: *meromko cimpirako bukaoa?* To what size does the heart of a goat grow?

*bukal-bukal*, *bukū-bukū*, *bukul-bukul* I. adj., of spring-water, bubbling up fast, in contrd. to *bakarbakar* which denotes the bubbling of boiling water: *bukalbukal* ða losoðte tepedereo *kā* aŋakaouteroa, bubbling spring-water, even when stopped with mud, will slightly percolate.

II. intrs., of spring-water, to bubble up fast: *seteŋaŋa* ða (or *oteŋa* ða) *bukalbukaltana*.

*bukalbukaltan*, *bukūbukūtan*, *bukul-bukūtan*, *bukalleka*, *bukūleka*, *bukul-leka* adv., modifying *puŋi*: *bukalbukaltan puŋitana* oterā ða, spring-water bubbles up fast.

*buku* Nag. (Sad. *bhuku*) syn. of *harlu* Has., sbst., (1) in the s, the empty roundish grub combs found in the cavities of white-ant's nests: *netāreŋa buku* uroðoraeme; *bunum* urlere hentenetere *buku* namoa; *piŋiud*, *indiuð*, *maŋamiuð* ađ *bunum*.

## buku-buku

uŋko *buku*ate oŋoa, these four kinds of mushrooms have their roots plunging in white ants' combs. (2) in the pl., the grubs of white-ants or the comb with the grubs: simko *bukuko* khūŋko sukuakoa, fowls are very fond of white-ant grubs.

**buku-buku** var. of *bukalbukal*.

**bukud-bukud** diminutive of *baŋdabuŋdu*, I. trs., (1) to scratch or prick slightly and repeatedly some soft substance: kodatani suitee *bukudbukudjaŋkor*, the tattooer pricks (the skin) repeatedly with a needle. (2) of worms in a sore to bite slightly and repeatedly, in entril. to *bikiŋbikiŋ* which denotes the crawling of worms in a sore: gaören tijuko *bukudbukudjaŋina*.

II. intrs., inprsl., in Nag., to feel itching and pain at the same time: *bukudbukudjaŋina*. Has. people express this by: *babūtahasuŋina*. *bukudbukudtan* adv. descriptive of slight but repeated scratching, pricking, biting: kodatani suitee *bukud-bukudtane* gutujaŋkoa; gaören tijuko *bukudbukudtanho* jomjaŋina. *bukudken* adv., with just one prick (into some soft substance).

**buku-ɛaga** syn. of *harluɛaga*, *nindireɛaga*, *bunumeraga* sbst., the queen of a white-ants' nest.

**buku-lata**, **buku-undu** syn. of *harlulata*, *harluundu*, sbst., the roundish holes, cavities or chambers which the white-ants fill with their combs: bunum urlere hentenetere *bukulata* namoa.

**bukul-bukul** var. of *bukalbukal*.

**bukuleka**, **bukulleka** alv. See

## bukuru

under *bukalbukal*.

**bukuni** (II. Sad. Mt.) I. sbst., smth. ground to powder, especially for medicinal purposes (never for culinary use): sondonoko siboka inente gaöre *bukuniko* herea, they strew some kind of powder on sores to imbibe the pus.

II. trs., to grind to powder (not of eatables): diagrijaa siagaagaöra ranumante raŋgrouaŋkeateko *bukunina*, bones of some old cow are charred and then ground and used for healing ornamental burns.

*bukuni-g* p. v., to be crushed or ground to powder (not said of eatables).

**buku-poŋom** sbst., syns. with *buku* as used in the s.

**bukurlundji**, **bukurlundia** var. of *bokorlundji*.

**bukuru** (allied to Sad. *bukraek*, to underpay) I. abs. n., dissatisfaction, asking for more: iniŋ *bukuru* kã cabaoa, he will never be pleased; api takaleŋomaitan taikena, *bukurute* kaŋtana, we were paying him 3 rupees, now he refuses to go on, saying that it is not enough.

II. adj., of a grumbling, dissatisfied disposition: *bukuru* horokoge haŋarrikakope, imtana eilekako *bukuruna*? Let grumblers make themselves the shares they are sure to get satisfied.

III. intrs., (1) prsly., to feel dissatisfied owing to some want or deficiency: kami *bukurujana*, he found he had too little work; kurii *bukurujana*, he was dissatisfied with the girl they wanted him to marry, ha

## bukūru

## bul

thought she was too small; mandī kale biqtana enatele *bukūrutana*, we do not get full meals, this is why we are dissatisfied. (2) with inserted ind. o., same meaning: ne urīia *bukūruia*, I find this bullock too small; ne gomke alea hon dasi mentee *bukūruia*, this master deems our son too small for taking service with him. (3) impersly., same meaning: *bukūrujaḍma?* orq ciminanaem nūmtana? Art thou not satisfied? How much more dost thou want? kami kaētana, *bukūrujaia*, he refuses to work, he deems the wages too small.

*bukūru-n* rflx. v., same meaning: *bukūrunanae*.

*bu-p-ukūru* repr. v., to be dissatisfied with each other, owing to some deficiency on either side: dasi ad gomkekia *bupukūrujana*, the master thought the pay exorbitant for so puny a servant, the servant thought the pay too small for the work.

*bu-n-ukūru* vrb. n., (1) the amount of dissatisfaction and grumbling: *bunukūru* *bukūrujana*, kadraōte api hoṛora hisaōle omaireo jī kā barabari-janatae, he was so dissatisfied that even when, in our anger, we gave him a triple share, he still grumbled. (2) the grumbling: misabarsara *bunukūrudole* sātinakja, mendo janaō enkaḡee *bukūrua*, cimin okoe sātinā? We bore up with him the first times he expressed discontent, but as he is always grumbling like this, there is an end to our patience, ltly., how much can one bear?

*bukūruḡe* adv., with dissatisfaction:

miad cipire mandile omaia, *bukūruḡee* lelkeḡei kaḡauterjana, we offered him a bowl of rice, he refused it as inadequate.

*bukūrubukūruḡe* adv., too little, in a manner unsatisfactory: *bukūrubukūruḡe* omaiatana!

*bukūru-gara*, *bukur-gara* Nag. syn. of *tulukagara* Has. sbst, the neck's depression under the occiput. When very marked, it passes among Mundas for a sign of greediness.

*buku-undū* syn. of *bukulata*.

*bul* (T. *weri*, ebriety) I. sbst., intoxication, ebriety, actual drunkenness: arkirā *bulate* ilirā *bul* basuoako menea, it is said that intoxication from rice-beer is not as bad as that from grog. Note the proverb: *albul* bugina, *mandibul* kā bugina, it is no harm getting drunk, but excess in food is bad: understand: 'lechery is worse than drunkenness.'

II. trs., (1) to intoxicate: *bulki-ciko* ḡōḡkia. (2) with *ranute*, to stupefy by drugging, v.g. to put under chloroform: *ḡakḡurko* misa-misa hoḡoko *ranuteko* *bullekonteko* haḡkoa, now and then surgeons operate on people after having first put them under chloroform. (3) with *kaḡite*, to stun or daze one by dint of talking. (4) to say or think that somebody is drunk: begar *bulakanre* alom *buliña*, do not tell me that I am drunk when I am not; am *bulakan* suku eḡako alom *bulkoa*, thou art tipsy, but this is no reason to suppose that others are the same.

III. intrs., to be drunk: *bultanam*. *bul-en* rflx. v., (1) to get drunk



## bul

## bul-durum

wittingly : baba hobaqredo purageko *bulena*, when there is a good rice crop many people get drunk. (2) sbstly., wilful drunkenness, especially habitual : *bu'entege* takapaēsac cabakeda, he squandered his money on drink. (3) adjly., addicted to drink.

*bu-p-ul* repr. v., (1) to make each other drunk, used when several contribute to the feast. (2) to get on both sides very much excited in conversation : begar iliarkiteo jagarteko *bupula*, barankia bugileka kūh japagar hořokia napamkore, even without beer or gin, people may get drunk, i.e., excited by the talk, when two good talkers meet.

*bul-p* p. v., (1) to get or be made drunk : *bulakanac*. (2) to turn giddy : biurbiurtea *bullena*; sakamharako utulā enate sobenku *bullena*, they had made a stew of Diospyros montana leaves, the meal left them dizzy. (3) with *jagarte*, to get very excited in conversation. (4) with *kujite*, or *aūmte* and syns., to get dazed with the amount of things one hears : naminana hukumtee *bulgiri-juna*. (5) with *meq* as sbj., to stare vacantly : akadandajanre meq *buloa*, in great astonishment one makes big eyes. (6) sbstly., drunkenness, specially habitual : inia *bulq* janaō nekagea, he always gets drunk like this : *bulqrāte* nukūriātee harurū-jina, he was dismissed from service (with Europeans) on account of drink. (7) adj. : *bulq* hořo or *bulq* jati, a man addicted to drink ; *bulq* ranu or bubul ranu, a drug intoxicating, stupefying or causing giddi-

ness. (8) *bulakan* is used as adj., and means, drunk.

*bu-n-ul* vrb. n., (1) the manner or degree of intoxication : bețekan *bunuliq* buljana, I got exceedingly drunk ; *arkibunulgee* buljana, he got drunk as if he had taken gin ; *bunule* buljana moq nida oțagee taikena, kae ațakarkeda, he was so drunk that he remained raked the whole night and never noticed it. (2) a fit of intoxication : misa *bunul-doe* sutilena, taōmte miq botoloe do-oraōkeda, enara bul menagea, he had got sober from his first libations but he afterwards swallowed another bottle, the effect of which is not gone yet.

*bul* adj, qualifying *hořo*, (1) a tipsy man. (2) one who offers intoxicating or stupefying things to eat or drink.

*bul*, *bulaō* (from the Engl. to *bully*) trs. and intrs., to bully off, to start a hockey game : dela, gendalan *bulaōlea* ; delalan *bulea*, come let the two of us bully off.

*bulaō* (1) var. of the preceding. (2) var. of *bhulaō*.

*bulatīa* intrs., poetical var. of *jalatīa*, to soar : Didigo oetanāte didigom *jalatīatan* ; Kaūago lata-rūte kaūagom *bulatīatan*, O kite, on high, O kite, thou soarest ; O crow, in the lower sky, O crow, thou hoverest about.

*bul-durum* trs., (1) to cause smb. to fall asleep from drunkenness, to make smb. dead drunk : *buldurum-liako*. (2) with *ranute*, to drug into unconsciousness : aūriko hadire

ranuteko !*buldurumlja*, they chloroformed him before the operation.

*buldurum-en* rflx. v, to drink oneself wittingly dead drunk : *buldurum-enjanae*.

*buldurum-q* p. v., to fall asleep from drunkenness, to get dead drunk : *jetana kae mundiaae buldurumakana*, he will not understand anything, he is dead drunk.

**bul-mačom** sbst. *Bul* is the Santali form of *bulu*, thigh, so that the compound means, thigh-blood, blood taken from the thigh. It may be defined as a sacrificial rite in which the sacrificer draws blood from his own thigh or some other part of his body, and offers it up instead of the usual sacrificial animals.

This rite is hardly ever heard of among the Mundas and is entirely unknown to the majority of them.

1<sup>o</sup> The following account was elicited in the Biru, which has a mixed population of Mundas, Kharias and Oraons. It is practised only here and there by some Munda or Kharia in a case of very severe affliction, when all other sacrifices have failed. The sorcerer draws blood from his own *finger* and, dripping it on the sacrificial rice, offers it up. If after this the affliction ceases, a ritual sacrifice is made to the *bonga*, for whom the *bulmačom* was resorted to. Should the trouble not relent, another soothsayer is consulted.

The informants being asked the reason of this rite, said that the blood of the magician is especially precious. Asked whether perhaps

the rite was not meant as a substitute for a human sacrifice, they denied it categorically.

2<sup>o</sup> Enquiries made from the tribes in the Khunti and Tamar police subdivisions (in which the Mundas live among themselves, with hardly any admixture of aliens) elicited only one actual case of thigh-blood sacrifice. It is here reported in its original wording : A man had been sick for a long time, and his relations were utterly tired of having sacrifices ordered for him. Then a *sokha* told them : "The sickness of that man can be cured only by a human sacrifice ; that is why he will not get cured by any number of other sacrifices. Go and seek a *deōrā*, who knows how to obtain pardon for a fault requiring a human sacrifice, and let him do it for you." Such a one they found in the person of a man of the *naūa jati* (barber's caste). He told them : "I will offer up blood from my thigh instead of a human sacrifice, but if I do not buy my own life back, I must then die myself in a few days. Therefore give me a white goat ; then I will offer up my blood and afterwards seek a *deōrā* who will ransom my own life." They agreed to this. Then the barber, muttering mantras, pricked his thigh with a needle, gathered the blood in a leaf-cup and offered it up. The white goat for redeeming his own life was handed over to him with a consideration for his trouble.

3<sup>o</sup> The following account was

obtained at Koehang on the border of the Ranchi and Singbhum districts. When a sick man has been told (by a magician) that he can only be cured by a human sacrifice, the person who agrees to be the victim, fasts and bathes as is customary before all sacrifices, and makes an entire oblation of himself to the spirit concerned in the case. But blood is drawn only from one part of the body. The man digs a sharp pointed piece of wood (*ja'a*) into any portion of a limb. The blood on dripping out, is received on three little heaps of rice; then, with some of the gore a tiny mark is made on the forehead of the sick person.

\*But the devout victim has offered his own life with his blood. If he does not take proper steps, he is sure to die. He must receive his life back from Singbonga. This new lease of life they call *roa tela-ruar*.

The procedure is as follows. A young boy, 7 to 12 years old, not yet fully responsible for his actions, spins a cotton thread, and this thread may not be put to any profane use before the ceremony. On the appointed day this boy goes, while still fasting, to the village spring, reaches it before any one else has taken water, fills a brass bowl and brings it to the house of the sick man. Instead of a brass bowl, a new earthen *cuka* will do. He takes it into the store room, to the spot, cleaned in advance and smeared with cowdung, where the sacrifice is to take place.

The sick person is now moved to the store-room and made to sit or lie there. Then the man who has volunteered his blood, offers to Singbonga the sacrifice of a white fowl or a white goat. First he ties on to the ridge-beam the fresh thread spun by the innocent boy so that its free end dips into the water of the bowl or *cuka*. He next sacrifices the fowl or goat, mixes a little of his own blood with that of the victim, sprinkles it on the little heaps of pearl-rice, and makes with it a daub on the forehead of the sick man. Then he raises the bowl with water to the lips of the patient and makes him drink a little of it. The rest may not be thrown away, it must be drunk by those present who are still fasting.

Such is the *bulmačom* ceremony in the case of a single patient. But when, as in a case of epidemics, a general cure and a public expiation are felt necessary, the afflicted community resorts to a *lupudeôrá* or a *talsadeôrá*. This class of witch-finders, more powerful and more esteemed than the common run of sorcerers, can be found only in Singbhum. In order to detect the individual who has caused the epidemic, they use either *lupu*, rice or pulse roasted and then ground to flour, or *talsa*, rice or pulse first roasted, then cooked and finally broken to coarse bits with the husking pole. These witch-finders refuse their services unless they have as witnesses, over and above the inhabitants of the afflicted

village, some influential and representative members of one or two of the neighbouring *pattis* (groups of villages under one *manki*). Again, they themselves do not point out the party responsible for the epidemic; the culprit confesses his own fault. The fault in question is either witchcraft (*najom*), or the promise, or offer of a sacrifice to obtain somebody's death (*bozagagor*), or it may be the neglect of the worship due by a devotee to his special bonga. (The *akuliboraga*, the *karamboraga*, the *harakarboraga* and the *birsaboraga*, indeed, when neglected by their special *protégés*, are wont to extend their wrath and visitations to neighbouring families or even to the entire village). All through the ceremony, the witch-finder scarcely acts by himself: he uses the good offices of a few little boys. These have to make ready the place of sacrifice in some secret nook outside the village, to plaster it with cow-dung, to fetch the water needed, and so on.

When then on the appointed day the people have come together, the witch-finder leads them to the dancing ground (the only place in the village where there is room to move about) and there he makes them a speech, pointing out how wicked it is to resort to witchcraft for harming other people; to promise or offer sacrifices for obtaining other people's death; to attract the anger of one's own special spirit, over a whole community, by neglecting

his due worship; how displeased Singbonga is with such behaviour and how he will surely punish it here on earth and hereafter. He winds up by strongly urging the party who, by such conduct, has caused the present epidemic, to declare himself. It is rare however that he is eloquent enough to succeed in this first attempt. When he looks vainly for a response, he calls his aids, the small boys, and tells them to make the round of the village and gather from every house some rice or pulse. In the meantime, with the assembled people he performs the *sosotapa* ceremony as a second attempt to persuade the culprit to declare himself. The necessary ingredients are furnished by the people. The ceremony is performed as described under *sosotapa*. The same figures are drawn on the ground, with the same partitions: into these the rice and the pulses are deposited, an egg being placed on top of the small heap of rice and screened from view with a green branch of the *soso* tree. Before striking up the *sosotapa* song, he tells the people to follow it with their utmost attention, and whilst chanting he takes care that everyone can hear him. This song is a praise of Singbonga, with emphasis on his power and clear-sightedness. When it is over, he again addresses the assembly about Singbonga's greatness: they cannot compare themselves to him or hide anything from him. Again

he calls upon the culprit to disclose himself. If even this second attempt proves a failure, he tells the small boys to roast the rice or pulse they have collected, and turn it to *lupų* or *talsa*, as the case may be. He himself does not touch it. He places the people of the village in a line, and the outside witnesses in another line. At his bidding the *lupų* or *talsa* is distributed to all by the small boys. Then he addresses them once more, pressing the culprit to declare himself, saying that unless he does so then and there, he will be pointed out by Singbonga, since the *lupų* or *talsa* will either have the effect of maddening him, or of throwing him into a trance. On the sorcerer's injunction, the small boys see to it, that everybody eats his portion of *lupų* or *talsa*. Should the culprit still continue obdurate, the witch-finder tells the assembly that they may break up, no one however is to leave the village.

From that moment, everybody, villagers and outsiders, are on the look-out for the culprit. He is sure to fall into a trance and to impart to someone the secret of his guilt, or else to walk unconsciously to the secret spot prepared for the sacrifice, and there, not only to confess his guilt, but name, in addition, the kind of sacrifices that will neutralize his rash action.

The victims required for the sorcerer's approaching *pųja* are fowls, goats, sheep, swine, in vary-

ing numbers and of various colours. The witch-finder insists on the speedy gathering of these victims and fixes the sacrifice at the earliest possible date. On that date all the outsiders are to be present again : no invitation is needed. Theirs it is to see that the necessary victims be procured and duly offered ; they must insure this, if need be, by bringing to bear the full weight of their authority.

In case that, over and above the needed animals, a human victim be also required, the culprit once found out, is ordered to obtain one. Of course, he cannot. If he proposed to give his own child, it would not be accepted. The only thing he can do is to pay the necessary remuneration and have the witch-finder take the place of the human victim by means of the *bulmažom*.

On the day of the sacrifice, which is performed on the spot secretly prepared, the people are again ranged in two lines, the villagers close by on one side, and the outsiders on the other at a little distance. The witch-finder besprinkles them copiously, especially the villagers, with the blood of the victims. (In the *bulmažom* sacrifice, a little human blood is mixed with the rest.). The sacrificial meat is given mostly, if not solely, to the outsiders. The liver and surloins of the white animal (or the liver and breast in the case of a fowl) are cooked together with pearl-rice, and offered to Singbonga. Of this, after a libation

to his own ancestors he partakes sparingly and gives the rest to such of the male population present as have not broken their fast. At the close of the ceremony he addresses the people once more, recommending them to forgive and forget; the culprit he strongly admonishes never to relapse.

The above proceedings actually took place in Edeldi village, near Sarwada. The witch-finder was a member of the younger Munda branch, (hupia hopon Munda), a Ho individual. Identical ceremonies took place in Jiuri near Otongora; here the witch-finder belonged to the elder Munda branch (marara hopon Munda); though a Singbhum man he was not a Ho, but went by another racial name, not remembered by my informants.

4° In Vol. I. N. 1. 1921 of 'Man in India', Mr. S. C. Roy describes one form of *bulmačom* practised by the Santals to obtain a successful hunt, or rather to avert the evil effects threatening the hunt from some bonga, and supposed to have been prognosticated by the *dq-sunum* practice. In such a juncture, the Kurum-Naya (pargana's assistant priest) has to offer his own blood by the *bul-magam* or *boel-bich* process. He draws out blood methodically. He first pricks with a thorn his skin only on the right side of his person, viz., at the temple, chest, leg and foot. Exactly the same performance is gone through, in succession, on the left side of his body, then on

the right side of his back from occiput to heel and finally on the left side of his back, also from occiput to heel. In doing so he moves about wildly, and as he is scattering the blood-stained grains of rice at every pool and stream and nook and crevice within the rocks for the resident spirits, he mutters these words: "khudi-jang clauli-jang er-da besbesteko orong omako disom-hor okkare-ho alo dora daga aloko iyamma."

5° Campbell's Santali Dictionary has the following:

"*Bul-magam*. An offering of human blood.

The method is as follows. A puncture is made with a thorn and then pressed till blood issues. A grain of husked rice is then applied and when discoloured with the blood it is presented as an offering to the deity who is to be appeased. The number of parts of the human body from which blood is extracted, varies from four or five to thirty-three.

*Balkati*. The fee paid to the officiating priest, who offers his own blood. This generally amounts to one rupee four annas."

6° The cases reported above under 2° and 3° show that this rite is vicarious, i.e., that it takes the place of a human sacrifice. The denial of the informants in the first case is sufficiently accounted for by the horror of the Mundas and Kharas for human sacrifices.

In case 2° the sorcerer who recommends human sacrifice, is an alien;

the man who *knows* what rite may be substituted for it and performs this vicarious rite, is also of non-Munda extraction.

From the facts advanced by Rev. Campbell and by Mr. Roy—from these facts as distinct from their interpretations and suggestions—it does not follow that the rite is a possible vestige of a *former* practice of human sacrifices by the *Mundas*. I draw especial attention to the fact that Mundas and Santals practise it in rare cases of extreme need, when it is recommended by alien magicians. The whole thing rather looks as a rite, only just beginning to find its way into the Munda ritual.

The reported four cases are a fair illustration of what is wont to happen when a race makes an alien belief or practice its own: these are hardly ever adopted *lodily*; they undergo some sort of adaptation. No wonder then if we get widely differing or even contradictory accounts of the same fundamental practice or belief.

**bul-matoār** I. abs. n., intoxication: *bulmatoārteko* eperantana, they quarrel because they are drunk. II. adj., intoxicated: *bulmatoār* hoꝛoko pĩrele namleꝛkoa. Also used as adj. noun: *bulmatoārkolꝛ* alom jagara, dolabu senoa. *bulmatoār-en* rñx. v., to make oneself drunk.

*bulmatoār-q* p. v., to be intoxicated.

**bul-paũl**, **bul-paũru** abs. n., beastly drunkenness, i.e., the state in which one does no more know what he does and says: *bulpaũlteko* eperan-

tana, they quarrel without knowing why, so drunk they are.

*bulpaũl-en*, *bulpaũru-n* rñx. v., to get beastly drunk.

*bulpaũltan*, *bulpaũrutan* adv., in a beastly drunk way: *bulpaũltanko* eperantana.

**bul-paũru** var. of *bulpaũl*.

**bulu** (Dutch *bil*) I. sbst., (1) of men, the thigh, i.e., the whole thigh in entrd. to *subabulu*, the thigh where it joins the trunk. When used as a depth or height measure, in the phrases, *miꝛbulu* Nag. or *bulukore* Has., it means, up to the middle of the thigh, whereas *miꝛsubabulu* Nag. or *subabulukore* Has. means, up to the bifurcation of the legs: *bulukore* gaꝛa pereakana, there is water in the river up to the middle of the thigh; gaꝛa *bulukorele* paromla, we crossed the river with water half way up our thighs; *bulukoreko* gaꝛaakada, they have dug the pit to such a depth that a man could stand in it up to the middle of his thighs; paeri *bulukoreko* rakabakada. N. B. It is seldom used in reference to heaps: *bulukore* caũliko dulburuakada, they have heaped rice higher than a man's knee. (2) of animals, the leg, thigh and haunch. (3) The term, in reference to game and slaughtered animals, is eqvlt. to the English word leg in mutton-leg: *mindijilu* kã namꝛe miaꝛ *merombulu* kirinauime.

*bulu-ꝛ* p.v., to grow a thigh of this or that kind: *maparanꝛgece* *bulua-kana*, he has stout thighs.

**bulu-jara** sbst., the femur or thigh-bone.

**bulu-jilu** sbst., the meat upon a leg : miad sima *bulujilukiŋem* jom-daria ci ? Canst thou eat the two legs of a fowl ?

**bulua** (Beng. *lubung*) I. sbst., salt : begar *buluŋte* mandi kā sibila, unsalted rice has no flavour. Note the idiom : okoŋa *buluŋem* jomtana, inia hukum manatia lagatinaa, one has to obey him whose salt one eats. II. adj., (1) of water, brackish : *buluŋ* da uriko kūhko sukua ; samundarra da kā nūua, *buluŋgea*. (2) of eatables, too salt : *buluŋ* surua kaina, I do not eat this soup which is too salt. (3) only as prd., covered with salt : buluaborae kuŋkena goŋa deae *buluŋgea*, he carried a sack of salt, his whole back is powdered with it. III. trs., to season with salt, to salt : berel haiko kako *buluŋkoa*, they (the Mundas) do not salt raw fish ; haikom *buluŋkedkoa* ci ? Hast thou put salt into this fish ?

*buluŋ-en* rflx. v., to sprinkle salt on one's own body : pasalpasal kasuara babāta kae sātinadarijaneii *buluŋen-jana*.

*buluŋ-ŋ* p. v., to be salted : ape jomjaŋleka *buluŋakan* haiko, jiluko, emana ale Hoŋoko kale sukuŋ, we Mundas do not relish fish, meat, etc., in the way, you (Europeans), eat them, i.e., with little salt ; calani haiko, jilukoleka jōrte *buluŋ-akana* kale sukuŋ, we do not like things oversalted, like imported fish and meat.

\*N. B. The Mundas are not in the

habit of salting fish, meat, and any other eatables with a view to preservation. To preserve a piece of meat, they cut it up into small square bits through which they pass a thread after the manner of beads ; these garlands they hang out in the scorching sun, until perfectly dry and hard. As for fishes, they are first wrapped in leaves and so baked, and then put to dry. On the Maranghada side they are dried raw on the spit, over a fire. In Singbhum, they are dried raw in the sun, because there, if sold baked, they might mean loss of caste to the buyer.

*bu-n-uluŋ* vrb.n., (1) the amount of salting : *bunuluŋko* buluŋkeda jom kā daria, they have salted it so much that it can not be eaten. (2) the seasoning with salt : ena ama *bunuluŋ* ci ? Hast thou salted this ? misa *bunuluŋdo* kū gamaŋjana, oŋa misa herjana, a first seasoning was not perceived, some more salt was sprinkled over it.

*buluŋge* adv., with a salty taste in one's mouth : boŋmora balbal moere bolojanre *buluŋge* aŋakarua, sweat, if touching the tongue, has a salty taste ; hertanlo kaina lelledpa, eilekate *buluŋge* jomŋtana ? I did not see you salting it, how then has it a salty taste ? Itly., how is it eaten with a salty taste ?

**Buluŋ** sbst., one of the Munda septs. See *kili*.

**buluŋ-cukūru** Siripati, syn. of *jolabā* Siripati, *buluŋkucukūbā*, Has. *onŋokabā*, *jaŋjuri* Nag. sbst., *Gloriosa superba*, Linn.; *Liliaceae*, —



a climbing herb, 4-5 ft., high, which adheres by means of the long, spiral, tendril-like tips of its leaves, and blooms into splendid, large, at first yellowish and subsequently scarlet, flowers, the six slender segments of which are reflexed, with undulate margins. The tuberculous root is a deadly poison, said to destroy the bowels. It is externally applied as a medicine, and serves also to malevolent persons for killing their neighbour's pigs.

**buluq-curj** syn. of *buluqkode*, *buluqrutj* *buluqrutu* (Sad. *non-marui*), sbst., Eleusine aegyptiaca, Desf.; Gramineae,—a prostrate annual grass, rooting at the nodes, with 4 or 5 digitate spikes. The grains are used medicinally; they are parched in an earthen vessel and consumed in small doses for 3-8 days, by women who after childbirth suffer from belly-ache. Its sweet culms and blades are eaten raw especially by children.

**buluq-curj**, **buluq-curu** Has. syn. of *buluqrutj*, *buluqrutu* Nag. sbst., a kind of very sweet, white powder, like sugar, found under sal trees. Children gather it from the dry leaves under the trees and eat it.

**buluq-cur-inuq** syn. of *curgada-inuq*, which see.

**buluqcuru[-tasaq]**, **buluqcuru[-tasaq]** Has. var. of *buluqcurj* (grass).

**buluq-kode** var. of *buluqcurj* (grass).

**buluq-kucua-bā** var. of *buluq-cukūru*.

**buluq-marci** I. collective noun, condiments: *buluqmarciho* kiriatijana, she has gone to buy spices.

II. trs., (1) a joking syn. of *jom*, to eat: ne sim *buluqmarcikipe*, dispatch this fowl. (2) to season with condiments.

*buluqmarci-q* p.v., to be spiced: isinbageakana, kā *buluqmarciakana*, an oversight after the cooking caused it to be left unspiced.

**buluq-rutj**, **buluq-rutu** vars. of *buluqcurj* in both meanings.

**buluq-tamāku** I. collective noun, litly., salt and tobacco, is a cpd. used regularly to denote all those household necessities or provisions which the Mundas are in the habit of purchasing in the weekly market: kimin *buluqtamāku* autijana, or *buluqtamākutijana*, the daughter-in-law is gone to market for the weekly requisites.

II. trs., of money, to use it for buying the weekly little provisions of spices and the like: ne, bar gāḍaina omamtana, iliarkido alom iliarkiia, *buluqtamākuime*, here are two annas, do not spend them on drink, use them for the weekly purchases.

*buluqtamāku-q* p.v., of money, to be used for the weekly shopping: moq ṭakae banjaōlā, adeli *buluqtamākujana*, upon gāḍado iliarki-jana, he got a rupee's change, eight annas were spent on the weekly purchases, and four annas in drink.

**bumbu[-hai** Nag. syn. of *sūrj* Has. sbst., a small fish hiding in the sand of water-course beds.

**bumbuj-nârî** (Sad. *giludora*) sbst., a climber the flexuous stems of which, well resisting the dissolvent action of water, do duty for twine in the manufacture of fish traps. They are also used for tying laths to rafters. A specimen procured at Torpa was *Poderia foetida*, Linn., Rubiaceae,—a twiner with terete stems, opposite leaves, (foetid when bruised) and intrapetiolar, triangular stipules. Another specimen sent from Samtoli was *Ichnocarpus frutescens*, R. Br.; Apocynaceae,—a slender climber with milky juice, opposite leaves and a fruit of two divaricate follicles. The name seems to be equally applied to both plants.

**bumburað** var. of *gumburað*.

**bun-bun, bua-bua** (Sad. compare with H. *bhinbhinānā*, to hum) I. sbst., the humming of the carpenter-bee: *daruuruā bunbun aiumqtana*.

II. adj., with *sarî*, the same humming sound: *bunbun sarî aiumqtana*.

III. intrs., of the carpenter-bee, to hum: *daruuruko bunbunea*.

*bunbun-en* rflx. v., same meaning: *daruuru bunbunentana*.

*bunbuntan* adv., with a humming sound: *daruuruko bunbuntanko aiamoa*.

**bunduq-daru** sbst., a name for three different trees: (1) *Eriolaena Hookeriana*, W. and A.; Sterculiaceae,—a tree with simple or lobed, tomentose leaves, and a woody loculicidal seed-capsule. (2) *Calli-carpa arborea*, Roxb., Verbenaceae,—a small or moderately sized tree, with

narrow-oblong, entire leaves, finely tomentose underneath, flowers and fruits in axillary cymes; the berries first purple ultimately turn black. (3) *Calli-carpa macrophylla*, Vahl.;—a shrub, 3-8 ft. high, with large, ovate-lanceolate leaves, closely crenate and densely tomentose underneath. On account of its densely clustered, pure white berries, this bush is also called *pupundidaru*.

**bundu-sasara** sbst., name of the three following kinds of turmeric; (first and 2d in Nag., 2d in Has. and 3d in Singbhum): (1) *Curcuma aromatica*, Salish.; Scitamineae. See *birsasara*. (2) *Curcuma Amada*, Roxb. see *dundiðsara*. (3) *Curcuma reclinata*, Roxb.

\* **bîni, mûni, muhuni** (Sk. *bhawnî*; Sad. Mt. *bahnî*) I. sbst., beginning of the day's business: *Teliko ora Mundako gucubangtuni bûniro lekîre, tisiraq soben kamitaina samajana menteko atkara*, Tels and Mundas, when the first man they meet in the morning is beardless and not merely shaven, think that their day's business will be nil. Other Hindus fear the same at the sight of a Teli.

II. trs., to start the day's business, to make one's first sale for the day; or one's first sale in market: *nagein bûnikeda*; *mar tabu am bûniime*, come thou, be the first to start business; *miad bukuŕu-horo bûnikedlea akiriñatanre enamente soben horoko bukuŕujana*, a man with the notion that our wares were too dear turned up first, when we began selling and therefore all the others after him.

thought the same.

*būni-n* 1st. v., to start the day's business on a certain initial transaction: *labar gaudia gonoatada, tuni paesatem namtana, enka kaina būnina*, taomkote rūpalem, I said the price is two annas, thou wantest it for 6 p'ce, I will not begin my day's business on such a line; come la k later.

*bu-p-ūni* repr. v., also used sbstly., to start the day's business on both sides to the common satisfaction: *kirinani ora akirinani barank'na ji bar. barijana, neka bupūnigedana* bēsa, seller and buyer are both satisfied, fine beginning of business! (In this sentence *nekan* may be used instead of *neka*, in which case *bupūni* becomes a sbst.).

*būni* p. v., to fall in, at the start of a day's business, with a circumstance which affects its success; *ekagele būnijana, hui are senqtanre miaq burumūa lelgoqkedlea*, we had a bad beginning of the day's business, when we were on our way to hale out fishes, a beardless fellow followed us with his eyes.

III. In apds., *būni* means to start the action denoted by the trs. pd. which constitutes the other element: *akiribūni*, to start the selling; *kiribūni*, to start the buying; *erabūni*, to begin the day by scolding; *irbūni*, to start the harvest; *herbūni*, syn. of *herpuna*, to start seasonal sowing; *jombūni*, to eat the first fruit of the season; *mqbūni*, to start cutting, beheading with an axe, etc.

*bunū* syn. of *būli*, *kantū*, *kunū*, *jōrjō* Has. Nag. sbst., the hymen, the virginal membrane.

**bunum** (Sad. *bunru*) I. sbst., a white-ant hill. These often rise higher than a man's size, especially in forests. During hunts, they are favorite halting places for the Munda Nimrods. According to popular belief, some people, acquire the power of transforming themselves into man-eaters: one of the processes for attaining this object is to rub one's back against an ant-hill.

II. intrs., to make an ant-hill: *aleq orareko bunumkeda*, the white-ants have made a hill in our house.

*bunum-p* p. v., imprsl., of a white-ant hill, to be made: *loonaqaro marange bunumakana; hantanaq bunumakana*, there are several ant-hills in that place.

**bunum-barafē, bunum-barafī** (H. *bhyringī*, a kind of wasp) sbst., the large black and yellow hornet. Its length may reach 1½"; it is a little larger than the *minditumbuli*. It makes its nest within white-ant hills and feeds on the honey of *sasarabumbuli* (yellow wasps), which it simply beheads: *bunumbarafēko turulero mermmerge hasua*, the sting of the ant-hill hornet is very painful.

**bunum-burdulu, bunum-burduluq** sbst., the winged female white-ant. When they swarm, out in their millions, they are gathered, especially by children, packed and baked between fresh leaves or roasted in a potsherd and eaten with relish.

*bunumburdulyko* atakedkoate ataakana canliq khũhko sibila, white-ants roasted and eaten with parched rice are very tasty. See *asaq-lurduly*.

**bunum-cukuru** var. of *buluz-cukuru*.

**bunum-enga** syn. of *nindirenga*, *harluenga*, *bukuega*, sbst., the queen of the white-ants nest.

**bunum-hasa** sbst., earth from an ant-hill.

**bunum-lata**, **bunum-undu** sbst., the cavities of a white-ant hill.

**bunum-ud** sbst., a white, edible mushroom, grey at the top and growing out of white-ant hills. There are three such kinds of mushrooms, all very much alike. *Bunumud* is the smallest and has sometimes a very long stem; *pirind* is larger. Both these appear in the middle of the rainy season, and the latter is said to yield seven successive crops. *Indind* is still larger and appears in September at the end of the rains. A second crop of *indind*, a fortnight or so after the first, is called *marãmind*.

**bũa** used by little children instead of *bulua*, I. sbst., salt: *bũa mena*. II. trs., to season with salt: *bũatam*. *bũa-p* p. v., to get seasoned with salt: *kũ bũakana*.

**bura-bura** var. of *bunbun*.

**buraku**, **burakuq**, **burakui** Neg. syn. of *purgid* Has. sbst., the grub called ant-lion. These grubs are considered to possess medicinal virtues against epilepsy and lunacy, provided they are eaten at the full-moon.

**burakury-burakury** (Sad. (*bokor-bokor*) I. sbst., the gurgling noise of the bottle-gourd filling with water: *tumbara burakuryburakury aũmleci* Dosorot Raja miad boro birjentu mentee totogoũkia (Tale), hearing the gurgles of a bottle-gourd, King Dosorot shot dead the man (with the gourd), thinking it must be a wild animal.

II. adj., with *sapi*, the same sound.

III. trs. cans, to plunge an empty bottle-gourd into water: *tumba dace burakuryburakuryjada*, or, *tumbare dace burakuryburakuryjada*.

*burakuryburakurya* p. v., of the bottle-gourd, to make a gurgling noise while filling with water: *tumba eskar burakuryburakuryana*.

*burakuryburakurytan* adv., with a gurgling noise: *burakuryburakurytan suria*; *tumba burakuryburakurytan peregetan*, the bottle-gourd fills with a gurgling noise.

**bupurum**, **buturum**, **guturum** I. sbst., lair, form, resting-place of an animal: *Lero engate bupurume musia ku'aše atali*, Jaro's mother once lived a hare in its form.

II. in trs., to make a lair: *ku'aško, barundko buturumea*; *kasũgukuri gũũ buturree buturumea*, hares and bull-frogs have resting places; the leader of a herd of wild boars covers its lair with a roof of leafy branches. *bupurum-p*, *buturum-p*, *guturum-p* p. v., imprsl., of a lair, to be made: *ne raũr'gojare apita buturumakana*.

**bura** sbst., chaff of *kode millet* (Eleusine Coracana).

**bura** trs., to draw water by dip-

ping the vessel into a well, tank or river; to take a vesselful of liquid or grains out of a mass: *kupiko qarire dako burqana*; *balqira toa qilasteko burqada*; *qatomra baba tupaŋce burqeda*.

*lura-gg* p. v., of water, to be drawn out by dipping: *qobara da purage ŋembea, marana caŋute kã buraga*, *alpyerge enara*, the water in the pool is very shallow, it cannot be drawn out with a large pot, unless we pour the liquid into it; *qoagure da burqana*, *sobenko qun.buŋjana*, water entered the boat, and all sank.

*bu-n-urq* vrb. n., the amount of water drawn out with a piteher or pot: *bunurqko burqeda qariko qundauterkeda*, they have drawn so much water from the village spring that it is half empty. (2) the vessel thus filled: *nea okoŋa bunura*? (3) the drawing of water by dipping the vessel: *qari misa bunurqte kã qundalena*, *mendo barsako senkena*, the village spring was not half exhausted the first time they went for water, but they went there twice.

*burq-au* trs., to fetch a pot of water filling it by immersion: *moŋ caŋu da burqaulem*.

*burqau-ŋ* p. v., of water, to be put in the pot by immersion, and brought.

*burq-caba* trs., to draw all the water which can be got by dipping. *burqcaba-g* p. v., of water, to be drawn as just described.

*burq-idi* trs., (1) to go on drawing water by dipping. (2) to fill a water-vessel by dipping, and carry it away.

*burqidi-g* p. v., corresponding meanings.

*buram* syn. of *tulam*, sbst., the wool found in the seed capsules of certain plants other than the cotton plant. Hence *edelburam*, the cotton from the *edeliduru* tree, and similarly *lozgaqburam*, *moronburam*, *qilatiburam*.

*burq-rakab* trs., to fill a water-vessel by dipping and raise it up.

*burqrakab-g* p. v., of water, to be raised in a vessel filled by dipping.

*burq-sarg* trs., to leave some water after drawing by dipping.

*lurgsarc-gg* p. v., of water, to be left as just described.

*burq-u-ara* trs., to take out water by dipping.

*burq-ururq-g* p. v., of water, to be taken out by dipping.

*bur-bur* adj., with *ote* and *losoŋ*, (1) *burbur ote*, *barbur ote* said of a field, the soil of which is always in such a state that the feet sink into it either a little or much, the air bubbles up under the feet, and the footprints vanish in a short time: *barbur oterq baba haratanre misabarsa gupi lagatinaa*, *karedo sakam irgiŋi lagatinaa*, *imtarã baba kã rasapuraoa*, the paddy growing on such a field ought to be grazed or cropped once or twice while in leaf, lest it grow too many leaves at the expense of the ears. (2) *burbur losoŋ*, *barbur losoŋ*, mud artificially given the consistency of *burbur ote*: *roamente orq acãrame* *burbur losoŋ kũŋ bẽsea*. *Burbur*, *barbur* is also used as adj. noun instead of *burbur ote*, *burbur*

## burburað

*losod*: nekan *burburre* cikate roa kã baiua?

*burbur-en* rflx. v., of fishes, to glide or swim in liquid mud. N. B. *Barburen* is not used in this meaning.

*burbur-q*, *barbur-q* p. v., of earth, to get sodden artificially (as said above): ote apisaleka silcate karalere *burburea*.

*barburtan*, *barburtan* adv., (sinking) like in *burbur ote*: ne losodre senlere *barburtan* tãlia, walking in this mud one sinks into it just as in *burbur ote*.

**burburað** (Sad. *burburaek*; II. *bhurbhurānā*) trs., to sprinkle a powdery medicine (*bukān*) over a wound or sore: sinagagaðre ðaagri jamaŕa toroŕko *burburaðea*, beauty burns are healed by sprinkling on them bone-ash of an old cow.

*burburað-u* rflx. v., to sprinkle powder on one's wound or sore: ne ranu riðgunðakeate gaðreko *burburaðna*.

*burburað-q* p. v., (1) to be besprinkled with some powdery medicine: gað *burburaðka*. (2) to be sprinkled in a powdery state on a wound or sore: ne ranu *burburað-gka*.

**burdulj**, **burduliað**, **burdulj**, **burdulud** sbst., the winged females of any kind of ants, except those of the red ants (*hañ*) which are called *sarasonokoŕ*: *muñburdulj*, the winged (female) black ants, especially *tonŕo* and *kaŕam muñ*; *bunumburdulj*, the winged females of white-ants.

## buriað

*burdulj-q* p. v., of ant grubs, to become winged females: okooko sirmado kãhko *burduludoa*, okooko sirmado kã, some years winged ants turn out in huge swarms; not so in other years.

**burdulud-undũ** sbst., the tiny hole in the ground, out of which the flying ants issue: *burduludundũ* sim loŕcakada, a fowl stands up in readiness near the hole from which the flying ants issue.

**burdulgleka** adv., used idmly. with *senq* or *uruzq*, to go away with little or no hope of ever returning, just like swarming ants most of which are doomed to speedy destruction from their numerous enemies and on account of their helplessness: jaltanko laŕaŕi hoba-janre *burdulglekako* senoa, soldiers in time of war leave in large numbers but few return; diku upun oŕa otee rŕcabakeðkoa, nãdo niku *burdulglekako* urunqtana, the landlord has robbed four families of all their lands; hopeless and without prospects, they leave the country.

**buriað** (Sad. *buriaek*) I. sbst., the act of enticing people away: cranaðo kale cranaŕaŕiŕa, sardãrkoŕ *buriaðgte* senoŕjana, we did not scold him; he left for Assam, enticed by coolie catchers.

II. adj., with *kaji*, enticing speech, allurements: *buriað kajire* alom bedana.

III. trs., to inveigle, coax, allure or entice away: piŕre miuð sardãr hoŕo *buriaðgiŕe* taikena; jetan eperan, kã taikena, *buriaðkiŕako*,

there was no quarrel, they enticed him away; *diktatæ goðnkakomente Soma khūbe buriaðjaðko taikena*, Soma was taking much trouble to coax them to give evidence in favour of the landlord.

*buriað-n* rlx. v., syn. of *buriaðri-kun*, to let oneself be enticed away: *á'om buriaðun*.

*buriað-p* p. v., to be enticed away from home: *sardāra kajite npi hoðoko buriaðjana*.

*bu-n-uriað* vib. n., (1) the amount of enticing: *bunuriaðe bu iðkeðko gto haturen danagrakce calakeðka*, he has enticed people away in such numbers that no young men are left in the village. (2) The people who have been enticed: *niku seben miad aŕakaŕia bunuriaðkoðe*. (3) The action of enticing: *misa bunuriaðte* (or *misa buriaðte*) *kako dartaŕia*, *kanekane buriaðkeiŕi seŕgjana*, their first endeavour to entice him away was of no avail, but in the end they succeeded.

*buriað-au*; trs., to bring people one has enticed.

*buriað-idi*, *buriað-urua* trs., to lead away people one has enticed.

*burka ipiŕi* (a rarer term than its synonym *aŕaŕipiŕi*) the Morning Star. A patent corruption of H. *Uhor kã tãrã* current among Birhors.

*burken* adv., sinking once into semi-liquid mud or cowdung, or a smouldering fire: *bursisenagel burkeniŕ tegala*. The term is used also pŕtly., instead of *burken riha-jana*: *aŕiaŕite sentanin taikena*, *leŕoðrom burkena*, walking along

the rice-field ridges, I sank once into the mud.

*burkunda-daru* (Sad. *burkunn*) sbst., *Hymenodictyon excelsum*, Wall; Rubiaceae,—a deciduous tree 30-50 ft. high, with thickened branches and bitter bark. The bark is used as a febrifuge. The Mundas distinguish two varieties: *ara burkunda*, the bark of which is reddish on the inside, whereas that of *punŕi burkunda* is greenish,

*burkurða-poga* sbst., an edible mushroom growing on trunks of dead *burkunda* trees.

*burkurið*, *buru-kurið* sbst., *Spilornis melanotos*, the Southern Indian Harrier Eagle.

*burŕi* (H. *barosŕi*, chafing-dish; Sad. *barsi*) I. sbst., a heap, a tully lit, of such materials as will only smoulder, not burn with a flame: *burŕi lŕtana*, *kã julŕtana*, a *burŕi* burns but does not flame; *burŕiŕe seŕagel lanoa*, the heap of smouldering fire has gone out. Note the idioms: *miðburvigce jomkeda*, he ate a lot, a regular heap; *lonðã burŕi ŕaka*, or *moðburŕi ŕakie namakada*, he has got a heap of money.

II. adj., with *seŕgel* same meaning: *hai burŕi seŕagelre hoŕataipe*.

III. trs., to gather into a heap and set fire to materials as will only smoulder: *lupuko kale burŕiŕa*, *sim oŕa sukurikole onakoa*; *heŕeko*, *peŕeko*, *gunda busuko*, *gunda patarako*, *gunda gôðŕako*, *onkamaŕe burŕiŕa*; *taðareole burŕiŕa*, we sometimes use an earthen stew-pot as chafing-dish. (2) In Nag. the

term occasionally refers to such materials as will burn with a flame : *guriiko*, *sahanko*, *sakamko*, *hasa-garko* *puragoko* *bursiia*, enage *julcabaakanre* arage *nelo*, *enabu enagelenagela*: they gather into a heap a great quantity of cowdung, firewood, leaves and live coals; when the flames die out, the mass continues glowing: this is what we call *ezqel*. (3) As a trs. verb, it occurs in the cpd. *dulbursi*, syn. of *dulhundi* to pour out into a heap.

*bursi-q* p. v., of such materials as will only smoulder, to be heaped up and set fire to: *samage bursiakana*, *jetaeo kiko jiruñjana*, this smouldering fire was prepared and lit to no purpose; nobody warms himself at it. *bu-n-ursi* vib. n., (1) the size of a smouldering fire; the number of such fires: *bunursiko* *bursikeda goa* ora *mosogodgirijana*, with their smouldering fires (of the preceding days) the whole house still smells of the smoke. (2) The burning heap: *nea ckoēa bunursi*? *bunursido ēñjana*, *ēñ somele bursila*, our fire went out, we made another.

*Bursi-ipilko* subst., a group of stars described under *ipil*.

*Bursi-kumburu-ipilko*, *Bursi-repe-ipilko* subst., a group of stars described under *ipil*.

*burti* (akin to *Sad. Or. purti*, one's sufficiency) I. adj., used with *ali*: *burti ali*, the right amount of dampness for ploughing or sowing; a field which has just now the right amount of dampness for ploughing

or sowing: *burti alirele berla mendo jetete ora hoñoto ali otarurajana*, we sowed in ground nicely wet, but that little water disappeared owing to heat and wind; *burti ali mena*; *piñre ali burtigea*, *manilu herta*, on the high ground dampness is just as it should be, let us sow the mustard.

II. trs., to give, promise, help, bring, enough, sufficiently or abundantly for a definite purpose. This verb either stands alone or is affixed to a suitable prd.: *burtiaime*, or *omburtiaime*, give him the required amount.

*burti-n rñx. v*, to take for oneself a quantity sufficient for one's need: *batikanae*, *agloe burtinjana* *etakeo cotebarakedkoa*.

*bu-p-burti* repr. v., to get each as much as is needed: *kaba ad rñpi bapadlareben bupurtijana ei*? In bartering paddy for pigeon-peas, did each of you two get as much as you wanted?

*burti-q* p. v., to have or to get enough, for a given purpose: *gati nñdole burtiakana*; *loñonale burtiakana*, or *loñonatele burtiakana*, we have fields enough for our sustenance.

*burti*, *burtige*, *burtigge* adv., enough for one's needs: *namdoina namla*, *burti kaina namla*, indeed I got some, but not enough.

*buru* (cfr. Scottish *brae*) I. subst., a height, a hill, a mountain: *han burure hatu banoa*. (2) a *jatra*, i.e., a sacrifice followed up by a fair and much dancing. N. B. These proceedings never take place on a hill, but on some high field kept fallow



for the purpose.

\*The original Mundas lived in the vicinity of the Himalayas. It is natural for them to have looked upon those majestic heights as the abode of the Creator. Hence the word *buru* came to denote divinity itself, and subsequently according to the genius of the language to denote many cognate ideas, such as to acknowledge as God or to adore. From the supreme being the term would naturally be extended to any spiritual being to whom super-human powers were attributed. Later on, in the present religious system of the Mundas, all such beings were called *bozga* with appropriate specifications added. Hence the words *buru* and *bozga* were originally used for the supreme spirit and divine attributes.

Its use, meaning evil spirit, is of much later date. The following facts bear out all this: 1<sup>o</sup> In the Tamar police sub-division and in the country around Marangbada, the word *Buru* is still current as a synonym of *Sixbozga* to denote the Creator. 2<sup>o</sup> The epds. *Muraburu* and *Mahaburu* denote divinities without the addition of the word *bozga*. 3<sup>o</sup> *Burubozga*, denotes one of the tutelary village spirits, considered as benign and ever ready to help, in opposition to spirits decidedly irascible and vindictive. 4<sup>o</sup> *Bozga-buru* is still used as a collective term denoting all kinds of spirits. 5<sup>o</sup> The same term, used as a transitive verb means, to worship Sing-

bonga and the tutelary spirits established by him. 6<sup>o</sup> The adj. *burn-lekan* is, to this day, a synonym to *bozgalekan*.

II. trs., (1) to gather into a heap, to heap up: *enakan baba kolom talareba buruā*, let us gather the threshed out paddy into a heap in the middle of the threshing-floor.

III. intrs., (1) to hold a *jatra* or fair, with sacrifice and dancing, on some high ground: *pārā bongalere enako buruā*, Mundas hold no fair unless their pahan has offered a sacrifice: *Meromguntu sōraiburuir*, the Meromguntu people hold a *sōraijatra*, i.e., a fair on the occasion of the Sorai feast. (2) to permit, order or establish a *jatra*: *sōraī, mage orq giribāre pārāko buruā*, the Sorai, Mage and Giriba jstras are held under the authority of the pahans; Sarwadaren Gomke jonomporehre *burujade taikena*, at Christmas in Sarwada the missionary let the people hold a *jatra* in his station.

*burn-n* rflx. v., to crowd upon one another: *gegeterenako buruna*, the brown-legged, black centipedes gather many together into a heap.

*burn-u* p. v., to be heaped up, to be gathered into a heap: *burulen gitil houko inurainurateko tigapasāračakada*, the children, in their play, have scattered the sand heap.

*bu-n-uru* vrb. n., (1) the number of fairs: *ne sirma bunuruko burukeda lelelko asadigirijana*, this year so many village fairs have been held that people were fed up. (2) the

**burn**

extent of heaping up : *bunuruko* *burukeda* *baba* *pintartera* *balaēakana*, they made such a heap of paddy that I have no end of trouble to spread it out for drying. (3) the thing heaped up : *ne babado okoēa bunuru* ?

\*IV. The word *burn* is affixed to the village's name in which a jatra is held, v. g., *Hasaburu*, *Bamniuru*. It may also be affixed to the name of the feast on the occasion of which the jatra takes place, v.g., *dasāiburu*, *sōraiburu*, *mageburu*, *giṛibāburu* (last day of *bāparoh*), *indiburu*. Most of the jstras are established by the Mundas themselves and are preceded by a public sacrifice. They occur at fixed dates only in a few villages situated mostly in the Siripati country. The Mundas flock in large crowds and from distant places to their own jstras as well as to those, less numerous, which are held by the Hindus. The most striking feature of the jstras is the crowds that take part in the dances.

There is a set of *burns* taking place in January, which are properly *me'as*, i.e., mere fairs or extraordinary markets without dancing. These fairs set up by travelling merchants, are held in turn at Hasa, Bamni, Torpa, Karra, Kamdera, Jharia, Moagaon and Lapung.

In the Hasada country, i.e., East of the Ranchi-Chaibasa road, the Munda dancing fairs are held on the feasts already mentioned (viz., *dasāi*, *sōrai*, *mage*, *giṛiba*, *indi*). On the jatra ground, outside the village, is planted a post the top

**burn**

of which is carved into a knob. This post is known as *mundukam*. These fairs depend entirely on the pahan of the village who can institute or suppress them at will. It is at the foot of the *mundukam* that he offers the sacrifice intended for the fair. This is offered in the early afternoon and the gathering breaks up about sunset. No *lekaram* is danced there and no bad song ever heard.

In the Naguri country no fairs are held on the occasion of the *mage* and flower feasts. Those at the *dasāi* and *sōhori* festivals stop at sunset just like the fairs in Hasada. But not so the *jēhburu* and the *indiburu*, which take place on successive days at Ukrimandi, Murumkel, Ramtoloa Karra, Marcha, Pakna, Torpa, Tapkara, Gutuhatu, Garsidum, Balankel, Korakel, Kinsu, so that people thus minded are at liberty to make the entire round. People go home for their meal at sunset, but soon come back in larger numbers, and the dances (all *lekaram* dances), last through the night. The *lashua* may also be danced in a corner of the jatra ground. All the young men who take part in the dances have one or more peacock feathers, and many also an egret or heron's feathers, stuck in their turban. Many of the girls wear a similar egret in their chignon. They dance on a high ground outside the village and there is no *mundukam*. The sacrifice is offered by the pahan

either anywhere on this high ground or on some other convenient spot. There are no village flags similar to those of the Oraons, brought to these fairs, only some small pieces of cloth renewed every year and used as flags. These at the end of the day are appropriated by the pahans. Sometimes a drunk or dissolute dancer starts a bad song either in Mundari or in Sadani. As a rule, however, all the songs are unexceptionable, as with the generality of young people, bad songs are not in favour. These bad songs, as it noted, are nowhere tolerated, even in the Naguri country, at the ordinary dances on the *akra* or dancing ground inside the village. When they happen to be sung there, which is extremely rare, a panchayat is always convened the next day to punish the party responsible. In the Karra police subdivision, the dancing fairs stop before the night, as in the Hasada country and bad songs are never heard on those occasions. Night dancing fairs are common at and near Ranchi. But these are frequented mostly by Oraons.

For some time a kind of night dances, to which people of the neighbouring villages were invited, has been in vogue West of the Ranchi-Chaibasa road. These dances are not called *luru* but *jhandu*. Their name is derived from the small flag planted for the occasion on the *akra*, where they take place. They have no fixed, yearly recurring date

as have the dancing fairs: hence the concourse of people is rather limited. When the young men of a village have decided to hold a *jhandu*, they go with their drums to proclaim it at a few market places. The dance is not preceded by any sacrifice and there is no notched post (such posts are never planted on the *akra*). The *lekaram* is danced. In these *jhandu* dances as in the night fairs, bad *lekaram* songs did occasionally creep in. They met with such determined opposition and were so inexorably punished by the panchayats that the young men got disgusted and, in most places, preferred to give up the *jhandus* altogether.

\*V. The names of the various jatras are in request when children play at solving word riddles, *kajikahani*. When no one can solve the riddle which has been proposed, they tell the riddle-proposer: *ju, Sukanburutem, go to the Sukan jatra, or, Sukanburule omjadma, we give thee the Sukan jatra*. Then he has himself to explain the riddle he had proposed. The next time they can not solve one of the riddles, they name to him another jatra, *Hastururu, Bamuituru, etc.*, until like that they have given him, or sent him to, all the jatras they know of. So, at last they are forced to confess themselves beaten and say: *sohen burule omcabadma*. Then they in turn begin to propose riddles to him, and each time there is one he cannot solve, he has to give back one of

the jatras, till at last he has returned them all.

The riddle-proposer is not always alone against all the others, he may be backed by a party of his own. Sometimes when his opponents have exhausted the jatras they know of, they tell him : ju, cañilurudem, or, uruburudem. This is a joke and means in a veiled manner 'the excrement jatra': he of course refuses to accept such a jatra.

V. There are a number of trs. prds. to which *buru* may be affixed with the meaning of, into a heap : *atu, calu, dul, gg, gola, kalaz, husiq, jg, ir, kara, kiriz, tpgg, ter, tuq, leo*, etc. : *gitil gara japare atuburnakana*, sand has been deposited in a heap near the river; *karac hasuko caluburulada*, they have heaped up with the hoe the earth meant for levelling work; *uli hoëote fasigipilena nãdoko kalazburulada*, the wind had strewn mangoes all over the place, now they have picked and heaped them up; *kolomnã tasaqko husiqburume*, scrape into a heap the grass that covers the threshing-floor; *tasaqko irburnakada*, they have reaped grass and gathered it into a heap; *rupãko racaree ipburulada*, she has heaped up her sweepings in the courtyard; *huata japare hasa baruburnakana*, dolabu husiqarãguia, a heap of earth has been raised up with the levelling plank near the pit, come let us go and turn it into the pit with our hoe; *dirikullas kizip-burulada*, he has bought and heaped up a lot of coal; *guni dahinko*

*tappburulada*, on the dunghill they have thrown the cowdung in a heap; *muãlonga menqita hora japare diriko terburuta*, where there is a muanspirit, each passer-by throws one stone upon a heap; *horqko tudburukeda*, they have rooted up the *horq* pulse and thrown it into a heap; *lusqko teoburutam*, gather the straw into a heap, with thy stick.

*buru-agia-janum* slst., *Lepidagathis Hamiltoniana*, Wall.; *Acanthaceae*. See *agijanium*.

*buru ara, buru-hara* I. collective noun for hills whether forest-clad or cleared, i.e., the whole forest : *buruarale* senbarakena.

II. adj., jungly : *ne disum buru-aragea*; *buruara* disumrele taintana. *buruaratan, buruharatan* adv., all over the forest : *buruaratanle dãrã-barakja, kale namkja*.

*buru-bera* Itly., hill and plain, sbst., hilly, undulating country : *hana buruberaz en jatiko namoa*, in yonder hilly country that kind of animals are found.

*buruberatan, burulanberatau, buruberakore* adv., all over the country, everywhere, on all sides : *burulanberatanle dãrãbarakena*. In songs the two words may stand separately and be twice repeated : *buruburans manido, beyaberare raï*, on every hill mustard, in every valley mustard ! i.e., behold the whole country aglow with the gold of mustard blossoms !

*buru-bica* intrs., used in songs, to collect stones etc on the hills : *Qitona*

**buru-bira**

*burubicakena* ci ? Cihom tondankui-laken ? Cihom kakaḡkukuiia, Cihom dirjalaṡiia ! Hast thou been collecting ore on the hills ? Hast thou been making charcoal in the forest, thus to walk with a broken back, and bent like a bow ?

**buru-bira** sbst., a large male rook snake the female of which is called *sansuribiṡ*. Probably Python Molurus.

\* **Buru-boṡga** sbst., the mountain-spirit, one of those tutelary spirits which according to the Asur legend, Singbonga established in every Mundari village. They are the spirits of the Asur's wives clinging to the reascending Singbonga's garments and whom he, with a mighty jerk, shook off so that they were spread all over the Munda country. One version says : those who fell on hills became Burubongas, whereas another version says : those who were pitched off from his right side became Burubongas. Every village has its full complement of tutelary spirits so that there are *Burubongas* even in places without hills.

Amongst the lesser spirits *Burubonga* is considered the best disposed towards man, maybe because he fell from Singbonga's right side. He never becomes a *najomboṡga*, i.e., never causes misfortune or sickness at the bidding of a witch, though he may do so from his own will. It is to him that people resort and offer a *namboṡga*, a sacrifice of impetration, when in need of help.

**buru-caraḡi** sbst., a poetical name

**buru-ḡan**

for a tiger or a leopard, litly., one who climbs hills. Tigers and leopards have their haunts mostly on forest-clad hills.

**buru-citi** sbst., a snake so called, said to be poisonous.

**buruḡ-buruḡ** adj., syn. of *buruḡ-lekan*.

*buruḡburuḡ*, *'buruḡburuḡge* adv., syn. of *buruḡleka* : Nipilko rakahjan *buruḡburuḡ* (song), the stars have risen shining brightly ; *buruḡburuḡge* lijaakana, he wears a snow-white dress.

**buruḡleka** adv, litly, like very white, i.e., in the manner of utter whiteness. This adv. modifies the adj. *pundi* to denote smth. snow-white ; *pundi* used alone might be grey or white indifferently. *Buruḡleka pundi* therefore has the same meaning as *buruḡlekan* or *buruḡ-buruḡ*.

**buruḡlekan** syn. of *akaḡlekan* and *taraḡlekan*, adj., snow-white. These adjs., have the same meaning as the old adjs. *buruḡ*, *akaḡ* and *taraḡ*, just as *pundiḡlekan* has the same meaning as *pundi* and *araḡlekan*, the same meaning *araḡ*. The old adjs. are no more used alone except the form *taraḡgea* which occurs in songs. The repeated forms *buruḡburuḡ*, *akaḡ-akaḡ* and *taraḡtaraḡ* are still used and are syns. with *buruḡlekan*, *akaḡlekan*, *taraḡlekan* : ne kagaḡ *buruḡlekagea*, or, *buruḡburuḡgea*, this paper is snow-white ; *buruḡlekan* kagaḡ aulme, or, *buruḡburuḡ* kagaḡ aulme, bring snow-white paper.

**buru-ḡau** sbst., the Hill Monkey

## buru-ḡiaṛa

**Jack tree.** It seems that in reality there exists no tree of this name. It has been heard only in the idiom: *buruḡaulekae mōntana* (or *mōptana*), he swells, or he puffs himself up, like the fruit of the hill monkey jack. Understand: he keeps angrily silent and inactive.

**buru-ḡiaṛa** Has. syn. of *buriḡiaṛa* Nag. sbst., *Solanum nigrum*, Linn; Solanaceae,—a small, herbaceous weed of fields and waysides, with a small edible fruit, red when ripe.

**buru-ḡincua** syn. of *kabra ḡincua*, sbst., the White-breasted King-Crow.

**buru-epelom, buru-ependom, buru-ependora** Has. syn. of *bagia, bagia-rutu, turi* Nag. sbst., *Peucedanum nagpurens*, Prain; Umbelliferae,—a tall herb, 5-7 ft. high, with two or three times tripartite leaves, the leaf-segments of the lower leaves ovate-acute, those of the upper leaves linear. It has green or brownish flowers in umbels. The stems are used to make flutes. See *piriepelom* and *epelomjaite*.

**buru-eṣke** sbst., *Euphorbia Nivulia*, Ham.; Euphorbiaceae,—a shrub with copious milky juice and round branches spirally armed with thorny tubercles.

**buru-gandal** sbst., *Ophiophagus elaps*, the Hamadryad, a hooded snake with erect poison fang. The neck is dilatable, but to a less extent than that of the cobra. This snake which grows to a length of 12 ft., is yellow in colour with about 50 black bands converging towards the head. These bands are broadest

## buruj

near the tail. The belly is yellow, black towards the tail. When at bay this snake raises its head about two feet above ground.

**bu:u-gharia** syn. of *buruḡiajanum*.

**buru guḡu-nāṛi** syn. of *guḡu-nāṛi, rūḡnāṛi, ruḡuḡnāṛi, lamḡnāṛi*, sbst., *Bachinia Vahlia*, W. and A.; Caesalpinieae,—an extensive jungle-climber with large two-lobed leaves and 8—12 seeded pods. These pods are called *lamḡ* and the seeds are eaten. Mundas distinguish the *lamḡ*, with generally few-seeded pods, from the *hesellamḡ* which has larger pods and more seeds. These are most likely but two forms of the same plant. The animists are not allowed to eat the seeds before the feast of Kolomsing. It is with the leaves of this climber that *guḡus*, leaf capes, are made. Ropes are extensively made from the fibrous stems, especially by the Birhors.

**buru-hara** var. of *buruara*.

**buru-hesḡ** (Sad. *tanḡra-pakair*) sbst., *Ficus retusa*, Linn.; Urticaceae,—a large wide-spreading tree with sub-rotund, sharply pointed leaves, 3-4" long, petioles  $\frac{1}{2}$ - $\frac{3}{4}$ " long, and reddish fruit.

**buru-hēṣṣ** sbst., the Palm-Swift, which nestles on trees.

**buruj, burūju** (H. *burij*) I. sbst., sometimes used for *cuṛa, munḡkam*, a tower.

II. intrs., to build a tower: *maran-geko burūjuakada*, they have built a large tower.

*buruj-ḡ, burūju-ḡ* p. v., imprsl., of

a tower, to be built : en baagalare baringe *burūjauakna*, that building has two towers, two towers have been added to that building.

*buru-jatagi* sbst., a chain of hills.

*buru-jong* sbst., a broom-grass, so called.

*buru-kandalai*, *buru-kandarai*, *buru-kandalai*, *buru-kandarai* (Sk. *kandar*, H. *kaddalū*) sbst., a cave, a grotto : Jisu *burukandaraire* jonomlena.

*buru-kapi* sbst., an axe with a convex edge or an edge protruding at an angle (Pl. III, 6).

*buru-kula* syn. of *marat kula*, *hamsi*, *hamsakula*, sbst., the royal tiger : *burukula* biag baragitane leloa, soncitado baragaḍbunguḍ, the tiger is striped, the leopard is spotted.

*buru-kurid* var. of *burkūrid*.

*buru-kutj* Nag. sbst., a slighty convex hill top : isūkulhonko *burukutjre* cinagirmingirtanko inuatana, the school boys are playing excitedly on the hill top.

*burulekan* syn. of *borogalekan*.

*buru-ludūludia-tasaq* syn. of *hurin ludūludia*, sbst., *Aristida Cumingiana*, Trin. and Rupr. ; Gramineae,—a dwarf annual grass with small leaves.

*buru-luku-jong* sbst., *Arundinella setosa*, Trin ; Gramineae,—a tall perennial grass used to make brooms.

*burum* I. abs. n., a bullock's habit of lying down when at work : ne uri *burumragtele* akiripajia.

II. adj., with uri, a bullock which is in the habit of lying down when

at work.

III. intrs., used of animals only, to lie down with folded legs and head erect : *tikin dipli uriko kato atinako buruma*. This prd. is sometimes used jokingly of men : imi-natagebu jagara, dolabu *burumjoma*, let us stop talking and lie down to sleep.

*burum* en rfix. v., same meaning as intrs. : soben uriko *burumenjona*.

*bu-p-urum* syn. of *buturum*, *guburum*, see under *bupurum*.

*bu-a-urum* vrb. n., (1) the extent or duration of lying down : *buurumko* buru njana barabaje tinbaje enaako biridjana the cattle remained lying, from noon till three o'clock. (2) the animals lying down : *misā buurumkodo* biridjana, etā somteko lurumrūraj va, after lying down they got up, now they are lying down again. (3) the manner of lying down : ne sadoḿ cinao mepekeda tisinado *uribuurume* lurumjana, what did this horse get into its head to-day to lie down thus (idly., what did it say to-day, that it laid itself down) like a bullock in the middle of its work? ne uri sigirre tolkiro *buurume* buruma gəḡree gacaḍuterena, when one yokes this bullock to the cart, it lies down as if dead.

*buru-maq* syn. of *birmaq*.

*burum-au* intrs., to lie down again and again on the way hither : setare sagiri hardole harla, miad uri *burumanjanalele* heḡajana.

*burum-biar* trs., to lie down all  
1 : *eniko burumburkia*, the

**burum-hundjin**

**burab**

calves are lying all around him.

*burumbiur-en* rfx. v., to lie down all round.

*burumbiur-q* p.v., to be surrounded by animals which lie down.

**burum-hundjin** rfx. v., to lie down together : *gōpōre uriko burum-hundjakana*.

**burum-idi** intrs., to lie down again and again, to remain lying down : *ne uri sitanree burumidia*.

**burum-keseq** trs., to bar a passage by lying down : *uri duate burum-keseqkeda*, or *uri duate burumkeseq-keqlea*.

*burumkeseq-q* p.v., to be prevented from passing by some animal lying in the way : *duar burumkeseqakana* ; *duarle burumkeseqakana*, we cannot pass the door owing to an animal lying across it.

**burum-len**, **burum-topa** trs., to press down or crush smth. by lying down on it : *uri busqi burumlenkeda*. *burumlen-q*, *burumtopa-q* p.v., to be crushed under the weight of an animal.

**buruga** (Sad. *buruga*) fide Haines, syn. of *bitabororo*.

**buru-pandait**, **buru-pandaiti** sbst., a large snake said to be of a brownish olive colour, and reported as poisonous ; likely, the same as, or a form of, *buruganda*.

**buru-peca** sbst., a species of owl. See under *kokor*.

**buru-ramba** syn. of *pirimugi* sbst., the wild form of *Phaseolus acutifolius*, Jacq. ; *Papilionaceae*,—a diffuse, trailing herb with dissected leaves, smaller than the cultivated

form called *mugiramba*.

**buru-rarahi**, **buru-rari** syn. of *koroarahuri*.

**bururira** Has. **būrarī** Nag. (Sad. *dururi*) sbst., *Gardenia gummifera*, Linn. ; *Rubiaceae*,—an unarmed, woody bush of the jungles with resinous buds, small, shining, obovate leaves, under 3" long, white flowers and an oblong fruit which is eaten.

**buru-sataga** sbst., a species of wild yam.

**buru-sauri** syn. of *baṛoorasauri*.

**buru-satagel-sui** syn. of *buruagia-janum*.

**buru-tetetaga** sbst., a kind of blood-sucker, with a somewhat smaller and much darker body than the common blood-sucker.

**burab** (Sad. *burack* ; H. *upārnā*) I. trs., (1) to wipe out, to destroy altogether, to use up, to sell out : *simkoo burabkedkoa*. (2) figuratively, to ruin : *diku ale sobone burab-cabakedlea*.

*burab-n* rfx. v., to kill oneself : *kūāree burabujana*. (2) to ruin oneself (this meaning supposes a suitable context) : *purā hoṛoko iliakiteko burabujana*.

*bu-p-urab* repr. v., (1) to destroy, kill each other : *mapateko bu-purablani*. (2) to ruin each other : *napalsitekin bu-purabjana*.

*burab-q* p.v., (1) only in the 3d. person, to be killed, destroyed, wiped out, sold out, eaten up, used up : *ne daru burabgiriqka* ; *en hoṛo burabjana*, that man is dead ; *netara tasad burabjana*. (2) to be ruined



*buradjanaiq*; *nādom buradcabajana*. *bu-n-uṛqā* vib. n., destruction, ruin: inkure *bunuraō* eṭejana, their destruction has begun; *nalisiṛa buu-ṛaōtekiq* kabuakana, they are badly ruined by their lawsuits.

II. Occurs also as afix.: *jomburaō*, to eat up, so that nothing remains; *akiriṛiburaō*, to sell all; *omburaō*, to give all away; *māburaō*, to cut down all, so that nothing remains; *goṛburaōq*, to die all out; *bōsburaōq*, to die without issue.

**burburu]** Nag. var. of *budubudu*.

**bur]** syn. of *bana* and *birmindī*.

**bur]**, generally **buria**, sbst., (1) an old woman. (2) the wife, the housewife, the mistress of the house, even if young: Soma *buria* Soma's wife. In this meaning *bur]*, not *buria*, may take a possessive afix.: *buriiq* or more often *buriiṛiq*, my wife; *burim* or more often *burimme*, thy wife; *buritr*, his wife. (3) together with *haram*, it forms the cpd. *haramburiaṛiq*, a married couple, (a joke to crack at young couples). *Haramburiaṛiq* taikena, there was once a married couple (stereotyped beginning of most tales).

*bur-q* p. v., of women, to age, to become an old woman: *buriaṛikanae* nādo.

**buria**, generally **buriaṛiko**, syn. of *porpoundam* sbst., a kind of frog-hopper, a bug in the larva stage, with long, white, cottony filaments sticking out from its back. They live gregariously on the *kujuri* creeper, the *hesa* tree and the *miriri* bush. The branches, leaves and soil under

them are covered with a thick layer of white secretions or excrements. The adult bug has ill-fitting green wings and looks like a moth: *kujuriven buriaṛiko* laḍḍekoa-toko jomkoa, ; *hesarenkoa* iko jomea, j-releka teta; *miririvenkoa* i misirileka *heṛema* oṛq laḍḍakaladka taṛna, jomkre ūḷa, enreoko jomea; *kujuri* frog-hoppers, are eaten baked: the gum-like translucent secretions of the *hesa* frog-hoppers are also eaten; those of the *miriri* frog-hoppers, sweet like sugar-candy and brittle, (often) cause vomiting, people eat them nevertheless; *miririven buriaṛiko* daru juṭṭṭilere rokage soben mulitoko ṭebena oṭre, frog-hoppers on a *miriri* bush, if the bush be touched, at once jump off in all directions.

**buria-bār** I. adj., elderly (as applying to females only), in declining year: ale ṭolare miad eskar *buriaṛbār* kuṛi menḡia. Also used as adj. noun.

II. intrs., to reach middle age: *kae buriaṛbārleda*, sidanḡreege goḡjana. *buriaṛbār-q* p. v., of a woman, to become elderly: *buriaṛbārakanae*. *buriaṛbārre* adv., when of green old age, when ripe in years: *buriaṛbārreege* cabajana, she died when she was getting old.

**buria-gurulu** sbst., the latest variety of *gurulu*, *Panicum miliare*, Lamk., Graminae, ripe only in October-November. The grains are white.

**buria-lukuqlukudq**, **buria-rukub-**  
**rukubq** p. v., to become a very old crone, lean and bony: *en kuṛi*

hādoe *burūnakūdlukudjana*.

*burūnakūdlukudoge*, *burūnakūdlukudoge* adv., modifying *jido*, same meaning.

**burū-nakj** syn. of *barandarnakj* sbst., the common hair comb with teeth on both sides, in cntrd. to *ōānakj*, an ornamental comb with teeth on one side only.

**burū** trs., (1) to break off at the root (horns, teeth, finger nails, toe nails) : *uputūhte dirina burūkija*. (2) syn. of *patu*, to cause the rim of a basket to come off. (3) syn. of *tu**burū*, figuratively, with *ṭaka* as d. o., to extort money : *ṭakae burūkija*, he extorted money from him ; Hasaburu hulā honko babar gaṇḍako *burūkijā*, on the day of the Hasa jatra my children succeeded in getting from me each two annas.

**burū-en** rfx. v., (1) to knock off bodily one's own horn, tooth or nail : *uputūhtanre dirina burūenjana*. (2) fig., to back out of a common enterprise : *mosate senṭanle taikena, aḍo burūenjana*.

**burū-p** repr. v., (1) to knock off each other's horn, tooth, nail : *harakia uputūhkena miplāḍ dirinakia burūpājana*. (2) to extort each other's money whenever opportunity offers : *ṭakakia burūpājana*.

**burū-p** p. v., (1) of teeth, horns, nails, to be knocked or fall out bodily : *gaṇṭa cutiye gaḍ nre sarsar burūpa*, a sore at the tip of a finger causes the nail to come off. (2) syn. of *patu*, of baskets and other

wicker-work, to get loose at the rim : *baiko arere ṭanakitain burūjana*, baling, the basket's rim came off. (3) syn. of *tu**burū*, of money, to be extorted : *amin kamireṇ palatae burūjana*, the money he took so long to collect by daily wages, was extorted from him, or he was cheated out of it.

**bu-n-urū** vrb. n., (1) the total loss of a horn, tooth or nail : *dirina bunurūhte ne kṛa kamaṣjana*, this buffalo was quieted by the loss of its horn. (2) the extent to which horns, teeth or nails are knocked out : *meromkīa ḍidikencikīa tupugurikena*, *miadnī bunurūde burūjana* *baran dirina mosate senṭjana*, two goats standing on and clashed their heads together, the horns of one were knocked clean off. (3) the loosening of the rim of a basket : *bunurū burūjana ṭanakitaina soben tonol oḍḍabajana*, the rim of my basket has become so loose that all its ligaments have come off. (4) money extortion : *buruhulāṛa paṣa bunurū kaina sukuada*, I was displeased because I had to give them money to go to the fair.

**burū-dīlā**, **burū-dīpli** sbst., matronly age : *hela guagu burūdīlarem kōncantana* (So.), so, my aunt, thou art making a bride of thyself in thy old age ! *burū-dīli purā bṛiako* *kako tcbaea*, many a housewife does not reach old age.

**burū-dāriko** (Sk. *dārikā*, female) collective noun, married women in general or in any specified place.

**burū-dīlā** var. of *burūdīlā*.

**burim-suiḡuḡ** ! or *jiam-suiḡuḡ* ! call of the *suiḡuḡ*, *Illeococcyx varius*, the Hawk-Cuckoo or Brain-Fever-Bird.

**buṛi-namq** p. v., of women, to shrink with age : *nekan dūruḡdūruḡko purā hūṛiṅgeko burinamoa*, such dwarf women shrink with age to a very small size.

**buṛiq** p. v., used in spinning tops when the top does not spin, or spinning dies out inside the circle. See *bhāḍṛainuṛq*.

**buṛi-sarsar** syn. of *banasarsar*.

**buṛiḡ** I. sbst., syn. of *kitadēmbō*, *kitamōc*, the flower-bud of *Phoenix acaulis* ; *kitarā buṛiḡre jō paṭura-akan taīna*, the fruit of the stemless palm is enclosed in the flowerbud.

II. intrs., of *Phoenix acaulis*, to bud : *tisiṅgapa kitako buṛiḡlana*.

*bu-n-uṛiḡ* vrb. n., the amount of budding : *ne kita bunuṛiḡ buṛiḡjana miaḡ cupaḡrege turia uṛuṅa-kanā*, this palm has budded so richly that a single tuft has six buds.

**burka**, **buṛūka**, **buṭūka** I. sbst., (1) a catch on the underside of tiles to prevent them from sliding.

(2) hernia (protruding). II. adj., having a protruding, knob-like appendix or excrescence : *burka hoṛo*, a person with a protruding navel ; *burka keeq*, a tile with a catch underneath : *burka laltin*, a lantern provided with a bull's eye lens ; *burka botolo*, a bottle with concave bottom. Also used as adj. noun and nickname of persons with a bulging navel ; hence the proper names : **Burka**, **Buṭūka** and **Buṭūki**.

III. trs., to make tiles with a small catch underneath : *keeq burkaeme. burka-q, buṛūka-q, buṭūka-q* p. v., (1) of tiles, to be made with a small catch : *keeq burkaakana*. (2) of persons, to have a hernia, or a navel which bulges out : *burkaakunae*.

**burka-daru** syn. of *narialdaru*, sbst., *Cocos nucifera*, Linn. ; *Palmcaē*, —the Coco-Nut, not found in the Munda country but known from markets or travels.

**buru** Has. var. of *bare* Nag., bolusses of pulse.

**buru** I. adj., (of pulses and other leguminous seeds) sprouted in the pod and thus spoiled : *buru rambrara utu kū sibila*, *rambraburura utudo sibila*, a stew of rambra which has sprouted in the pods is not tasty, but a stew of rambra bolusses is.

II. intrs., to germinate in the pod and so get spoiled for culinary purposes. The p. v. form *buru-u* is used in the same meaning : *ne sirma rambrā burujana*.

III. trs. caus., of rain, to cause seeds to sprout in the pods : *nesōkanā jargi soben rāṛikoe burukeda*.

*bu-n-uṛu* vrb. n., (1) the extent or amount of seed germination in the pods : *bunuṛu buṛujana miaḡ jakedḡ bugin ramra kam namea*, such an amount of ramra seeds have germinated in the pods that you won't find a single one in a good state ; *bunuṛu buṛujana okoḡokoḡodo red-uterḡtana*. (2) the seeds which have germinated in the pods : *neako sida jurunduraḡ bunuṛu ci taēom*

## buru-buru

jurundura? Is it during the former cyclone or the latter that these seeds got thus spoiled?

**buru-buru, budu-budu** (Sad. *bur-ūrate*) descriptive or connotative of a long-drawn hidden movement, I. adj., qualifying *gað*, a deep furrow, connoting a ploughing in which the plough has sunk bodily in and moved through the earth: *buru-buru gaðte uriko purageko lagaqtana*. II. trs., (1) to bury the whole body of the plough whilst ploughing: *naçal buruburume*. (2) whilst under water, to blow bubbles as children while swimming do for the fun: *dæ buruburujada, dæce buruburujada*.

*buruburu-n* reflex. v., (1) to swim under water: *buruburume*. (2) to walk under cover of a dense growth: *aminan lāt birre kācim borokeda, eakargem buruburunjana?* Wert thou not afraid to push thy way alone through such a dense jungle? *buruburu-n* p. v., to move unseen under some cover: *naçal buruburujana*, the plough passed under the soil, i.e., cut a very deep furrow.

*buruburutan* adv., descriptive of a long, hidden movement: *buruburutan sītana*, he keeps the entire ploughshare under the soil; the result of this ploughing is: *ote buruburutan gaðqtana*. A still deeper ploughing which throws up clods of earth is described as *lara-buru*; *buruburutan umunaunme*, dive and come swimming under water; *buruburutan bir horae paromla*, he crossed the jungle remaining

## buru[-buru]

the whole time under the cover of the trees.

**buru-buru** var. of *baraḥburu*.

**buru[-buru], budu[-budu]** (Sad. *buruburack*; Dekkan II. *buruburā*, a bubble) syn. of *serebere*, I. subst., the bubbling of water, especially previous to boiling point: *basanaakan dæ buduḥbuduḥ banoa, puriḍ menā*. II. intrs., to rise in small bubbles: *buruḥburuḥtana*.

*buruḥburuḥ-ḡ* intrs., same meaning: *baba sāṛatanre purido kā purioa, buduḥbuduḥoā*, the water in which paddy is parboiled for the second time, does not seethe but gives off tiny bubbles only.

*buruḥburuḥtan* adv., modifying *leḡ*: *buruḥburuḥtan leḡtana*, it looks as though slightly bubbling.

**buru[-buru]** var. of *baraḥburuḥ*, but moreover I. adj., (1) of surfaces worn smooth by use, planed or polished: *buruḥlekan* has the same meaning: *buruḥlekan sēl, buruḥlekan pacri*. (2) of animals with smooth hair: *buruḥburuḥ cui* or *buruḥlekan cui*. In this meaning *buruḥburuḥ* is also used as adj. noun: *okoeḡ buruḥburuḥ nido?*

II. trs., to wear smooth, to plane, to polish: *randate ne mēj buruḥburuḥtan*.

*buruḥburuḥ-ḡ* p. v., to be worn smooth, to be planed or polished: *ne kanṭara sēl ruruṛarururate buruḥburuḥtakana*, the husking cavity in this piece of jack wood is worn out by repeated pounding.

III. adv., with or without the affxs. *ange, ge, tan, lange*, also *buruḥleka*,

modifying *capu, lel, lai, riḱa, ūḱṛ*.

**buṛuḷleka** adv., syn. of *baṛaḱbu-ruḷtan, buṛuḷbuṛuḷtan*, literal and figurative meanings.

**buṛuḷlekan** adj., syn. of *baṛaḱbuṛuḷ, buṛuḷbuṛuḷ*, literal and figurative meanings: *buṛuḷlekan* bōre dūṛa tepokatana, dust sticks to his well oiled hair.

**bu, ūju-daru** (Sad. *kāt eandan*) sbst., *Bauhinia variegata*, Linn.; *Cacsalpiniceae*,—a middle-sized tree of the jungles with two-lobed leaves and showy, white or variously coloured flowers, which appear together with the leaves. These flowers are eatable.

**buṛumūā, guṛumūā** (In Sad. *burumua* means simpleton. *Mūā* is probably a contraction of II. *munḍānā*, to shave smb. with a view to inflict shame on him) adj., beardless (of adults who do not shave and have neither beard nor moustache.)

**buṛuṛa-buṛuṛa** (1) var. of *baṛaṛa-buṛuṛa*. (2) syn. of *baḱḱaṛaḱḱuḱḱuṛa*.

**busaṛ, busāṛa** I. trs., to untwist twine or rope: *punucy busāṛakeate* baēar pucṭam, having untwisted one end of the rope, pass the other end through the loose strands.

II. intrs., (1) of thread, twine or rope, to untwist of its own accord. (2) of flowers, especially those which have twisted buds, to begin opening: *bū busāṛajanci* sartaloa. (3) in songs, var. of *omon*, of plants, to come up: *ne suku jaṭi japaṛe, ne suku nomonelen, ne suku kaṛaē mucurire, ne suku busaṛalen*, this bottle-gourd has come up near the hedge of dry

sticks.

*busaṛ-g, busāṛa-g* p. v., (1) to be untwisted: *sutam, baēar uṇaḱeraa-kanate busāṛaōa*, thread, twine can be untwisted. (2) used instead of the intrs.

*bu-n-usaṛ, bu-n-usāṛa* vrb. n., end of untwisted rope, made into a ring through which the other end of the rope is slipped (in cutrd. to *punucy* which denotes either end of the prepared rope): *hela, joṛaṛa bunusāṛa purā saktāḱkana, kā busāṛaṭana*, I say, the end of the rope used to tether cattle is so tight that I cannot untwist it; *bunusāṛa busāṛa-keate* baēar pucṭam.

*busaṛge, busāṛage* adv., so as to untwist: *deratane taikena, busaṛgee aṛaḱḱekeda*, he was twisting up a rope, but let it go long enough for it to untwist. Note the idiom: *buṭi busaṛgee jomjada*, he eats enough for his navel to bulge out.

**busu** (Or. *bus'u*, hay, dry straw) I. sbst., straw of any kind of cereals especially paddy: *guṛuḷbusuṛe omonḱ uḱ kūḱ sibila*, mushrooms grown on millet-straw are luscious; *oṛa busuṭe dabakana*.

II. adj., mixed with straw bits: *ne baba busugea, gosaribestape*.

III. trs., to let fall straw bits on smth.: *oṛa bēṣge joṛakan taikenape busuḱkeda*.

IV. intrs., to get a crop of straw: *ciminuṛape busuakada?*

*busu-n rlix.* v., to cover oneself with straw bits: *busuṛee inuṛakena, goṭa bōe busuṇjana*.

*busu-gg* p.v., to produce straw: *ne*

**busu-bačar**

lōčōk api sagrilek *busu*yoa.

*bu-u-u* vrb. n., the amount of straw bits scattered about: *busu*yoa *busu*keda kolom puru hera jaked jōre enara parciōa, they have dropped so much straw all over the threshing-floor that sweeping it will take a long time.

*busu-bačar* sbst., a straw rope.

Note the proverb: *jirbačar siq rabaia*, *busu*bačar siq isu hambala, it is easy to break a *jir* a rope, but very difficult to snip a straw rope, i.e., it is easy enough to prevent sober people from quarrelling, but it is very difficult to stop them from doing so when they have drunk rice-beer.

*busu-binda* sbst., a straw cushion, like a ring, for women to carry loads on the head.

*busu-busu* I. abs. n., a sensation of horror, i.e., fear and disgust, in contrd. to *gisirgamaru*, simple loathing: *miad tiju hočoree jumanajina*, *najaked busubusu menagea*, a caterpillar crept along my neck, I am still sick with the horror of it.

II. adj., horrid: *nekan busubusu kajiko alope jagarea*.

III. intrs. imprsl., (1) to feel horror or nausea; sometimes also: to see or hear with a shudder: *čakdarko hadjadiia lellia*, *busubusukina*, I saw a man being operated upon; I felt sick; *kulalatataia senkena*, *kulado kas taikena enreo busubusu-šina*, I came upon the lair of a tiger, it was not there, nevertheless I had my heart in my mouth; *miad hon kowgōšote hočoree karantilena*,

**busu-gaŋqu**

*ena ačumkedte isu horoko busubusu-keŋkoa*, a child got a hairpin stuck across its throat, the mere mention of it upset many people. (2) to cause horror: *tijuko lei busubusua*, or, *busubusugea*:

*busubusu-u* p.v., to get horrified, to see or hear with a shudder.

*busubusuge*, *busubusutan* adv., with horror, with a shudder: *hočora mačomle lellere busubusuge atakarōa*, we look at human blood with a shudder; *salanagi daruro calbarantan hōn busubusutanu lellia*, I saw with horror a boy crawling about in the branches of a tall tree.

*busu-cundi* sbst., shrews or muskrats living in large families in the straw on threshing-floors. Note the idioms: (1) *busucundileka honko menakoatae*, he has a lot of small children. (2) *cuagi mentem busucundileka*, thou smokest many cigars.

*busu-gandal* (Sad. *bhugandal*) Cfr. *masalgandal*, *gandalmasal*, adj., scattered about like straw bits: *Pangurabirre san nomoa ci?*—*busugandala*, *ciminem cikea?* Is there firewood to be found in the Pangrus jungle?—There are sticks all about as much as thou mayest possibly use. (2) a lot, a large number: *busugandal honkotata menakoa*, I have a lot of small children.

*busugandalge*, *busugandaltan* adv.: *tamrasbutare busugandaltan jō tasakana*, under the guava trees a lot of fruit lies scattered.

*busu-gaŋqu* sbst., a thick, round, cushion-like seat made of plaited

**busu-jangi**

straw rope (Pl. XXI, 5).

**busu-jangi** sbst., the cross-pieces which, beam-like, support the straw stack.

**busu-kunja** sbst., the posts on which rest the horizontal beams of a *busumaca* or straw stack. There are generally 9 posts planted in lines of three, each set of three supporting one *jangi*. The three *jangis*, support a flooring of laths, sticks or brushwood on which the straw is stacked. A pole or bamboo, called *jandi* or *jandi*, is planted in the middle to prevent the stack from leaning on one side, under its own weight or under the pressure of the wind. The small stacks of very poor people are supported by only four posts.

**busu-maca**, **busu-macān** I. sbst., (1) the scaffolding on which straw is stacked. (2) a straw stack: *busumaca* lepalirigea, the straw stack and scaffolding are all shaky.

II. intrs., to stack straw: *netarebu busumacaea*.

**lusundata** Nag. var. of *bhandusara*.

**busu-ora** sbst., a house thatched with straw.

**busur** trs., to give a shake to a heap of straw in order to hasten its drying; to give the soil an extra dressing lest it turns hard (after a shower). In the first meaning *teobusur* is also used, and in the second the opds. *calubusur* and *sibusur*: baba *busurtam*, replough the field which we sowed over yesterday not foreseeing a heavy shower.

*busur-ɔ* p. v., of earth or straw, to

**butu-butu**

be loosened up in order to insure a perfect drying.

*bu-n-usur* vrb. n., the shaking up of straw to activate drying, the loosening of the soil so that it may not dry in a crust: *misa bunusurdoo gamasatārālā nealɔdo barsa busurq-tana*, the earth loosened by a first reploughing has settled again under another shower, this is the second time we replough to loosen the earth.

**busuru-busuru**, **pusuru-pusuru** (Sad. *busur-basur*) I. adj., of soil, easy to plough: *busurubusuru ote siɣre uriko purado kako lagataboa*.

II. intrs., to have an easy ploughing: *lebeakadae*, *miɔ garikaɔbu busurubusuruia*, the rain has made the soil soft; in a short time we shall finish this easy ploughing.

*busurubusuru-u* p. v., of earth, to become soft and of easy ploughing: *niminara hoɔɔɔɔɔɔ purɔ ote busurubusuruua*, with such an amount of storms most fields will be easy to plough.

*busurubusurutan*, *busuruleka* adv., modifying *sī*, to plough easily: *no ote purage gitilakanate busurubusurutan siua*, this soil being so sandy is easy to plough.

**busu-sengel** sbst., a fire of straw.

**busu-uɔ** sbst., a small, buff-coloured edible mushroom growing on straw.

**buti** var. of *bhuti*.

**butu-butu**, more often **putu-putu** I. adj., (of some gregarious insects and small birds) flying in flocks, in clouds: *naminara butubutu pukako loɔɔɔkoreko aɣagukɔre baba kū*

**buty-buty**

**buja**

saregoa, should those huge clouds of locusts alight on the fields, no paddy will be left. Also used as adj. noun: niku cikan *putuputuko*? Of what kind are these clouds of insects, or small birds?

II. intrs., of insects and small birds, to fly in large flocks, in clouds: bagariako barapisaölekako *butubututana*, ortolans move about in flocks of from two to three hundred.

*butubutu-n*, *putuputu-n* rflx. v., same meaning as intrs.: eikanko *butubutuntara*, bababurduludko ci ciäliburduludko? What are these white-ants swarming yonder, large ones or small ones?

*butubututan*, *putupututan* adv., in great numbers, in a swarm, in a cloud: burduludko *butubututanko*, uruagana, the flying white-ants leave their nests in dense numbers; êrêko sirmare barsa *butubututanko* uruagao, the lac-insects are hatched in great numbers twice a year; pukako *butubututanko* apirautana, clouds of locusts are coming on; netareq baba *butubututan* omongtana, the paddy on this spot comes out very thick.

**buty-buty** Nag. syn. of *tutuly-tutuly* Has. adj., short, undersized, stunted as applied to ears of paddy, oats, wheat, etc.: *butybuty* gele. Also used as adj., noun: *butybutyko* kale ircabatada, we have not finished reaping the short-eared grain.

*butybutu-n*, *butybutu-gg* p. v., to produce short ears: ne loöonara gele purage *butybutujana*, in this rice-

field many ears are undersized.

*butybuty*, *butybututan* adv., modifying *geleg*: *butybuty* geleakana, it has grown into ears which are too short.

**butud-butud** I. sbst., the shaggy or rough projections on the surface of worn cloth: lijare *butudbutud* mena.

II. intrs., of cloth, to lose its shine.

*butudbutud-g* p. v., same meaning lijare *butudbutudjana*.

*butudbutudtan*: dv, modifying *rikeq*, same meaning.

**butukud** Nag. sbst, (1) the pith of certain kinds of wood. (2) syn. of *podola* Has., decaying wood. In this meaning it is used also as adj. with *daru*, wood. (3) syn. of *hasaroära* Has., wood mould: *butukud* loëakanre ranuaa, wood mould is applied as a remedy in cases of sprains.

*butukud-g* p. v., of wood, to decay, to turn into mould: *daru* cikate *butukudoa*?

**buturum**, **gudurum** var. of *bupurum*, which see.

**but** syn. of *moröjara* (II. *but, canna*) sbst., *Cler arctinum*, Linn.; Papilionaceae,—the Gram or Chick-Pea, a small herb cultivated for its seeds. The tops pinched off to make the plant shoot, go by the name of *butara*, being used as a potherb.

**buja** (H. *butä*, a shrub, a bush) I. sbst., (1) a plant: kubi api *butae* roakada, he has planted three cabbages: tiun mari *butara* jö jomlere hubula, sword-beans grown



on old plants bring about giddiness when eaten; barapi *ʃamrasbuʃa* omaĩame, give me two or three guava seedlings; baba miad̃ *buʃare* mōrea, gelea, miqhisileka gāřđoa, paddy gives off five, ten, even twenty shoots per plant. (2) a tree: iniq̃ bagũre apia *ʃamrasbuʃa* menq̃. (3) the trunk of a tree: *buʃa* bāri auĩpe. (4) the foot of a tree, i.e., the trunk near the ground: daru *buʃare* maĩeme. (5) the area covered by the branches of a tree: bari *buʃare* piĩqtana, the market is held under a banyan tree. (6) figuratively, the beginning, origin, cause or reason, main point, prime-mover, instigator; Adamdo soben hořokoq̃ *buʃa*, as for Adam, he was the stock out of which all men sprung; cuřikorem kajibara-jida, *buʃaete* kajĩime, thou art busy with the end of thy story, tell it from the beginning; *buʃaete* kajirũraepe, say everything once more from the origin; mukudimare *buʃaete* řundumundi sobenle ijarjana, in court we were examined all of us, from first to last; eperanařa *buʃa* nimiragge taĩkena, this much was the reason of the quarrel; kajira *buʃa* kaina nanjada, I do not see the point; aĩalq̃ mōřeturui hořoko lařaitana, *buʃado* pařage, there are five or six people suing me; but the pahan is at the bottom of it (either exciting or leading them). (7) in songs, var. of *bāna*, a pretext.

II. trs., (1) to lay at one's door, to blame one in particular: gořa hatu-

ren danğrakolq̃ susunrele eperana-kena, nādo sobenko aĩareko *buʃa-keda*. (2) to make a test case against one: simānařa mukudimare aĩařko *buʃaakqĩna*, trying to deprive our village of some of its fields they made a test case against me.

III. intrs., in songs and sometimes also in common parlance, to advance a pretext: lařđiate kami kamařana, lařhasurem *buʃatada*, it was from laziness that thou didst not work, they belly-ache was but a pretext.

*buʃa-n* rřlx. v., to take upon oneself the responsibility of others: gopořmukudimare alom *buřana*, haratĩařanre jejēla, in a case for assault do not make thyself responsible for what others have done, if condemned thou wouldst go to jail.

*buʃa-q* p. v., (1) of trees, to shoot or issue from, with reference to part nearest the ground; to have a stem of such or such qualifications: baria daru hantare menq̃ miřrege *buʃaakana*, ulidaru ořq̃ jořodaru, there are two trees there, they shoot up from the same spot; a mango-tree and a tamarind; en daru keřege *buʃa-akana*, that tree has a strong stem. (2) of paddy and other food grains, to grow side stalks, to grow in tufts: aĩnq̃ loēonare baba ibilgo *buʃaakana*. (3) fig., to have one's cause, reason, origin or main point in: jāĩminara kajim biurbaraerec enrege *buřaoa*, turn thy speech about at thy pleasure: the main issue will remain what I have said.

*bu-n-u/a* vrb. n., the extent or manner in which a stem grows or a plant becomes tufty: *etanetan omonjana*, *isa bunu/a buťajana goťa loťora perťajana*, the paddy came out sparsely, but such a growing of side stalks has taken place that the whole field has got filled up; *bunu/a buťajana maroi alaciťandakoleka moťojana*, the Spanish pepper has grown stems thick as goads; ne *gagaťairo bababunu/a buťajana*, the second growth of this sorghum (from the old plants) has produced shoots like those of paddy.

**buťa**, **cuťu-buťa kaťea-buťa** syn. of *puťunťula* sbst., the outlet of a mouse-or rat-hole.

**buťa-kaji** syn. of *redkaji*, sbst., the main point, or points.

**buťa-pāp** syn. of *munupāp*, sbst., original sin.

**buťi** sbst., (1) navel: *buťi lenagate enlekqre buťi* (or *poťa*) *raťaoa*, the navel will be loosened (or the bowels set free) if twisted leftward under a man's heel (a method of murder said to be sometimes resorted to). (2) the navel-string before it is cut: *buťi haťtaipe*, cut his navel-string; *buťi tolkedate paťsareko hadea*, after tying the navel-string they cut it on a piece. (3) the piece of navel-string cut off. (4) the piece of navel-string which falls after the wound is cicatrized. (5) the hub of a wheel: *sagribuťi*, *garibuťi*. (6) the hard core in the middle of certain fruits: *qahubuťi*, *kaťarabuťi*. (7) the persistent calyx crowning certain fruits: *ťamrasbuťi*, *kudabuťi*. (8)

the flower which crowns for a time the growing berry of a *Cucurbitaceae*: *taťarbuťi uruťujana*, *buťi-q* p. v., to grow or have a *buťi* in the various acceptations just recorded.

**buťi-biar** var. of *biarbuťi*.

**buťi-heťa** (Sad. *nabhi-pakair*) sbst., a form of *Ficus retusa*, Linn., var. *nitida*, King; *Urticaceae*,—a large, spreading tree with a few aerial roots, sharp-pointed leaves 2" long, on petioles  $\frac{1}{2}$ — $\frac{1}{4}$ " long, and small reddish figs.

**buťi-liťa** I. sbst., a knot (tied just over the navel) by which women, especially little girls, sometimes fasten their waist cloth: *buťilijqre paťsae toťetada*.

II. trs., to fasten a waist cloth by a knot just over the navel: *labanaťgae buťilijaakada*; hone *buťilijaakqia*. *buťilija-n* rlx. v., to tie one's waist cloth by a knot just over the navel: *buťilijaťme*.

*buťilija-q* p. v., (1) to have one's waist cloth secured by a knot just over the navel: *buťilijaakanae*. (2) of a waist cloth, to be tied by a knot just over the navel.

**buťi-tombq-bia** Has. Itly., the snake which burns the navel with a red-hot iron, syn. of *dairdega* Nag. sbst., *Passerita mycterizans*, the common green tree-snake. This is the largest of the three snakes called *harmurumbiq*. It has a very slender body and a very elongated and tapering snout ending in a flexible appendage. It is grass-green, with a yellow lateral stripe,

and paler underneath. It grows to 6 ft. in length. Mundas consider it as venomous, but it is not.

**buṭ-ruḍa** syn. of *buttasāḍ*, *tuiṣaṣaṅga* (Sad. *ban bu!*) sbst., *Merremia tridentata*, Hallier f.; *Convolvulaceae*,—a small, perennial, much branched, closely prostrate herb with a long fleshy root-stock; small, hastate, truncate, 3-toothed leaves, not sessile, but short-petioled; and small, pale-yellow, campanulate flowers, in which five bands form a dark-purple eye. A piece of the root is eaten raw as a remedy for stomach ache.

**buṭ-taṣar** (H. *pūtkira*) sbst., *Cucumis Melo*, Linn.; *Cucurbitaceae*,—an annual creeper cultivated in the rainy season for its sweet oblong fruit, which is eaten raw.

**buṭ-tasaḍ** syn. of *buṭruḍa*.

**būṭū** var. of *buntū*.

**buṭṭu-buṭṭu**, **buṭṭa-buṭṭa** Nag. syn. of *tuiḍtuiḍ* Has. I. sbst., the throbbing of an abscess in formation: *buṭṭubūṭṭu menagea*.

II. adj., used with *hasu*: *buṭṭubūṭṭu hasu mena*, there is a throbbing pain.

III. intrs. imprsl., to feel a throbbing pain in an abscess: *buṭṭubūṭṭu jaiṇa*.

IV. adv., with or without the aff. *tan*, throbbingly: *buṭṭubūṭṭu hasu jaiṇa*, I feel a throbbing pain.

**buṭuḡḡ**, **buṭuṭṭ** p.v., to show just a little above ground. A term used in reference to ground nuts, beans and other large-seeded plants, also to mushrooms and bamboo shoots: *uḍ buṭuakana*; *ciniabadam sida uṭūkuloa*, *taḍomte buṭuna* ente *omoneṭākamoa*, the ground nut first heaves up the surface-soil and shows above ground, then the cotyledons separate.

**buṭūka** var. of *buṛka*.

**buṭṭa-buṭṭa** var. of *buṭṭubūṭṭu*.

**buṭuṭṭ** var. of *buṭuḡḡ*.

**būrūṛi** Nag. var. of *bururir* Has.

**būs** var. of *bhūs*, sbst., the bandicoot rat.



लाल बहादुर शास्त्री राष्ट्रीय प्रशासन अकादमी, पुस्तकालय  
L.B.S. National Academy of Administration, Library

**मसूरी**  
**MUSSOORIE**

यह पुस्तक निम्नांकित तारीख तक वापिस करनी है ।

**This book is to be returned on the date last stamped**

[illegible]

R  
307.703 118522  
Hof  
v.2 अवाप्ति संख्या  
ACC. No. ~~21493~~....  
वर्ग संख्या पुस्तक सं.  
Class No..... Book No.....  
लेखक  
Author... Hoffmann, J.  
शीर्षक  
Title... Encyclopaedia Mundarica.

निर्गम दिनांक Date of Issue	उधारकर्ता की सं. Borrower's No.	हस्ताक्षर Signature
.....	.....	.....

**307.703 LIBRARY**  
**Hof v.2 LAL BAHADUR SHASTRI**  
**National Academy of Administration**  
**MUSSOORIE**

118522

Accession No. \_\_\_\_\_

1. Books are issued for 15 days only but may have to be recalled earlier if urgently required.
2. An over-due charge of 25 Paise per day per volume will be charged.
3. Books may be renewed on request, at the discretion of the Librarian.
4. Periodicals, Rare and Reference books may not be issued and may be consulted only in the Library.
5. Books lost, defaced or injured in any way shall have to be replaced or its double price shall be paid by the borrower.